

LINGUISTIC SURVEY OF INDIA.



COLLECTED AND EDITED BY
SIR G. A. GRIERSON, K.C.I.E., Ph.D., D.Litt., I.C.S. (Retd.)



VOL. IX.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART IV.

SPECIMENS OF THE
PAHĀRĪ LANGUAGES AND GUJURĪ.

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GUJURĪ

Substitute the following for the Errata already issued :—

ERRATA IN "LINGUISTIC SURVEY OF INDIA," VOLUME IX,
PART IV.

Page 356, No. 35, Col. 2, read 'Ākhā.'

Page 618, L. 4 from the bottom, insert ३५ at end of line.

Page 664, No. 75, Col. 2, read 'Ūṭi.' No. 95, Col. 2 (Col. 4 of page), read 'Ā.'

Page 806, L. 3, for ३ read ३

Page 823, L. 17, read 'mai.'

Page 968, No. 54, Col. 4, for 'Nāṇḍō,' read 'Nāṇḍō.'

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SIR GEORGE ABRAHAM GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (RETD.),
HONORARY FELLOW OF THE ASIATIC SOCIETY OF BENGAL; HONORARY MEMBER OF THE NĀGARĪ PRACHĀRINĪ SABHĀ, THE AMERICAN
ORIENTAL SOCIETY, THE SOCIÉTÉ FINNO-UGRIENNE, AND THE ASSOCIATION PHONÉTIQUE INTERNATIONALE; FOREIGN
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- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
 - „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
 - „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- „ IV. Muṇḍā and Dravidian languages.
- „ V. Indo-Aryan languages, Eastern group.
 - Part I. Bengali and Assamese.
 - „ II. Bihārī and Oṛiyā.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī and Lahndā), and the Piśācha languages.
- „ IX. Indo-Aryan languages, Central group.
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 - „ III. Bhil languages, Khāndēśī, etc.
 - „ IV. Pahārī and Gujurī.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛi,	ए e,	ऐ ē,	ओ ai,	औ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa				
श śa	ष sha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ळ ḷha					

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅg*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ح h	د d	ر r	س s	ع 'e
ب b	چ ch	ḍ ḍ	ژ r̥	ش sh	غ gh
پ p	ṭ ṭ	ز z	ز z	ص s	ف f
ت t	ṭ ṭ		ژ zh	ض z	ق q
ث t̤				ط t̤	ک k
ث s				ظ z̤	گ g
				ل l	
				م m	
				ن n	
				و when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.	
				و w or v	
				ه h	
				ی y, etc.	

Tanwin is represented by *n*, thus فَاوْرَان *fauran*. Alif-e maqṣūra is represented by *ā*;—thus دَاوْءِ *dā'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدِه *banda*. When pronounced, it is written,—thus گُنَاه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बान *lan*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāsh-mīrī) चह *ts'h*; कर *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhat'h*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhṭō (ڄ), Kāshmirī (च्), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhṭō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmirī (ञ) is represented by *ñ*.
- (d) Sindhī (ڙ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڙ), and Puṣhṭō (ڙ or ڙ) are represented by *ṛ*.
- (e) The following are letters peculiar to Puṣhṭō:—
 ټ *t*; ڄ *ts* or *dz*, according to pronunciation; ڍ *ḍ*; ڙ *r*; ڄ *zh* or *g*, according to pronunciation; ڙ *sh* or *kh*, according to pronunciation; ڙ or ڙ *n*.
- (f) The following are letters peculiar to Sindhī:—
 ٻ *bb*; ڦ *bh*; ٺ *th*; ٽ *t*; ٺ *th*; ڀ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;
 ڄ *ñ*; ڄ *dh*; ڍ *ḍ*; ڍ *ḍḍ*; ڍ *ḍh*; ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*;
 ڳ *n*; ڳ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ă</i> ,	” ” ” <i>a</i> in <i>hat</i> .
<i>ě</i> ,	” ” ” <i>e</i> in <i>met</i> .
<i>ō</i> ,	” ” ” <i>o</i> in <i>hot</i> .
<i>e</i> ,	” ” ” <i>é</i> in the French <i>était</i> .
<i>o</i> ,	” ” ” <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	” ” ” <i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	” ” ” <i>ü</i> in the ” <i>mühe</i> .
<i>th</i> ,	” ” ” <i>th</i> in <i>think</i> .
<i>dh</i> ,	” ” ” <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

PAHĀRĪ.

The word '*Pahārī*' means 'of or belonging to the mountains,' and is specially applied to the groups of languages spoken in the sub-Himalayan hills extending from the Bhadrawah, north of the Panjab, to the eastern parts of Nepal. To its North and East various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kāshmirī and Western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain, *viz.* :— in order from West to East, Pañjābī, Western Hindī, Eastern Hindī and Bihārī.

The Pahārī languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern Pahārī, commonly called Naipālī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have the Central Pahārī languages, Kumaunī and Garhwālī. Finally in the West we have the Western Pahārī languages spoken in Jaunsār-Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir.

As no census particulars are available for Nepal we are unable to state how many speakers of Eastern Pahārī there are in its proper home. Many persons (especially Gōrkhā soldiers) speaking the language reside in British India. In 1891 the number counted in British India was 24,262, but these figures are certainly incorrect. In 1901 the number was 143,721. Although the Survey is throughout based on the Census figures of 1891, an exception will be made in the case of Eastern Pahārī, and those for 1901 will be taken, as in this case they will more nearly represent the actual state of affairs at the time of the preceding census.

Central and Western Pahārī are both spoken entirely in tracts which were subject to the Census operations of 1891, and these figures may be taken as being very fairly correct. The figures for the number of Pahārī speakers in British India are therefore as follows :—

Eastern Pahārī (1901)	.	.	.	.	.	.	.	.	.	.	143,721
Central Pahārī (1891)	.	.	.	.	.	.	.	.	.	.	1,107,612
Western Pahārī (1891)	.	.	.	.	.	.	.	.	.	.	816,181
TOTAL										.	2,067,514

It must be borne in mind that these figures only refer to British India, and do not include the many speakers of Eastern Pahārī who inhabit Nepal.

To these speakers of Western Pahārī must be added the language of the Gujurs who wander over the hills of Hazara, Murree, Kashmir, and Swat and its vicinity. Except in Kashmir and Hazara, these have never been counted. In Kashmir, in the year 1901, the number of speakers of Gujurī was returned at 126,849 and in Hazara, in 1891, at 83,167, and a mongrel form of the language, much mixed with Hindōstānī and Pañjābī is spoken by 226,949 Gujars of the

submontane districts of the Panjab, Gujrat, Gurdaspur, Kangra, and Hoshiarpur. To make a very rough guess we may therefore estimate the total number of Gujurī speakers at, say, 600,000, or put the total number of Pahārī speakers including Gujurī at about 2,670,000.

It is a remarkable fact that, although Pahārī has little connexion with the Pañjābī, Western and Eastern Hindī, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. In order to explain this fact it is necessary to consider at some length the question of the population that speaks it. This naturally leads to the history of the Khasās and the Gurjaras of Sanskrit literature. The Sanskrit Khasā and Gurjara are represented in modern Indian tongues by the words Khas, and Gujār, Gujar or Gujur respectively. The mass of the Aryan-speaking population of the Himalayan tract in which Pahārī is spoken belongs, in the West, to the Kanēt and, in the East, to the Khas caste. We shall see that the Kanēts themselves are closely connected with the Khasās, and that one of their two sub-divisions bears that name. The other (the Rāo) sub-division, as we shall see below,¹ I believe to be of Gurjara descent.

Sanskrit literature contains frequent² references to a tribe whose name is usually spelt Khasā (खश), with variants such as Khasa (खस), Khasha (खष), and Khasīra (खशिर).³ The earlier we trace notices regarding them, the further north-west we find them.

Before citing the older authorities it may be well to recall a legend regarding a woman named Khasā of which the most accessible version will be found in the Vishṇu Purāṇa,⁴ but which also occurs in many other similar works. The famous Kaśyapa, to whom elsewhere is attributed the origin of the country of Kashmīr, had numerous wives. Of these Krōdhavaśā was the ancestress of the cannibal Piśitāśis or Piśāchas and Khasā of the Yakshas and Rākshasas. These Yakshas were also cannibals,⁵ and so were the Rākshasas.

In Buddhist literature the Yakshas correspond to the Piśāchas of Hindū legend.⁶ Another legend makes the Piśāchas the children of Kapiśā, and there was an ancient town called Kāpiśa at the southern foot of the Hindū Kush.⁷ That the Piśāchas were

¹ See p. 13, note ⁵.

² Authorities on Kanēt and Khas :—

CUNNINGHAM, SIR ALEXANDER,—*Archæological Survey of India*, Vol. XIV, pp. 125 ff.

IBBETSON, SIR DENZIL,—*Outlines of Panjāb Ethnography* (Calcutta, 1883), p. 268.

ATKINSON, E. T.,—*The Himalayan Districts of the North-Western Provinces of India*, Vol. II (forming Vol. XI of the Gazetteer, North-Western Provinces), Allahabad, 1884, pp. 268-70, 375-81, 439-42, etc. (see Index).

STEIN, SIR AUREL,—*Translation of the Rāja-Tarāṅgiṇī*, London, 1900, Note to i, 317; II, 430, and elsewhere (see Index).

HODGSON, B. H.,—*Origin and Classification of the Military Tribes of Népāl*. *Journal of the Asiatic Society of Bengal*, II (1833), pp. 217 ff. Reprinted on pp. 37 ff. of Part II of *Essays on the Languages, Literature and Religion of Népāl and Tibet* (London, 1874).

VANSITTART, E.,—*The Tribes, Clans, and Castes of Nepal*. *Journal of the Asiatic Society of Bengal*, LXIII (1894), Part I, pp. 213 ff.

LÉVI, SYLVAIN,—*Le Népāl*, Paris, 1905. Vol. I, pp. 257 ff., 261-267, 276 ff.; Vol. II, pp. 216 ff., etc. (see Index).

³ E.g. Mahābhārata, VI, 375 :—*Daradāḥ Kāśmīrāḥ . . . Khasīrāḥ*, Dards, Kashmīris, and Khasīras. Regarding the equation of the last named with Khasās, cf. Wilson, *Vishṇu Purāṇa*, II, 186.

⁴ Wilson, II, 74 ff.

⁵ Bhāgavata Purāṇa, III, xix, 21. They wanted to eat Brahmā himself!

⁶ So Kalhana, *Rājatarāṅgiṇī*, i. 184, equates Yaksha and Piśācha. See note on the passage in Stein's translation.

⁷ Thomas in J. R. A. S., 1906, p. 461.

also said to be cannibals is well known, and the traditions about ancient cannibalism in the neighbourhood of the Hindū Kush have been described elsewhere by the present writer.¹ Here we have a series of legends connecting the name Khasā with cannibalism practised in the mountains in the extreme north-west of India, and to this we may add Pliny's remark² about the same locality,—‘next the Attacori (Uttarakurus) are the nations of the Thuni and the Forcari; then come the Casiri (Khasīras), an Indian people who look towards the Scythians and feed on human flesh.’

Numerous passages in Sanskrit literature give further indications as to the locality of the Khasās. The Mahābhārata³ gives a long account of the various rarities presented to Yudhishtira by the kings of the earth. Amongst them are those that rule over the nations that dwell near the river Śailōdā where it flows between the mountains of Mēru and Mandara, i.e. in Western Tibet.⁴ These are the Khasas . . . the Pāradas (? the people beyond the Indus), the Kulindas⁵ and the Taṅgaṇas.⁶ Especially interesting is it to note that the tribute these people brought was Tibetan gold-dust, the famous *pipīlika*, or ant-gold, recorded by Herodotus⁷ and many other classical writers, as being dug out of the earth by ants.

In another passage⁸ the Khasas are mentioned together with the Kāśmīras (Kāsh-mīris), the inhabitants of Urasa (the modern Panjab district of Hazara), the Piśāchas, Kāmbōjas⁹ (a tribe of the Hindū Kush), the Daradas (or Dards) and the Śakas (Scythians), as being conquered by Kṛishṇa.

In another passage Duḥśāsana leads a forlorn hope consisting of Śakas,¹⁰ Kāmbōjas,¹⁰ Bāhlikas (inhabitants of Balkh), Yavanas (Greeks), Pāradas,¹⁰ Kulīṅgas (a tribe on the banks of the Satlaj¹¹), the Taṅgaṇas,¹⁰ Ambashthas (of the (?) middle Panjāb, probably the Ambastai of Ptolemy¹²), Piśāchas, Barbarians, and mountaineers.¹³ Amongst them,¹⁴

¹ J. R. A. S., 1905, pp. 285 ff.

² XVI, 17; McCrindle,—*Ancient India as described in Classical Literature*, p. 113. Is it possible that ‘Thuni and Forcari’ represent ‘Hūna and Tukhāra’?

³ II, 1822 ff.

⁴ II, 1858. Cf. Pargiter, *Mārkaṇḍeya Purāṇa*, p. 351.

⁵ *Vide post.*

⁶ The *Τάγγαροι* of Ptolemy. The most northern of all the tribes on the Ganges. They lived near Badrināth. Here was the district of Taṅgaṇapura, mentioned in copper-plate grants preserved at the temple of Paṇḍukēśvara near Badrināth (Atkinson, *op. cit.* p. 357).

⁷ III, 104.

⁸ VII, 399.

⁹ According to Yaska's *Nirukta* (II, i, 4), the Kāmbōjas did not speak pure Sanskrit, but a dialectic form of that language. As an example, he quotes the Kāmbōja *śavati*, he goes, a verb which is not used in Sanskrit. Now this verb *śavati*, although not Sanskrit, happens to be good Eranian, and occurs in the Avesta, with this meaning of ‘to go.’ We therefore from this one example learn that the Kāmbōjas of the Hindū Kush spoke an Aryan language, which was closely connected with ancient Sanskrit, but was not pure Sanskrit, and which included in its vocabulary words belonging to Eranian languages. We may further note that Yaska does not consider the Kāmbōjas to be Aryans. He says this word is used in the language of the Kāmbōjas, while only its (according to his account) derivative, *śava*, a corpse, is used in the language of the Āryas.

Again in the same passage Yaska states that ‘the northerners’ use the word *dātra* to mean ‘a sickle.’ Now we shall see that in Western Paṇḍī and in the Piśācha languages generally, *tr* continually becomes *ch* or *sh*. Thus the Sanskrit word *putra*, a son, becomes *puch* or *push* in Shinā. We may expect a similar change to occur in regard to the word *dātra*. This word actually occurs in Persian in the form *dās*, but the only relation of it that has been noted in the Piśācha dialects is the Kāshmiri *drōt*, which is really the same word as *dātra*, with metathesis of the *r*.

¹⁰ See above.

¹¹ I.e., if they are the same as the Kulīṅgas of Mārka. P., LVII, 37.

¹² VII, 1, 66.

¹³ VII, 4818.

¹⁴ VII, 4848.

armed with swords and pikes were Daradas,¹ Taṅgaṇas,¹ Khasās, Lampākas (now Kāfirs of the Hindū Kush),² and Pulindas³.

We have already seen that the Khasās were liable to the imputation of cannibalism. In another passage of the Mahābhārata, where Karna describes the Bahikas in the 8th book, they are again given a bad character.⁴ Where the six rivers, the Śatadru (Satlaj), Vipāsā (Bias), Irāvati (Ravi), Chandrabhāgā (Chinab), Vitastā (Jehlam), and the Sindhu (Indus) issue from the hills, is the region of the Ārattas, a land whose religion has been destroyed.⁵ There live the Bahikas (the Outsiders) who never perform sacrifices and whose religion has been utterly destroyed. They eat any kind of food from filthy vessels, drink the milk of sheep, camels, and asses, and have many bastards. They are the offspring of two Piśāchas who lived in the river Vipāsā (Bias). They are without the Vēda and without knowledge. The Prasthalas,⁶ the Madras,⁷ the Gandhāras (a people of the north-west Panjab, the classical Gandarii), the people named Ārattas, the Khasās, the Vasātis, the Sindhus and Sauvīras (two tribes dwelling on the Indus), are almost as despicable.⁸

In the supplement to the Mahābhārata, known as the Harivaṃśa, we also find references to the Khasās. Thus it is said⁹ that King Sagara conquered the whole earth, and a list is given of certain tribes. The first two are the Khasās and the Tukhāras. The latter were Iranian inhabitants of Balkh and Badakhshan, the Tōkhāristān of Muslim writers.

In another place,¹⁰ the Harivaṃśa tells how an army of Greeks (Yavanas) attacked Kṛishṇa when he was at Mathurā. In the army were Śakas (Scythians), Tukhāras,¹¹ Daradas (Dards), Pāradas,¹¹ Taṅgaṇas,¹¹ Khasās, Pahlavas (Parthians), and other barbarians (Mlēcchhas) of the Himālaya.

Many references to the Khasās occur in the Purāṇas. The most accessible are those in the Viṣṇu and Mārkaṇḍeya Purāṇas, which have translations with good indexes. I shall rely principally upon these, but shall also note a few others that I have collected.

The Viṣṇu Purāṇa¹² tells the story of Khasā, the wife of Kaśyapa, with her sons Yaksha and Rākshasa and her Piśācha stepson already given. It also tells (IV, iii) the

¹ See above.

² Mark. P., LVII, 40, and Pargiter's note thereon.

³ There were two Pulindas, one in the south and another in the north. See Hall on Wilson, Viṣṇu P., Vol. II, p. 159

⁴ VIII, 2032 ff. A clan of the Bahikas is the Jartikas (2034), who perhaps represent the modern Jatts. If they do, the passage is the oldest mention of the Jatts in Indian literature.

⁵ Note that their religion has been destroyed. In other words they formerly followed Indo-Aryan rites, but had abandoned them. They are not represented as infidels *ab initio*. In this passage the Ārattas are mentioned in verses 2056, 2061, 2064, 2068, 2069, 2070, 2081, 2100 and 2110. The name is usually interpreted as meaning 'a people without kings', but this is a doubtful explanation.

⁶ Locality not identified.

⁷ In the Panjab, close to the Ambashthas (see above). Their capital was Śākala, the Sagala of Ptolemy. In verse 2049 of the passage quoted, we have a song celebrating the luxury of Śākala.—“When shall I next sing the songs of the Bahikas in this Śākala town, after having feasted on cow's flesh, and drunk strong wine? When shall I again, dressed in fine garments, in the company of fair-complexioned large sized women, eat much mutton, pork, beef, and the flesh of fowls, asses and camels? They who eat not mutton live in vain.” So do the inhabitants, drunk with wine, sing. How can virtue be found among such a people?”

⁸ At the time that the Śatapatha Brāhmaṇa was written, the Bahikas were not altogether outside the Āryan pale. It is there (I, vii, iii, 8) said that they worship Agni under the name of Bhava.

⁹ 794.

¹⁰ 6440.

¹¹ See above.

¹² I, xxi.

story of Sagara, but does not mention the Khaśas in this connexion, nor does the Bhāgavata Purāṇa in the corresponding passage (IX, viii). The Vāyu Purāṇa, on the other hand, in telling the story mentions the Khaśas, but coupling them with three other tribes. Of these three, one belongs to the north-west, and the other two to the south of India, so that we cannot glean from it anything decisive as to the locality of the Khaśas.

A remarkable passage in the Bhāgavata Purāṇa (II, iv, 18) gives a list of a number of outcast tribes, which have recovered salvation by adopting the religion of Kṛishṇa. The tribes belong to various parts of India, but the last four are the Ābhīras,¹ the Kaṅkas,² the Yavanas, and the Khasas (v. l. Śakas). Here again we have the Khasas mentioned among north-western folk.

Again in the story of Bharata, the same Purāṇa tells how that monarch conquered (IX, xx, 29) a number of the barbarian (Mlēcchha) kings, who had no Brāhman. These were the kings of the Kirātas, Hūnas, Yavanas, Andhras, Kaṅkas, Khaśas, and Śakas. The list is a mixed one, but the last three are grouped together and point to the north-west.

The Mārkaṇḍeya Purāṇa (LVII, 56) mentions the Khasas as a mountain (probably Himalayan) tribe. In three other places (LVIII, 7, 12 and 51) they have apparently, with the Śakas and other tribes, penetrated to the north-east of India. This would appear to show that by the time of the composition of this work the Khaśas had already reached Nepal and Darjeeling, where they are still a numerous body.³

We may close this group of authorities by a reference to the Laws of Manu. Looking at the Khaśas from the Brahmanical point of view, he says (X, 22) that Khasas are the offspring of outcast Kshatriyas, and again (X, 44), after mentioning some south Indian tribes he says that Kāmbōjas,⁴ Yavanas,⁴ Śakas,⁴ Pāradas,⁴ Pahlavas,⁴ Chīnas,⁵ Kirātas,⁶ Daradas⁴ and Khasas are those who became outcast through having neglected their religious duties,⁷ and, whether they speak a barbarous (Mlēcchha) or Aryan language, are called Dasyus. Here again we see the Khaśas grouped with people of the north-west.

Two works belonging at latest to the 6th century A.D. next claim our attention. These are the *Bharata Nāṭya Śāstra* and the *Bṛihat Samhitā* of Varāhamihira. The former⁸ in the chapter on dialects says, 'The Bāhlikī language is the native tongue of Northerners and Khasas.' Bāhlikī, as we have seen above, is the language then spoken in what is now Balkh.⁹ Here again we have the Khaśas referred to the north-west.

¹ On the Indus, the Abiria of Ptolemy.

² Kaṅkas have not been identified, but in the list of nations who brought presents to Yudhisṭhira already mentioned (Mahābhārata, II, 1850) they are mentioned together with the Śakas, Tukhāras, and Rōmas (? Romans), i.e. as coming from the north-west.

³ *Vide post.*

⁴ See above.

⁵ Usually translated 'Chinese', but I would suggest that in this and similar passages, they are the great Ship race, still surviving in Gilgit and the vicinity.

⁶ At present mostly in Nepal.

⁷ So Kullūka.

⁸ xvii, 52. *Bāhlikabhāṣhōdichyānām Khasānām cha svadēśajā.* I am indebted to Prof. Konow for this reference.

⁹ Lakshmidhara, a comparatively late Prakrit Grammarian, says that the language of Bāhlika (Balkh), Kēkaya (N. W. Panjab), Nepal, Gandhāra (the country round Peshawar), and Bhōṭa (for Bhōṭa, i.e. Tibet), together with certain countries in South India is said by the ancients to have been Paīśāhī. See Lassen, *Institutiones Linguae Pracriticae*, p. 13, and Pischel, *Grammatik der Prakrit-Sprachen*, § 27.

Varāhamihira mentions Khasas several times. Thus in one place (X, 12) he groups them with Kulūtas (people of Kulu), Taṅgaṇas (see page 3), and Kāśmīras (Kāshmiris). In his famous chapter on Geography, he mentions them twice. In one place (XIV, 6) he puts them in Eastern India, and in another (XIV, 30) he puts them in the north-east. The latter is a mistake, for the other countries named at the same time are certainly north-western.¹ The mistake is a curious and unexpected one, but is there nevertheless, and moreover Varāhamihira is not alone in this. Bhaṭṭotpala, in his commentary to the *Bṛhatsaṃhitā*, quotes Parāśara as saying the same thing.²

In the section dealing with those men who are technically known as 'swans,'³ Varāhamihira says that they are a long-lived race ruling over the Khasas, Śūrasēnas (Eastern Punjab), Gāndhāra (Peshawar country), and the Gangetic Dōāb. This passage does not give much help.

Kalhana's famous chronicle of Kashmir, the *Rājatarāṅgiṇī*, written in the middle of the 12th century A.D., is full of references to the Khasas, who were a veritable thorn in the side of the Kashmir rulers. Sir Aurel Stein's translation of the work, with its excellent index, renders a detailed account of these allusions unnecessary. It will be sufficient to give Sir Aurel Stein's note to his translation of verse 317 of Book I. I have taken the liberty of altering the spelling of some of the words so as to agree with the system adopted for this survey:—

It can be shown from a careful examination of all the passages that their (the Khasas') seats were restricted to a comparatively limited region, which may be roughly described as comprising the valleys lying immediately to the south and west of the Pir Pāntāl range, between the middle course of the Vitastā (or Jehlam) on the west, and Kāshṭavāta (Kishtwār) on the east.

In numerous passages of the *Rājatarāṅgiṇī* we find the rulers of Rājapuri, the modern Rajauri, described as 'lords of the Khasas', and their troops as Khasas. Proceeding from Rājapuri to the east we have the valley of the Upper Āns River, now called *Panjābbar* . . . as a habitation of Khasas. Further to the east lies *Bāṇasāla*, the modern *Bān'hāl*, below the pass of the same name, where the pretender Bhikshāchāra sought refuge in the castle of the 'Khasa-Lord' Bhagika . . . The passages viii, 177, 1,074 show that the whole of the valley leading from Bān'hāl to the Chandrabhāgā (Chenab), which is now called 'Bichhlāri' and which in the chronicle bears the name of *Viśhalatā*, was inhabited by Khasas.

Finally we have evidence of the latter's settlements in the Valley of Khasālaya . . . Khasālaya is certainly the Valley of Khaisāl (marked on the map as 'Kasher') which leads from the Marbal Pass on the south-east corner of Kashmir down to Kishtwār . . .

Turning to the west of Rājapuri, we find a Khasa from the territory of Parpōtsa or Prāṇṭa mentioned in the person of Tuṅga, who rose from the position of a cowherd to be chosen Queen Diddā's all-powerful minister. The Queen's own father, Siṃharāja, the ruler of Lohara or Loh'rin, is designated a Khasa, . . . and his descendants, who after Diddā occupied the Kashmir throne, were looked upon as Khasas.—That

¹ The whole passage (29 and 30) runs as follows:—'In North-East, Mount Mēru, the Kingdom of those who have lost caste (*nashṭarājya*), the nomads (*paśupālas*,? worshippers of Paśupati), the Kīras (a tribe near Kashmir, Stein, *Rāja Taraṅgiṇī*, trans. II, 217), the Kāśmīras, the Abhisāras (of the lower hills between the Jehlam and the Chinab), Daradas (Dards), Taṅgaṇas, Kulūtas (Kulu), Sairindhras (not identified), Forest men, Brahmapuras (Bharmaur in Chamba), Darvas (close to Abhisāra), Dāmaras (apparently a Kashmir tribe, Stein II, 304 ff.), Foresters, Kīrātas, Chīnas (Shins of Gilgit, see above, or Chinese), Kaupindas (see below), Bhallas (not identified), Paṭōlas (not identified), Jaṭāsuras (? Jaṭas), Kunaṭas (see below), Khasas, Ghōshas and Kuchikas (not identified)'. It will be seen that every one of the above names which has been identified belongs to the North-West. Regarding the Kaupindas or Kupindas, it may be mentioned that Cunningham (Rep. Arch. Surv. India, XIV, 125) identified them with the Kanēts of the Simla Hill States, whose name he wrongly spells "Kunet." The change from 'Kupinda' to 'Kanēt' is violent and improbable, though not altogether impossible. It would be simpler to connect the Kanēts with Varāhamihira's Kunaṭas, but here again there are difficulties, for the *t* in 'Kanēt' is dental, not cerebral. Such changes are, however, not uncommon in the 'Piśācha' languages.

² A similar but fuller list is also given in Varāhamihira's *Samāsasāṃhitā*, in which the Khasas are classed with Daradas, Abhisāras and Chīnas.

³ LXVIII, 26.

there were Khaśas also in the Vitastā valley below Varāhamīla, is proved by the reference to Virānaka as 'a seat of Khaśas' Of this locality it has been shown . . . that it was situated in the ancient *Dwāravātī*, the present Dwārbīdi, a portion of the Vitastā valley between Kathai and Muzaḥfārābād.

The position here indicated makes it highly probable that the Khaśas are identical with the modern *Khakha* tribe, to which most of the petty hill-chiefs and gentry in the Vitastā valley below Kashmīr belong. The name *Khakha* (Pahārī; in Kāshmirī sing. *Khokh*, plur. *Khakh*) is the direct derivation of *Khaśa*, Sanskrit *ś* being pronounced since early times in the Panjāb and the neighbouring hill-tracts as *kh* or *h* (compare Kāshmirī *h* < Sanskrit *ś*).

The Khakha chiefs of the Vitastā valley retained their semi-independent position until Sikh times, and, along with their neighbours of the Bomba clan, have ever proved troublesome neighbours for Kashmīr.

We have already noted that another name for the Khaśas was Khaśīras. The name Kāsmīra (Kashmīr) is by popular tradition associated with the famous legendary saint Kaśyapa, but it has been suggested, with considerable reason, that Khaśa and Khaśīra are more probable etymologies. At the present day, the Kāshmirī word for 'Kashmīr' is '*kashīr*,' a word which is strongly reminiscent of Khaśīra.¹

Turning now to see what information we can gain from classical writers, we may again refer to Pliny's mention of the cannibal Casiri, who, from the position assigned to them, must be the same as the Khaśīras. Atkinson in the work mentioned in the list of authorities gives an extract from Pliny's account of India (p. 354). In this are mentioned the Cesi, a mountain race between the Indus and the Jamna, who are evidently the Khaśas. Atkinson (l. c.) quotes Ptolemy's Achaasia regio as indicating the same locality, and this word not impossibly also represents 'Khaśa'. Perhaps more certain identifications from Ptolemy are the *Káσιοι* Mountains and the country of *Kάσσια*.²

In other places³ he tells us that the land of the *Ὀρτοποκόρροι* (Uttarakurus) and the city of *Ὀρτοποκόρρα* lay along the Emodic and Seric mountains in the north, to the east of the Kasia mountains. The latter therefore represent either the Hindū Kush or the mountains of Kashgar in Central Asia.⁴

To sum up the preceding information. We gather that according to the most ancient Indian authorities in the extreme north-west of India, on the Hindū Kush and the mountainous tracts to the south, and in the Western Panjāb there was a group of tribes, one of which was called Khaśa, which were looked upon as Kshatriyas of Aryan origin. These spoke a language closely allied to Sanscrit, but with a vocabulary partly agreeing with that of the Eranian Avesta. They were considered to have lost their claim to consideration as Aryans, and to have become Mlēchchhas, or barbarians, owing to their non-observance of the rules for eating and drinking observed by the Sanskritic peoples of India. These Khaśas were a warlike tribe, and were well known to classical writers, who noted, as their special home, the Indian Caucasus of Pliny. They had relations with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that countries, places and rivers, such as Kashmīr, Kashgar in Central Asia, and the Kashgar

¹ The change of initial *kh* to *k* is not uncommon in Pisācha languages. Thus, the Sanskrit *khara*, an ass, is *kur* in Bashgali Kāfir, and in Shipā, a language very closely connected with Kāshmirī, the root of the verb meaning 'to eat' is *ka*, not *khā*.

² *Serica* VI, 15, 16, in Lassen I.A. I², 28.

³ VI, 16, 2, 3, 5, 8; VIII, 24, 7, in Lassen I.A., I², 1018.

⁴ According to Lassen, p. 1020, the *Kάσσια* 'ὄρη of Ptolemy are the mountains of Kashgar, i.e. 'Khaśa-gairi', the mountain of the Khaśas. See, however, Stein, *Ancient Khotan*, pp. 50 f. The same name re-appears in Chitral, south of the Hindū Kush, where the river Khōnar is also called the Khashgar. For further speculations on the subject the reader is referred to St.-Martin, *Mém. de l'Acad. des Inscri. Sav. Étrang.* I série vi., i. pp. 264 ff., and to Atkinson (*op. cit.*), p. 377.

of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'Piśāchas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmir.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The Khakhas of the Jehlam valley are Khaśas, and so are some of the Kanēts of the hill-country between Kangra and Garhwal. The Kanēts are the low-caste cultivating class of all the Eastern Himālaya of the Panjab and the hills at their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rajputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanēts as husbandmen. Like the ancient Khaśas, they claim to be of impure Rājput (*i.e.* Kshatriya) birth. They are divided into two great tribes, the Khasiā and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasiā observes the period of impurity after the death of a relation prescribed for a twice-born man; the Rāo that prescribed for an outcast. The Khasiā wears the sacred thread, while the Rāo does not.¹ There can thus be no doubt about the Khasiā Kanēts.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasiā, and these people are universally admitted to be Khaśas by descent. In fact, as we shall see, the principal dialect of Kumaonī is known as Khasparjiyā, or the speech of Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal Tibeto-Burman population. But that there is a leaven of pure Khas descent also in the tribe is not denied.²

In this way we see that the great mass of the Aryan-speaking population of the Lower Himālaya from Kashmir to Darjeeling is inhabited by tribes descended from the ancient Khaśas of the Mahābhārata.

While Sanskrit literature³ commencing with the Mahābhārata contains many references to the Khaśas, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata or in the Vishṇu, Bhāgavata, or Mārkaṇḍeya Purāṇa. In fact the earliest known reference to them occurs in the Śrīharshacharita, a work of the early part of the 7th century of our era.

¹ Ibbetson, *op. cit.*, § 487. Regarding the Rāos, see p. 13, note ², post.

² Regarding the origin of the Nepal Khas, see Hodgson and Sylvain Lévi, *op. cit.*

³ Authorities on the connexion of Rājputs and Gurjaras or Gūjars :—

TOD, J.,—*Annals and Antiquities of Rajasthan*, London, 1829-32. Introduction.

ELLIOT, SIR H. M., K.C.B.,—*Memoirs on the History, Folklore and Distribution of the Races of the North-Western Provinces of India*. Edited, etc., by John Beames. London, 1859. I. 99 ff., etc. (see Index).

IBBETSON, SIR DENZIL, K.C.S.I.,—*Outlines of Panjab Ethnography*. Calcutta, 1883, pp. 262 ff.

[JACKSON, A. M. T.],—*Gazetteer of the Bombay Presidency*, Vol. I, Pt. I, App. III. (by A. M. T. J.), Account of Bhinnāl, esp. pp. 463 ff.

SMITH, VINCENT A.,—*The Gurjaras of Rajputana and Kanauj*, J. R. A. S., 1909, pp. 53 ff.

BHANDARKAR, D. R.,—*Foreign elements in the Hindu Population*. *Indian Antiquary*, XL (1911), pp. 7 ff. esp. pp. 21 ff.

According to the most modern theory, which has not yet been seriously disputed but which has nevertheless not been accepted by all scholars, the Gurjaras entered India, together with the Hūnas and other marauding tribes, about the sixth century A.D. They rapidly rose to great power, and founded the Rājput tribes of Rajputana.¹ The Gurjaras were in the main a pastoral people, but had their chiefs and fighting men. When the tribe rose to power in India, the latter were treated by the Brāhmanas as equivalent to Kshatriyas and were called Rājputs, and some were even admitted to the equality with Brāhmanas themselves, while the bulk of the people who still followed their pastoral avocations remained as a subordinate caste under the title of Gurjaras, or, in modern language, Gūjars, or, in the Panjab, Gujars.

So powerful did these Gurjaras or Gūjars become that no less than four tracts of India received their name. In modern geography we have the Gujrat and Gujranwala districts of the Panjab, and the Province of Gujarat in the Bombay Presidency. The Gujrat District is a Sub-Himalayan tract with a large proportion of Gujars. It is separated by the river Chinab from the Gujranwala District, in which Gujars are more few. In the Province of Gujarat there are now no members of the Gūjar caste, as a caste, but, as we shall see later on, there is evidence that Gūjars have become absorbed into the general population, and have been distributed amongst various occupational castes. In addition to these three tracts Al-Birūnī (A.D. 971-1039) mentions a Guzarat situated somewhere in Northern Rajputana.²

In ancient times, the Gurjara kingdom of the Panjab comprised territory on both sides of the Chinab, more or less accurately corresponding with the existing Districts of Gujrat and Gujranwala. It was conquered temporarily by Śaṅkaravarman of Kashmir in the ninth century.³ The powerful Gurjara kingdom in South-Western Rajputana, as described by the Chinese pilgrim Hiuen Tsiang in the seventh century, had its capital at Bhinmāl or Śrīmāl, to the North-West of Mount Abu, now in the Jodhpur State, and comprised a considerable amount of territory at present reckoned to be part of Gujarat, the modern frontier between that Province and Rajputana being purely artificial. In addition to this kingdom of Bhinmāl, a southern and smaller Gurjara kingdom existed in what is now Gujarat from A.D. 589 to 735. Its capital was probably at or near Bharōch. Between these two Gurjara States intervened the kingdom of the princes of Valabhi, and these princes also seem to have belonged either to the Gurjaras or to a closely allied tribe.⁴

The Gurjaras who established the kingdoms at Bhinmāl and Bharōch probably came from the West, as Mr. Bhandarkar suggests. The founders of the Panjab Gurjara kingdom which existed in the ninth century presumably reached the Indian plains by a different route. There is no indication of any connexion between the Gurjara kingdom of the Panjab and the two kingdoms of the widely separated Province of Gujarat.⁵

¹ See Mr. V. Smith's note below.

² *India* (Sachau's translation, I, 202). Mr. Bhandarkar (l.c., p. 21) locates it in the north-eastern part of the Jaipur territory and the south of the Alwar State. The Gujari dialect spoken in the hills of the North-West Frontier Province is closely connected with the Mewāṭi spoken in Alwar at the present day. On the other hand, as stated in a private communication, Mr. Vincent Smith considers that it must have been at or near Ajmer, about 180 miles to the North-East of the old capital Bhinmāl.

³ *Rājataranginī*, v. 143-150, and Stein's translation, I, 99.

⁴ *Bombay Gazetteer* (1896), Vol. I, Part I, pp. 3, 4.

⁵ The above account of the early history of the Gurjaras is based on information kindly placed at my disposal by Mr. V. Smith.

As may be expected, the Gūjar herdsmen (as distinct from the fighting Gurjaras who became Rājput̥s) are found in greatest numbers in the north-west of India from the Indus to the Ganges. In the Panjab they are mainly settled in the lower ranges and submontane tracts, though they are spread along the Jamna in considerable numbers. Gujrat District is still their stronghold, and here they form $13\frac{1}{2}$ per cent. of the total population. In the higher mountains they are almost unknown.

In the plains tracts of the Panjab they are called 'Gujars' or 'Gujjars' (not Gūjars), and they have nearly all abandoned their original language and speak the ordinary Pañjābī of their neighbours.

On the other hand, in the mountains to the north-west of the Panjab, *i.e.* throughout the hill country of Murree, Jammu, Chibal, Hazara, in the wild territory lying to the north of Peshawar as far as the Swat river, and also in the hills of Kashmir, there are numerous descendants of the Gurjaras still following their pastoral avocations. Here they are called 'Gujurs' (not 'Gujar' or 'Gūjar') and tend cows. Closely allied to them, and speaking the same language, is the tribe of Ajaṛs who tend sheep.

The ordinary language of the countries over which these last mentioned people roam is generally Puṣhtō or Kāshmirī, though there are also spoken various Piśācha dialects of the Swat and neighbouring territories. In fact, in the latter tract, there are numerous tribes, each with a Piśācha dialect of its own, but employing Puṣhtō as a *lingua franca*. The Gujurs are no exception to the rule. While generally able to speak the language, or the *lingua franca*, of the country they occupy, they have a distinct language of their own, called Gujurī, varying but little from place to place, and closely connected with the Mēwātī dialect of Rājasthānī, described on pp. 44 ff. of Vol. IX, Pt. II of this Survey. Of course their vocabulary is freely interlarded with words borrowed from Puṣhtō, Kāshmirī, and what not; but the grammar is practically identical with that of Mēwātī, and closely allied to that of Mēwārī.

The existence of a form of Mēwātī or Mēwārī in the distant country of Swat is a fact which has given rise to some speculation. One sept of the Gujurs of Swat is known as 'Chauhān,' and it is known that the dominant race in Mewar belongs to the Chauhān sept of Rājput̥s. Two explanations are possible. One is that the Gujurs of this tract are immigrants from Mewat (or Alwar) and Mewar. The other is that the Gurjaras in their advance with the Hūṇas into India, left some of their number in the Swat country, who still retain their ancient language, and that this same language was also carried by other members of the same tribe into Rajputana.

The former explanation is that adopted by Mr. Vincent Smith, who has kindly supplied the following note on the point:—

The surprising fact that the pastoral, semi-nomad Gūjar graziers and Ajaṛ shepherds, who roam over the lower Himalayan ranges from the Afghān frontier to Kumāon and Garhwāl, speak a dialect of 'Hindi,' quite distinct from the Puṣhtō and other languages spoken by their neighbours, has been long familiar to officers serving in the Panjāb and on the North-Western Frontier.¹ In 1908 the Linguistic Survey made public the more precise information that the grammar of the speech of the still more remote Gujurs of the Swāt Valley is almost identical with that of the Rājput̥s of Mēwāt and Mēwār in Rājputānā, distant some 600 miles in a direct line.² In the intervening space totally different languages are spoken. Why, then, do the

¹ Ibbetson, *Outlines of Panjāb Ethnography* (1883), p. 265.

² *Linguistic Survey*, Vol. IX, Part II (1908), p. 323. [In the passage quoted from Vol. IX of this Survey, the particular Rājasthānī dialect was Jaipurī. But further enquiry has shown me that Mēwātī and Mēwārī are more akin to Gujurī than is Jaipurī. This is a matter of small importance. Jaipur lies between Mewat and Mewar.—G. A. G.]

Muhammadan Gujur herdsmen of Swāt use a speech essentially the same as that of the aristocratic Hindī Rājputs of Mēwār? The question is put concerning the Gujurs of Swāt, because they are the most remote tribe at present known to speak a tongue closely allied to the Mēwāti and Mēwāri varieties of Eastern Rājasthāni.

But dialects, which may be described as corrupt forms of Eastern Rājasthāni, extend along the lower hills from about the longitude of Chambā through Garhwāl and Kumāon into Western Nepāl, so that the problem may be stated in wider terms, as:—‘Why do certain tribes of the lower Himālaya, in Swāt, and also from Chambā to Western Nepāl, speak dialects allied to Eastern Rājasthāni, and especially to Mēwāti, although they are divided from Eastern Rājputānā by hundreds of miles in which distinct languages are spoken?’

It is not possible to give a fully satisfactory solution of the problem, but recent historical and archæological researches throw some light upon it. All observers are agreed that no distinction of race can be drawn between the Gūjars or Gujurs and the Jāts or Jātts, two castes which occupy a very prominent position in North-Western India. It is also agreed that several other castes in the same region, such as Ajars, Ahirs and many more, are racially indistinguishable from the Jātts and Gūjars. The name Gūjar appears in Sanskrit inscriptions as Gurjara, and nobody can doubt that the modern Gūjars represent the ancient Gurjaras. Long ago the late Sir Denzil Ibbetson recognized the fact that in the Panjāb it is impossible to draw distinctions in blood between Gūjars and many clans of Rājputs, or, in other words, local enquiry proves that persons now known as Rājputs may be descended from the same ancestors as are other persons known as Gūjars.¹ Mr. Baden Powell observed that ‘there is no doubt that a great majority of the clan-names in the Panjāb belong both to the “Rājput” and the “Jāt” sections. And this indicates that when the numerous Bāla, Indo-Scythian, Gūjar and Hūṇa tribes settled, the leading military and princely houses were accepted as “Rājput,” while those who took frankly to cultivation, became “Jāt.”’² Mr. D. R. Bhandarkar has demonstrated recently that the ancestors of the Rānās of Udaipur (Mēwār) were originally classed as Brāhmaṇs, and were not recognised as Rājputs until they became established as a ruling family.³ In fact, there is abundant evidence to prove that the term ‘Rājput’ signifies an occupational group of castes, which made it their principal business to rule and fight. That being the traditional business of the ancient Kshatriyas, castes known as Rājput were treated by the Brāhmaṇs as equivalent to Kshatriyas, and superior in rank and purity to castes engaged in agriculture. We may take it as proved that there is nothing to prevent a Rājput being descended from a Brāhmaṇ, a Gūjar, a Jāt, or in fact from a man of any decent caste. Consequently the Gujur herdsmen and Ajar shepherds of Swāt may well be the poor relations of the Rājput chivalry of Mēwār, and the present divergence in social status may be the result of the difference of the occupations to which their respective ancestors were called by Providence.

If the Swāt Gujurs and the Mēwāt and Mēwār Rājputs come of one stock, it is not so wonderful that they should speak a language essentially one. Certainly there is no difficulty in believing that all the Himalayan tribes, both in Swāt and east of Chambā, who speak forms of Rājasthāni, may be largely of the same blood as the Rājputs of Eastern Rājputānā. Of course, I do not mean that a pure race is to be found anywhere in India—almost every caste is of very much mixed blood.

Not only are the Jātts, Gūjars, Ajars, etc., related in blood to the Rājputs, but we may also affirm with confidence, that that blood is in large measure foreign, introduced by swarms of immigrants who poured into India across the north-western passes for about a century, both before and after 500 A.D. The Gurjaras are not heard of until the sixth century, but from that time on they are closely associated with the Hūṇas (Huns) and other foreign tribes, which then settled in India and were swallowed up by the octopus of Hinduism—tribes insensibly, but quickly, being transformed into castes. It is now certain, as demonstrated by epigraphical evidence, that the famous Parihār (Pratihāra) Rājputs were originally Gurjaras or Gūjars; or, if we prefer, we may say that certain Gurjaras were originally Pratihāras; and it is practically certain that the three other ‘fire-born’ Rājput clans—Pawār (Pramār), Solankī (Chaulukya), and Chauhān (Chāhamāna)—were descended like the Parihārs, from ancestors belonging to a Gurjara or cognate foreign tribe.

We are not able to identify the locality beyond the passes from which these ancestors came, nor do we know what tribal names they bore before they entered India, or what language they then spoke.⁴ Further, it is not possible at present to be certain concerning the road by which the Gurjaras, Hūṇas, etc., entered India. Probably they came by many roads. But the legend locating the origin of the fire-born clans at Mount Ābū

¹ Ibbetson, *op. cit.*, p. 265.

² ‘Notes on . . . the Rājput Clans’ (*J. R. A. S.*, 1899, p. 534).

³ ‘Guhilots’ (*J. Proc., A. S. B.*, New Ser., Vol. V. (1909), pp. 167-187); ‘Āṭpur Inscription of Śaktikumāra.’ *Ind. Ant.*, Vol. XXXIX (1910, p. 186). [So, in Mahābhārata VIII, 2076, a Bahika Brāhmaṇa may, if he choose, become a Kshatriya.—G. A. G.]

⁴ I have a suspicion that they may have been Iranians, perhaps from Sistān, but I cannot profess to prove that hypothesis.

and much evidence of other kinds indicate that the principal settlements of the foreigners were in Rājputānā, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhinmāl (Śrīmālā) to the north-west of Mount Ābū, was the capital of a kingdom ruled by Vyāghramukha Chāpa. The Chāpas were a subdivision of the Gurjaras. A coin of Vyāghramukha was found associated with numerous slightly earlier Hūṇa coins of the sixth and seventh centuries on the Manaswāl Plateau in the outer Siwālik Hills, Hoshiyārpur District, Panjāb, which at that period undoubtedly was under Hūṇa-Gurjara rule. Early in the eighth century, Nāgabhaṭa I, a Gurjara, who had then become a Hindū, established a strong monarchy at Bhinmāl, where Vyāghramukha had ruled a hundred years earlier. Nāgabhaṭa's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhaṭa II, son and successor of Vatsarāja, deposed the king of Kanauj and removed the seat of his own government to that imperial city. For more than a century, and especially during the reigns of Mihira-Bhoja and his son (840-908 A.D.), the Gurjara-Pratihāra kingdom of Kanauj was the paramount power of Northern India, and included Surāshṭra (Kāthiāwār) within its limits, as well as Karnāl now under the Government of the Panjāb.

I take it that the Gurjaras and other foreign tribes settled in Rājputānā, from the sixth century onwards adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they formed unions with Hindū women, they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gujurs and Ajars of Swāt, and the similar tribes in the lower Himalayas to the east of Chambā, should be regarded as survivals of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbours of those northern Gujurs and Ajars took up various languages, Puṣhṭō, Lahndā, or whatever it might be, while the graziers and shepherds clung to the ancient tongue which their ancestors had brought from Rājputānā, and which probably was spoken for a long time in much of the country intervening between the hills and Mēwāt. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Mēwātī or the other dialects of Rājputānā, just as in Quebec French is more archaic than current Parisian.¹ I do not see any other way of explaining the existence of the Rājasthānī 'outliers,' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjaras, etc., came *via* Kābul and thence moved southwards, dropping settlements in the Lower Himalayas; they rather suggest immigration from the west by the Quetta and Kandahār routes or lines of march still further south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have picked up the tongue of eastern Rājputānā. The ancestors of the Swāt Gujurs must have spoken Rājasthānī and have learned it in a region where it was the mother tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhoja and his son, Mahēndrapāla (*cir.* 840-908 A.D.), included the Karnāl district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gujurs, etc., of the lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputānā, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputānā after they had acquired the Rājasthānī speech; and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kanauj.²

Turning now to the other explanation, we may premise by stating that the Gurjaras may possibly have entered Rājputana from two directions. They invaded the Sindh Valley, where they have practically disappeared as a distinct caste, the Gakkhars,

¹ [As a matter of fact Gujuri is more archaic in its forms than its nearest congener, modern Mēwātī. See the Gujuri section in this volume, below.—G. A. G.]

² For historical, epigraphical, and numismatic details, see V. A. Smith—

"The Gurjaras of Rājputānā and Kanauj" (*J. R. A. S.*, Jan., April, 1909);

"White Hun Coins from the Panjāb" (*Ibid.*, Jan. 1907);

"White Hun Coins of Vyāghramukha" (*Ibid.*, Oct. 1907);

"The History of the City of Kanauj, etc." (*Ibid.*, July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindu Population" (*Ind. Ant.*, 1911, pp. 7-37). Mr. Bhandarkar (p. 30) thinks that Eastern Rājasthānī is derived from Pahārī Hindī; but I do not think he can be right.

Janjūās, and Pathāns being too strong for them.¹ But their progress was not stopped, and they probably have entered the Gujarat Province and Western Rajputana by this route. In Gujarat they became merged into the general population, and there is now in that province no Gūjar caste, but there are Gūjar and simple Vāniās (traders), Gūjar and simple Sutārs (carpenters), Gūjar and simple Sonārs (goldsmiths), Gūjar and simple Kumbhārs (potters), and Gūjar and simple Salāṭs (masons).²

Gūjars, as distinct from Rājput̥s, are strong in Eastern Rajputana, their greatest numbers being in Alwar, Jaipur, Mewar, and the neighbourhood. Here they are a distinct and recognised class, claiming to be descended from Rājput̥s.³ These must have come from Sindh along the other supposed line of advance by a more northern route. Several Gūjar-Rājput̥ tribes, such as the Chālukyas, Chāhamānas (Chauhāns), and Sindas, came to Rajputana from a mountainous country called Sapādalaksha.

Mr. Bhandarkar⁴ has shown that this Sapādalaksha included the hill-country from Chamba on the west, to Western Nepal on the east, thus almost exactly corresponding with the area in which Western and Central Pahārī are now spoken. Now, in this tract at the present day it may be said that while there are plenty of Rājput̥s there are no Gūjars. The main population is, as we have seen, Khasā, in which the non-military Gūjars must have been merged.⁵ The Sapādalaksha Gūjar-Rājput̥s, on the other hand, have provided Mewar with its Chauhāns. We have seen that one of the Swat Gujur septs is also called Chauhān, and the second of the two explanations for the presence of the Gujurs in their present seats is that they are not a backwash of immigration from Rajputana, but are the representatives of Gurjaras who were there left behind while the main body advanced and settled in Sapādalaksha. Instead of taking to agriculture and becoming merged in the population, they retained their ancestral pastoral habits and their tribal individuality.⁶

We have seen that there were originally many Rājput̥s in Sapādalaksha. In the times of the Musalmān rule of India many more Rājput̥s from the plains of India took refuge amongst their Sapādalaksha kin and there founded dynasties which still survive. Particulars regarding these will be found in the Introduction to the three Pahārī languages and need not be repeated here. Suffice it to say that it is plain that down even to the days of late Musalmān dominion the tie between Sapādalaksha and Rajputana was never broken. And this, in my opinion, satisfactorily explains the fact of the close connexion between the Pahārī languages and Rājasthānī.

¹ Ibbetson, l.c., p. 263. Mr. Vincent Smith is of opinion that the position of their principal settlement, that at Bhinmāl, North-West of Mount Ābū, indicates that the Gurjaras came from the West, across Sindh, and not from the North down the Indus Valley. They could have entered Sindh either *via* Makrān, as the Arabs did later in the end of the seventh century, or through Balūchistān by roads further north. If they came from Sistān and spoke an Iranian language, they would soon have picked up an Indian tongue. On this theory, the Gujars of the Panjab would have entered that province from the south, proceeding up the Indus Valley. Mr. Smith points out that the Panjab Gurjaras probably are a later settlement. We hear of them first in the Kashmir chronicles in the ninth century.

² Bhandarkar, l.c., p. 22.

³ In 1901, the total number of Gūjars in Rajputana was 462,739. Of these, 46,046 were enumerated in Alwar, 184,494 in Jaipur, and 50,574 in Mewar. Bharatpur, adjoining Alwar, had 44,875.

⁴ l.c., pp. 28 ff. *Sapādalaksha* becomes in modern speech *sawā-lākh*, and means one hundred and twenty-five thousand, a reference to the supposed number of hills in the tract. At the present day the name is confined to the 'Sivalik' hills.

⁵ We see traces of this merging in the great Kanēt caste of the Simla Hills. It has two divisions, one called Khasiā and the other Rāo (Ibbetson, l.c., p. 268). The former represent the Khasās, and it is difficult to avoid the conclusion that the Rāos are Gūjars who have become merged into the general population and who have adopted a name Rāo, indicating their closer connexion with the Rājput̥s.

⁶ The writer's personal opinion upon this disputed point is given at length on p. 15, below.

We thus arrive at the following general results regarding the Aryan-speaking population of the Pahārī tract.

General results.

The earliest immigrants of whom we have any historical information were the Khasās, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjaras, a tribe who invaded India about the sixth century A.D. and occupied the same tract, then known as Sapādalaksha. At that time, they also spoke an Aryan, but not necessarily an Indo-Aryan, language.¹ Of these Gurjaras the bulk followed pastoral pursuits and became merged in and identified with the preceding Khasā population. Others were fighting men, and were identified by the Brāhmanas with Kshatriyas. In this guise they invaded Eastern Rajputana from Sapādalaksha, and, possibly, Western Rajputana from Sindh, and founded, as Rājputas, the great Rājput states of Rajputana.²

The Khasās were, we have seen, closely connected with the tribes nicknamed 'Piśāchas' or cannibals, of North-Western India. I have elsewhere contended, and I believe proved, that the wild tribes of the extreme North-West, immediately to the South of the Hindū Kush, are modern representatives of these ancient 'Piśāchas,' and I have classed the languages now spoken by them and also Kāshmirī, as belonging to the 'Piśācha Group.' This Piśācha Group of languages possesses many marked peculiarities strange to the Aryan languages of the Indian Plains, and several of these are clearly observable in the various forms of Western and Central Pahārī,—strong in the extreme west, but becoming weaker and weaker as we go eastwards. It is reasonable to infer that in this we have traces of the old language of the Khasās, whom Sanskrit tradition makes to be related to the Piśāchas.³ But the Pahārī languages, although with this Khasā basis, are much more closely related to Rājasthānī. This must be mainly due to the Gujar influence. We have seen that the Gūjars occupied the country, and became absorbed in the general population, but at the same time they must have given it their language. Then there was a constant reflux of emigration on the part of the Gujar-Rājputas from Rajputana and the neighbouring parts of India. These re-immigrants became, as befitted their Kshatriya station, the rulers of the country and to-day most of the chiefs and princes of the old Sapādalaksha trace their descent from Rājputas of the plains. The re-immigration was increased by the oppression of the Mughul rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their

Results on the language.

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¹ It is possible that the Gurjaras, at the time that they first entered the hills, did not speak an Indo-Aryan language. We are quite ignorant on the point. But this must not be taken as suggesting that the languages of their descendants, the Rājputas and the Gūjars, is not Indo-Aryan. It is now-a-days certainly Indo-Aryan, and belongs to the Inner Group of these languages.

² It is interesting, on this point, to note that the Central Pahārī of Kumaun and Garhwal (*i.e.* of Eastern Sapādalaksha) agree with Eastern Rājasthānī in having the genitive postposition *kō* and the verb substantive derived from the *√achh*, while in the Western Pahārī of the Simla Hills (*i.e.* Western Sapādalaksha) the termination of the genitive is the Western Rājasthānī *rō*, while one of the verbs substantive (*ā*, *is*) is probably of the same origin as the Western Rājasthānī *hāi*. As for Gujarātī, the genitive ends in *nō*, and the verb substantive belongs to the *√achh* group. West of Western Pahārī we have the Pōthwārī dialect of Lahndā. Here also the genitive termination is *nō*, but the verb substantive differs from that of Gujarātī. On the other hand Gujarātī agrees with all the Lahndā dialects in one very remarkable point, *viz.* the formation of the future by means of a sibilant. We thus see that right along the lower Himālaya, from the Indus to Nepal, there are three groups of dialects agreeing in striking points with, in order, Gujarātī, Western Rājasthānī and Eastern Rājasthānī.

³ Attention will frequently be called to these Khasā traces in dealing with each language in the following pages. See especially the section devoted to Western Pahārī.

established seats in Rajputana, and seeking refuge from Musalmān oppression in the hills from which they had originally issued to conquer the Gangetic Valley.¹

In Sapādalaksha proper (the hill-tract with Chamba for its western and Kumaon for its eastern extremity) the Khasas and the Gūjars have kept themselves comparatively pure from admixture with the Tibeto-Burmans who overflowed from beyond the Himālaya and also occupied the southern slope of the range. Here the Aryans succeeded in arresting their Tibeto-Burman competitors in the race for possession. On the other hand, in the east, in Nepal, the Tibeto-Burmans forestalled the Khasa-Gūjars, and when the latter entered the country they found the others already in possession of the chief valleys. The bulk of the population of Nepal is Tibeto-Burman, and the Khas conquerors have ever been in a minority. The result has been a considerable racial mixture, which is well described by Hodgson and Professor Sylvain Lévi in the works mentioned on p. 2. Most of the Khasas of Nepal are of mixed descent. Here it is unnecessary to do more than record the fact, and to refer the ethnologist to the works above mentioned for particulars. What concerns us now is the language, and that has followed the fate of the Khas-Gūjar tribe. While still distinctly allied to Rājasthānī, the Aryan language of Nepal presents a mixed character. Not only many words, but even special phases of the Grammar, such as the use of the Agent case before *all* tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans. These changes in the speech are increasing with every decade, and certain Tibeto-Burman peculiarities have come into the language within the memory of men alive at the present day.²

The question of the language spoken by the Gujars of Swat is different and more difficult. Two opposing theories have been given in the preceding pages, and the present writer will now attempt to give his own views on the subject. It must, however, be observed that these views are founded on imperfect materials, and are only put forward as what seems to him to be the best explanation till further materials become available.

We do not know what language was spoken by the Gurjaras of Sapādalaksha. It has been stated that it was not necessarily Indo-Aryan. This is true merely as a confession of ignorance. We simply do not know. All that we can say is that in some respects (such as the use of *handō* as a postposition of the genitive, the form *chhañ*, for the verb substantive, and the use of *lō* to form the future tense) its modern descendant, Rājasthānī, shows points of agreement with the Pisācha languages of the north-west.

These Sapādalaksha Gurjaras came into Eastern Rajputana, and their language there developed into Modern Rājasthānī. But as has been shown in the part of the Survey dealing with Rājasthānī, this is not a pure language. The Gurjaras settled among a people speaking an Indo-Aryan language of the Inner Group akin to Western Hindi. They adopted this language, retaining at the same time many forms of their own speech. The result was Rājasthānī, a mixed language in which, as has been shown elsewhere, the influence of the Inner Group of Indo-Aryan languages weakens as we go westwards. In the north-east of Rajputana, in Alwar and Mewat, the influence of the Inner Group is strongest.

¹ For details, see the Introductions to each of the three Pahārī Groups.

² See p. 26.

Now the Gujurs of Swat speak this mixed Mēwāti Rājasthānī, and not the language of the Sapādalaksha Gurjaras, whatever that was. Of this there can be no doubt. Swat Gujurī therefore must be a form of Mēwāti Rājasthānī, and we cannot describe the latter as a form of Swat Gujurī, for we know that it originally came from Sapādalaksha, not from Swat.

Mr. Smith has described how the Gūjars of Rajputana can have entered the Panjab, and, whether the details of his theory are correct or not (and the present writer, for one, sees no reason for doubting them), we may take it, that the main point,—their entry from Rajputana,—is proved.

We are thus able to conceive the following course of events. The Mewat Gūjars went up the Jamna Valley, and settled in the Panjab plains. There they amalgamated with the rest of the population and lost their distinctive language. Some of them settled in the submontane districts of Gujrat, Gujranwala, Kangra, and the neighbourhood. Here they partially retained their old language, and now speak a broken mixture of it, Pañjābī, and Hindōstānī.¹ The use of Hindōstānī forms in this mongrel submontane Gujarī, far from the River Jamna on the banks of which Hindōstānī has its proper home, is most suggestive.

Finally, other Gūjars, more enterprising than their fellows, went on further into the mountains, beyond the submontane tract, and are now-a-days represented by the Gujurs of Swat, Kashmir, and the neighbourhood.

These last wander free over the mountains of their new home, and have little intercourse with the other inhabitants of the locality. They have hence retained the original language which they brought with them from Mewat. But even here we shall see in the specimens sporadic waifs picked up on their journey—stray Hindōstānī and Pañjābī forms, retained like solitary flies in amber, within the body of the Gujur speech.

¹ See the section on Gujurī, below.

KHAS-KURĀ OR NAIPĀLĪ.

Khas-kurā, to mention one of the names by which it is called, is the Aryan language spoken in the State of Nepal. It is not the vernacular of any part of British India, but is spoken by many coolies employed in the tea-gardens of Darjeeling, as well as by our Gorkhā soldiers. As will be seen later on, it was imported into Nepal from India, and is primarily the language of the Gorkhā rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman tongues.¹ We have no accurate knowledge as to the extent of the area in which it is spoken. According to Hodgson, who wrote in 1828, it was then 'so generally diffused that, in the provinces west of the Kali river it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces east of that river it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues.' No further information has been published since these words were written more than eighty years ago.

Before the conquest of Nepal by immigrants from Rajputana, there was already an Aryan colony dwelling amongst the Tibeto-Burman population. This was the tribe of the Khasas, the *Kάσσιοι* of the Greek geographers. Who they originally were, and how they entered India is a question which has been more than once discussed without arriving at any definite answer, and the subject need not detain us here.² For our present purposes it suffices to note that they have occupied the Lower Himalaya from the Jhlam to Nepal for many centuries. They are mentioned in Puranic literature, and Kalhana's *Rājataranginī* frequently refers to the Western Khasas as a thorn in the side of the rulers of Kaśmīr. Nothing particular is known about their language, and it appears that even about the year 1650 (*i.e.*, a century before the Gorkhās conquered Nepal) the court language of Pāṭan, near Kāṭhmāṇḍū, was not Khasa, but was closely allied to the Maithilī dialect of Bihārī spoken immediately to its south.³ Specimens of it show that it was not the same as the modern Aryan language of Nepal. At any rate, whatever was the original language of the Khasas, they have long abandoned it, and have even given their name to 'Khas-kurā,' the modern representative of the language of their Rājput conquerors.⁴

The account of this Rājput invasion is fully given in Dr. Wright's *History of Nepal*. Briefly it is this:—Certain Rājputs of Udaipur, being oppressed by the Musalmāns, fled to the north, and in the early part of the 16th century settled in the country of the Lower Himalayas, including Garhwal, Kumaun, and Western Nepal. In 1559 A.D. a party of these conquered the town of Gorkhā (say 70 miles to the north-west of Kāṭhmāṇḍū). In 1768 Prithvī Nārāyaṇa Shāh of Gorkhā made himself

¹ These are described in Volume III, Part I.

² For a summing up of the evidence on the subject, the reader is referred to the Introduction to this Part, pp. 2 ff. See also Chapter IV of Volume II of *The Himalayan Districts of the North-Western Provinces of India*, forming Volume XI of the Gazetteer of the North-Western Provinces, by E. T. Atkinson; Allahabad, 1884.

³ A drama in the language of those days called the *Harīschandraṇṛtīya* is still in existence, and has been edited by Professor A. Conrady, Leipzig, 1891.

⁴ According to tradition the Khasas came into Nepal with Rājā Mukūnda Sēna in the early part of the twelfth century. See Wright, *History of Nepal*, p. 171, and Sylvain Lévi, *Le Népal*, Vol. I, pp. 261 ff. Vol. II, pp. 216 ff.

master of the whole of Nepal and founded the present Gorkhālī dynasty. It will thus be seen that the ruling classes of Nepal maintain that they are of Rājput origin, and their language which is the *lingua franca* of the country, is still closely connected with the Mēwārī-Mārwārī dialect of Rājasthānī spoken in the Udaipur which they claim as their original home.

The language passes under various names. Europeans call it 'Nēpālī,' or 'Naipālī,' *i.e.*, the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself give this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī, and call the Aryan language 'Khas-kurā,' or 'Khasā-speech.' In other words, the Khasās, who have abandoned their own Aryan language, and adopted that of their Rajput conquerors, have given the adopted language their own name. It is also called 'Gorkhālī,' *i.e.*, the language of the Gorkhās, owing to the fact that the Rajput rulers of Nepal came immediately from the town of Gorkhā, as already stated. Another name is Pārbatiyā, or the language of the Mountaineers, which is much used in Nepal itself by those who speak the language. The term 'Khas,' as descriptive of the Nepalese Hill races, is at the present day only used by the British, in distinguishing the Gorkhā Chhatrīs and Khatrīs from the other fighting classes, such as Māgars, Gurungs, Raisā and Limbus. Another name, Pahārī, also meaning 'Mountaineers' language,' was given by Mr. Baines to the whole group of Aryan languages spoken in the Lower Himālaya from Nepal to Chamba. He divided these Pahārī languages into three sub-groups, Western Pahārī of the Punjāb Himālaya, Central Pahārī of Garhwal and Kumaon, and Eastern Pahārī of Nepal. Eastern Pahārī is therefore another title of the language now dealt with, and its names are, in order, Khas-kurā, Naipālī, Gorkhālī, Pārbatiyā, and Eastern Pahārī. I shall as a rule myself employ the name Khas-kurā in the following pages, this being the name employed in British India by the people who speak it.

No information is available as to whether Khas-kurā possesses any local dialects or not. The probability is that, in such a mountainous country there are many, and that the language gradually shades off into the Kumaunī spoken immediately to the West of Nepal. In the year 1827 the Serampore Missionaries published a version of the New Testament in the 'Pālpā' language. Pālpā is a town in Nepal about a hundred miles west of Kāthmāndū, and the language of the translation is, as might be expected, a form of Khas-kurā, with a tendency here and there to agree with Kumaunī. There are important differences between the literary and the colloquial forms of Khas-kurā. The latter borrows idioms from the Tibeto-Burman languages spoken in the neighbourhood, which materially affect both declension and conjugation. For instance, in the colloquial (and to a less extent in the literary) language, the direct and oblique forms of the noun are confused, and in the colloquial (but not in the literary) form of speech, the agent case is employed before all tenses of a transitive verb, and not merely before those derived from the past participle.

Certain broken tribes of the Central Himālaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is

to speak bad Khas-kurā. Other broken tribes retain their Tibeto-Burman speech in greater purity, and the dialects spoken by them will be found fully described in Volume III, Part I, of this survey. The tribes which have adopted this incorrect Khas-kurā are three in number, *viz.* :—Dahī, Daḍhī, or Daṛhī; Dēnwār or Dōnwār; and Kuswār. In the case of the last named, while the vocabulary is almost entirely Khas-kurā, the grammar is still Tibeto-Burman. In the case of the other two the whole language is much more Aryan in its character. Our only authority on these three dialects is Hodgson's Essay on the subject, in Volume XXVI of the Journal of the Asiatic Society of Bengal, which is quoted in the list of Authorities on page 20 below. In this essay he gives vocabularies of each of them.

In the list of Khas-kurā words and sentences appended to this section of the survey, I have added, as far as was possible, the corresponding words in these dialects, taken in each case from Hodgson's Vocabularies.

Khas-kurā is a language spoken in Nepal, of which country we have no census. We are, therefore, quite unable to state how many persons speak it in its proper home.¹ The following Table shows the number of speakers recorded in British India in 1891 and 1901 :—

	1891.	1901.
Andamans and Nicobars	95	2
Assam	23	20,196
Baluchistan . . . . .	.....	14
Bengal (and States)	5,037	81,313
Bombay (and States) . . . . .	.....	2
Burma . . . . .	.....	5,463
Madras . . . . .	.....	4
North-West Frontier Province . . . . .	.....	3,983
Punjab (and States) . . . . .	.....	7,641
United Provinces of Agra and Oudh (and States)	19,107	24,149
Central India Agency . . . . .	.....	75
Kashmir . . . . .	.....	856
Rajputana Agency . . . . .	.....	23
TOTAL	24,262	1,43,721

The 1891 figures are certainly incorrect, but are given here, as the survey is throughout based on the census of that year, corrections being applied where possible. All these people are immigrants from Nepal or children of immigrants. Many of them, of course, are Gorkhā soldiers.

¹ In the Eastern Parganas of the Almora District of the United Provinces, there are reported to be 12,185 domiciled Naipālīs, who speak a corrupt form of their native language mixed with Kumaonī, the language of the district. It is locally called 'Sōriyālī Gorkhālī' from 'Sōr,' the name of the pargana in which they chiefly reside. *Vide* p. 238.

I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Harischandranṛitya*, a drama written in the Aryan language of Nepal in the middle of the 17th century; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratjīwan Pustakālaya*. The most important of these is a version of the *Rāmāyaṇa* by Bhānu Bhakta, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birsikkā* (an anonymous collection of stories), Gōpīnāth Lōhani's translation of the story of Nala, Mōtirām Bhaṭṭa's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Pachīsī*, and a translation of the tenth book of the *Bhāgavata Purāṇa* called the *Bhagavadbhakti Vilāsinī*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Pālpā* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

AUTHORITIES.

The earliest mention of Khas-kurā (if it is Khas-kurā, and not the old language of the Khasās) which I have come across is in Amaduzzi's Preface to Beligatti's *Alphabetum Brammhanicum seu Indostanum Universitatis Kasi* (Rome, 1771). Amaduzzi gives a list of those vernaculars of India of which the names were known to him. This list runs as follows:—"*Bengalensis, Tourutiana (i.e. Maithilī), Nepalensis, Marathica, Peguana, Singalaea, Telugica, Tamulica.*" Roman Catholic Missions had connexion with Nepal from a very early date. The Jesuits Grüber and Donville visited Kāṭhmāṇḍū in 1661 and obtained liberty to preach. Regular Missions of the Capuchins began in 1707, and soon established hospices and churches in Kāṭhmāṇḍū and the neighbourhood. When the Gorkhās conquered Nepal, they expelled these missionaries, who then settled in Bettiah and Patna, where there were already branches of their community. These Missionaries busied themselves both in translating from Sanskrit and into the then language of Nepal. Some of their writings still exist in MS. in the Library of the Propaganda in Rome. It would be an interesting task for some Italian scholar to examine these manuscripts (which are said to be in 'Nepali') so as to ascertain definitely in what language they were composed.

The following is a list of all the works which I have come across that deal with Khas-kurā as a language. Ayton's *Grammar* is very rarely met with, and I have myself never seen a copy.

ADELUNG, JOHANN CHRISTOPH, *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*. Berlin, 1806-1817. Vol. I, p. 205: Vol. iv, pp. 66, 488.

AYTON, J. A.,—*A Grammar of the Nepalese Language*. Calcutta, 1820.

HODGSON, B. H.,—*Ethnology and Geography of the sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvii (1848), Pt. I, p. 544. [Khas-kurā Vocabulary].

HODGSON, B. H.,—*On the Mongolian Affinities of the Caucasians*. *Journal of the Asiatic Society of Bengal*, Vol. xxii (1853). Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, Sec. 7. London, 1880 [Khas-kurā Vocabulary].

- HODGSON, B. H.,—*Comparative Vocabulary of the Languages of the Broken Tribes of Nepal*. *Journal of the Asiatic Society of Bengal*, Vol. xxvi (1857), pp. 317 ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. i, pp. 161 ff. London, 1880. [Vocabularies of Dahi, Daḍhi, or Daḍhi, of Denwar, and of Kuswar].
- CAMPBELL, [SIR] G.,—*The Ethnology of India*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv (1866), Pt. II, Special No. Appendix C. is a Comparative Table of Northern and Aryan Words (including) Khas of Nepal.
- CAMPBELL, [SIR] G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. (Nepalese Vocabulary, pp. 150 ff.)
- WRIGHT, DANIEL,—*History of Nepal, translated from the Parbatīyā by Munshī Shew Shunker Singh and Pandit Shri Gunānand : with an Introductory Sketch of the Country and People of Nepāl by the Editor*. Cambridge, London, 1877. [P. 300 a 'Parbatīyā' Vocabulary.]
- TURNBULL, A.,—*A Nepālī Grammar and English-Nepālī and Nepālī-English Vocabulary* designed for the use of Missionaries, Tea-planters, and Military Officers. Darjeeling, 1887, Second edition, 1904. The second edition is practically a new work.
- KELLOGG, S. H.,—*A Grammar of the Hindī Language, in which are treated the High Hindī* etc., with copious Philological Notes. 2nd edn. Revised and enlarged. London, 1893. [Contains a Khas-kurā Grammar under the title of Naipālī].
- DOPPING-HEPENSTAL AND KUSHAL SING BURATHOKI,—*Khās Gurkhālī Grammar and Vocabulary*. Calcutta, 1899.

No Khas-kurā works have been edited by Europeans. A number of texts (including those mentioned above on page 20) have been printed in Benares, and can be bought in most large bazaars of Northern India.

The following account of Khas-kurā Grammar is mainly based on my own reading, and represents the language of the *Bhagavadbhakti Vilāsinī*, and of the translation of the *Baitāl Pachīsī*, which are the two books that I have studied with most care. I have also compared everything that I have written with the second edition of Mr. Turnbull's *Grammar*, and have filled up *lacunæ* from that work. For further particulars, the student is referred to that excellent work. It should, however, be borne in mind that the language described in it is rather the form of Khas-kurā spoken in the neighbourhood of Darjeeling, than that of Kāthmāṇḍū.

The alphabet employed is the well-known Nāgarī. The only peculiarity which occurs is the occasional use of two dots, thus " instead of ", as the sign of *Anunāsika* or nasalization. Thus, *hāmi* is sometimes written हॉमि, not हामि. In printing the specimens, I have followed the usual Indian custom and have given ", not ".

The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. Its sounds are, as a rule, well represented by the ordinary Nāgarī alphabet. In most of the modern Indian vernaculars a final *a* is silent. Thus the word भाग *bhāga*, a share, is pronounced *bhāg*. This is not the case in Khas-kurā, in which this final short *a* is pronounced, and भाग would be pronounced *bhāga*. If a word ends in a silent consonant the fact must, in the Nāgarī character, be indicated by the sign ् or *virāma*. Thus, *bhāṅ* (sing.), a share, must be written भाग्, and *mānis*, a man, must be written मानिस्. If the *virāma* were omitted मानिस् would have to be pronounced *mānisa*. It is, however, fair to point out that just as we are careless in dotting our *i*'s and crossing our *t*'s, so Naipālīs are very careless in the use of this *virāma*, and frequently omit it when it should be written.

Naipālīs, like other Indians, are very careless in distinguishing in writing between long and short *i*, and between long and short *u*, long *ī* being quite commonly written instead of short *i* and short *u* instead of long *ū*. Thus they generally write गरी instead of गरि for *gari*, having done, and घुस् instead of घूस् for *ghūs*, a bribe.

As in many other Indian vernaculars there is a short *e*, sounded like the *e* in 'net,' as well as the long *ē*; and a short *o* (like the first *o* in 'promote') beside the long *ō*. Natives make no distinction between these short and these long letters. As has been done in the case of Bihārī,¹ the following characters will be employed in this work :—

Initial.	Non-initial.	
ए	८	<i>e</i>
ए	८	<i>ē</i>
ओ	१	<i>o</i>
ओ	१	<i>ō</i>

At the same time the reader must be warned that my knowledge of Khas-kurā is derived from native books in which this distinction is not made, and that I have only written the short *e* when I have been quite certain of its existence. Hence many *ē*'s which I have written long are possibly short.

In pronouncing the letters *e* and *ē*, a *y* is often put before them. When they follow a vowel the *y* must be inserted, but after a consonant it is optional. Thus, *bhaē*, they became, always becomes *bhayē*, while *garē*, they did, may optionally become *garyē*. There is a tendency for the short *e* to become *a*, so that *tes-kō*, of him, may be pronounced *tes-kō*, *tyes-kō*, *tas-kō*, or *tyas-kō*. All these forms occur in writing, *tyes-kō* being probably the most usual pronunciation. Similarly, *yak* or *ek*, one; *yas-kō* or *yes-kō*, of this; *yeoḥā* or *yōḥā*, one; while the plural termination हरु *haru*, is often written हेरु for हेरु *heru*.

Just as we have seen that the short *e* of *tes-kō*, sometimes appears as *ya* in *tyas-kō*, so the long *ē*, especially when final, very often appears in writing as *yā*. Thus, *garē* or *garyē*, they did, is often written *garyā*. So absolutely interchangeable are these two spellings that in a copy of the Parable received from the Nepal Darbār, the word for 'dead' is once written *maryā-kō*, and once written *marē-kō*, while in a duplicate copy written by the same scribe, the former is written *marē-kō*, and the second *maryā-kō*. Similarly *thiyā*, or *thiyē*, they were; *sārhyā* or *sārhyē*, bulls; and *gayā* or *gayē*, they went. The explanation of these variations is that in former times the pronunciation was *garyā*, *maryā*, *thiyā*, *sārhyā*, *gayā*, and so on; but this pronunciation is now obsolete, *yē* or *ē* being sounded instead of *yā*. The spellings with *yā* are therefore survivals from the obsolete pronunciation. In the following pages the modern spelling with *ē* will be adopted as much as possible.

The short *o* is very similarly often represented by *wa*, as in होस् *hos* or हवस् *hawas*, thou art.

¹ See Vol. V, Part II, p. 22.

Nouns which in Hindī end in a long *ī*, often shorten it in Khas-kurā. Thus the Khas-kurā word corresponding to the Hindī नारी *nārī* is नारि *nāri* or नारी *nārī*. The shortening of a final *ī* is especially common in poetry.

Vowels are very frequently nasalized by the addition of *anunāsika*. This, again, is quite optional. Thus, *mā* or *mā̃*, in; *hāmi* or *hā̃mi*, we; *chhu* or *chhū̃*, I am. When a word ends in a nasalized short *ī*, it is usually written *ñi*. Thus, *tapā̃i*, Your Honour, is written तपाञ्जि *tapāñi*. Similarly, a *g* preceded by *anunāsika* is often written ङ *ṅ*. Thus, संग *sāga* or सङ *saṅa*, with. Lastly, a nasalized final vowel is often incorrectly indicated by ङ *ṅ*, instead of by *anunāsika*. Thus, *hō̃i*, I may be, is written either होङ *hōṅ* or (incorrectly) होउङ *hōuṅ*.

Article.—The numeral *ek*, or *yak*, one, is commonly employed as an indefinite article. Thus, *yak janā saharbāsi mānis sāga*, literally, with one person city-dwelling man, *i.e.*, with a citizen. Mr. Turnbull mentions the word *tyō*, that, as being employed in the sense of a definite article. The word *chañ*, *chāhi* or *chā̃hi* appended to a word has the same force. Thus, the Nepal Darbar version of the Parable has *tī madhyē kāñchhā-chāhi-lē bābu sāga bhandā*, on the younger of them saying to his father; *tes-kō jēthā-chāhi chhōrā* (Bible Society's version,—*tyes-kō jēthō chañ chhōrō*), the elder son of him (was in the field); *bābu-chāhi-lē bhanyō*, the father said.

Declension: Gender.—There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. It thus follows that the distinction of gender is purely sexual. The so-called grammatical gender does not occur, and hence many nouns which are feminine in Hindī are masculine in Khas-kurā. For instance 'your order' would be *tumhārī āgyā* in Hindī, but is *timrō* (not *timri*) *āgyā* in Khas-kurā. This method of expressing gender is no doubt due to the influence of the surrounding Tibeto-Burman languages of Nepal.

Number.—There are two numbers, singular and plural. The plural is formed by adding *haru* (sometimes written *heru*) before which nouns ending in *ō*, change *ō* to *ā*. Thus, *chākar-haru*, servants; *kēṭō*, a boy; *kēṭā-haru*, boys. This *haru* is not usually employed with nouns signifying inanimate things. Thus, in the Parable, we have *gōrā-mā̃*, not *gōrā-haru-mā̃*, on the feet. The termination *haru* is the same as the Mālvi Rājasthānī plural termination *hōr*, *hōrō*, or *hōnō*, and as the *hwār* which was employed with a similar force in the Kanauji dialect of Western Hindī at the beginning of the last century.¹ It is also connected with the termination *har*, used in the Chhattisgarhī dialect of Eastern Hindī to give definiteness to a noun.² The plural is also sometimes formed by doubling the word, as in *ghar ghar*, houses; *sahar sahar-mā̃*, in cities.

Case.—As in other Indo-Aryan languages, cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of nouns in *ō* and *u*, the oblique form singular ends optionally in *ā*, and the oblique form plural is the same as the nominative plural. Thus, *chhōrō*, a son; obl. sing. *chhōrō* or *chhōrā*; nom. and obl. plur. *chhōrā-haru*. Nouns ending in consonants remain unchanged in the singular, but optionally take *a* in the oblique plural. Thus,

¹ See Vol. IX, Part I, p. 83, and Part II, p. 55.

² See Vol. VI, p. 28.

hāt, a hand; obl. sing. and nom. plur. *hāt*; obl. plur. *hāt* or *hāta*. Nouns ending in *u* preceded by a vowel, change *u* to *wa* in the oblique plural. Thus, *nāu*, a name; obl. plur. *nāwa*. This *ā*-termination of the oblique singular is undoubtedly the original one, having been brought from Rajputana; and the oblique form in *ō* or *u* (i.e., the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and, *vice versā*, the oblique form being continually employed for the nominative. Thus, the regular oblique form of *chhōrō*, a son, is *chhōrā*, as in *chhōrā-kō*, of a son, but *chhōrō* may be used instead, as in *chhōrō-kō*, of a son. On the other hand, the proper direct form is *chhōrō* as in (Bible Society version) *tyes-kō jēthō chañ chhōrō khēt-mā thiyō*, his elder son was in the field, while the Nepal Darbār version has *tes-kō jēthā-chāhi chhōrā khēt-mā thiyō*. In fact the Bible Society and Mr. Turnbull employ *chhōrō* throughout; while the Nepal Darbār always has *chhōrā*. If it is suggested that this is because the former two are mistaken, it can be shown that this is not the fact, for other Nepal writers employ *chhōrō*. Thus the seventeenth story of the Khas-kurā version of the *Baitāl Pachīsī* commences *ēkā Ujjayanī nivāsī dvij-kō chhōrō Guṇākar thiyō*, Guṇākar was the son of a Brāhman who dwelt in Ujjain. There is just the same confusion with words ending in *u*. Take, for instance, the word *bābu*, a father. In the third specimen, taken from the Khas-kurā version of the 10th book of the *Bhāgavata purāṇa*, we have the following instances of its oblique form, some ending in *u* and some in *ā* occurring within a few lines of each other:—

Bhagawān-lē āmā-bābu-lāi gyān-prāpta bhayēkō jāni, Bhagawān, knowing that his mother and his father had attained to knowledge, (determined that, etc.).

bābu-kā ghar, in the house of a father.

jō putra dhan-lē śarīr-lē samartha bhai āmā-bābā-lāi ānanda dīdai-na, the son who, being capable, does not give joy to his mother and his father with his wealth and with his body.

In the case of other nouns, the difficulty does not arise, as in their case the oblique form is usually the same as the nominative.

The oblique form, without any postposition may be used for any oblique case especially for the genitive and for the locative. This most usually occurs in the case of verbal nouns (or infinitives) and participles, but we have just seen *ghar* (the oblique form of *ghar*, a house) employed to mean 'in the house.' The following examples occur in Specimens II and III: *bhandā* (nom. *bhandō*), on saying; *ṭārḥā* (nom. *ṭārḥō*) *pardēs gai*, having gone to a far country; *pardā*, in (i.e. while) happening; *pugdā*, on arriving; *sōdhā*, on asking; (Specimen III) *chhādā*, on (i.e. while) being, while Specimen II has *chhādā-mā* in exactly the same sense. Very often, when an oblique form is employed in this way it ends in *ē* or *ai* instead of in *ā*, and this *ē* or *ai*, as explained above under the head of pronunciation, is frequently written *yā*. Thus we have (Specimen I) *suṅgur-haru-lē khādai garyēkā kōsā-lē*, by the husks (which were) made in-eating by the swine, i.e. which were being eaten by them; (Specimen II) *farakai*, at a distance, far; (Specimen II) *aunē* (nom. *aunu*), on coming. So (Luke ii, 33) *na rōṭi khādai na dākh-ras piūdai āyō*, he came neither eating bread nor

drinking wine (here *khāḍai* is literally 'on-eating,' or 'an-eating,' so *piḍḍai*, a-drinking); (Luke xvii, 14) *tin-heru jāḍai*, as they were going, literally, they on going.

The above oblique terminations in *ai* must be distinguished from the emphatic particle *ai* in words like *sab-ai*, quite all; *dhēr-ai*, very; *kas-ai-lē*, anyone; *jast-ai*, exactly like; *sadh-ai*, even always; *tēr-ai*, certainly thine; all of which occur in the second specimen. I have given a full account of the formation of these oblique forms because I have ventured to differ considerably, on essential points, from Mr. Turnbull's grammar. According to that gentleman nouns in *ō* and *u* do not form a singular oblique form in *ā*. Thus, according to him the oblique form singular of *kēṭō*, a servant-boy, is always *kēṭō*, and never *kēṭā*. I cannot find that this statement is borne out by my reading. In further proof of this question, I give, in an appendix to this grammatical sketch, a list of all the oblique forms in *ō* and *ā* occurring in the second and third specimens, both of which are written by natives of Nepal.

We may enumerate the cases as follows:—Nominative, Agent, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative; and taking *chhōrō* (or *chhōrā*), a son, we may give the declension as follows:—

Sing.	Plur.
Nom. <i>chhōrō</i> (<i>chhōrā</i>), a son.	Nom. <i>chhōrā-haru</i> , sons.
Ag. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), a son.	Ag. <i>chhōrā-haru-lē</i> , sons.
Acc. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), a son.	Acc. <i>chhōrā-haru-lāi</i> , sons.
Inst. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), by a son.	Inst. <i>chhōrā-haru-lē</i> , by sons.
Dat. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), to a son.	Dat. <i>chhōrā-haru-lāi</i> , to sons.
Abl. <i>chhōrā-bāṭa</i> (<i>chhōrō-bāṭa</i>), from a son.	Abl. <i>chhōrā-haru-bāṭa</i> , from sons.
Gen. <i>chhōrā-kō</i> (<i>chhōrō-kō</i>), of a son.	Gen. <i>chhōrā-haru-kō</i> , of sons.
Loc. <i>chhōrā-mā</i> (<i>chhōrō-mā</i>), in a son.	Loc. <i>chhōrā-haru-mā</i> , in sons.
Voc. <i>hē chhōrā hō</i> (<i>hē chhōrō hō</i>), O son.	Voc. <i>hē chhōrā-haru hō</i> , O sons.

Similarly may be declined any other noun in *ō* or *u*. Thus, *bābā-kō* (*bābu-kō*), of a father.

In the case of other nouns, the oblique form is usually the same as the nominative; thus, *chhōrī*, a daughter; *chhōrī-kō*, of a daughter; *chhōrī-haru*, daughters: *ghar*, a house, *ghar-kō*, of a house.

Nouns ending in a consonant may take the termination *a* in the oblique plural. Thus, *ghara-mā*, in houses; *khēt-mā*, in the field; *khēta-mā*, in the fields.

It will be remembered that nouns signifying inanimate things usually drop the termination *haru* in the plural. Hence we have *ghar*, not *ghar-haru*. Moreover these nouns usually drop the termination *lāi* of the accusative (but not the *lāi* of the dative). Thus, *ansa* (not *ansa-lāi*) *diyō*, he gave the share; *dhan baṭuli*, having collected wealth. On the other hand, *lāi* is always used with animate nouns, as in *āmā-bābu-lāi jāni*, knowing the mother and the father. When there can be no mistake about the number *haru* is dropped even in the case of animate nouns, as in *dui chhōrā thiyē*, there were two sons.

The **Nominative** is the case used for the subject of all intransitive verbs; as in (Luke xvii, 20) *Īśwar-kō rāj kailē āḍa chha? Īśwar-kō rāj rūp dēkhñē gari āḍai-na-*

when will the Kingdom of God come? The Kingdom of God cometh not by its form being seen; *katī chākar-haru thiyē*, how many servants were there?

The **Agent** case is employed, as in Hindōstānī, for the subject of transitive verbs in a tense formed from the past participle. There is, however, this difference that the verb does not agree with the object, as in that language. It agrees in gender, number and person with the subject. Thus, *bābu-lē ansa diyō*, the father gave the share; *bābu-lē, dēkhi, dayā gari, dawri gai, tes-kō gardan-mā ankamāl gari, mwāi khāyō*, the father, seeing, making compassion, going running, making an embrace on his neck, ate a kiss; *timrā būbu-lē yak bhōj garē*, your father made a feast (here *garē* is plural, in an honorific sense); (Luke viii, 43) *yeutī strī-lē pachhāri-bāṭō chhēu āyē-ra as-kō bastra-kō jhumkā chhōi*, a woman, having come towards behind Him, touched the hem of His garment. On the other hand, when the tense of a finite verb is not formed from the past participle, *lē* is not used. Thus (from the Specimen IV) *tyō rakh-wālā rājya-kō khabardār gar-thyō*, that watcher was guarding the city. So, for the future, *ma, uṭhi āphnā būbu chhēu gai bhanūlā*, I, arising, going near my father will say, and for the present, *ma timi-lāi kāl-dēkhi bachāūchhu*, I am saving you from death (Specimen IV). When the present participle of a transitive verb is used absolutely in the oblique form its subject is also put into the agent case, as in *chākar-lē bhandā tyō risāi bhitra gaye-na*, on the servant saying (lit. on the saying by the servant) (this), being angry he did not go inside. So, also, it is used before the Gerundive, or Future Passive participle of transitive verbs, which has a passive signification, as in *mai-lē pāunē ansa-bhāg*, by-me the-to-be-got share, i.e., the share which I shall get; *sugur-lē khānē dhuṭō*, the husks which the swine did eat, lit. by-the-swine to-be-eaten husk.

The above is the construction which I have gathered from a somewhat minute analysis of books written by natives of Nepal, and may be accepted as the idiom of the literary language. In the fact that the verb is not changed by the object, we see the influence of Tibeto-Burman languages. The influence is still plainer in the colloquial language, which in this respect differs markedly from the literary style. In the colloquial language, the agent case may optionally be employed before any tense of a transitive verb whether derived from the past participle or not, in fact it is more customary to employ it than to employ the nominative. My authority on this point is Captain Austaman Singh, orderly officer to the Resident in Nepal. The point was specially referred to him, and he has been kind enough to explain that for 'he will strike' both *tyō* (nominative) *kuṭ-lā* and *tes-lē* (agent) *kuṭ-lā* are correct. He adds that *tyō kuṭ-lā*, though correct, is out of use, and that '*tes-lē kuṭ-lā* is more idiomatic and emphatic.' The same idiom is, he says, used in the present, the past, and in the future tenses.

The above is very nearly the same as what Mr. Turnbull says on page 98 of the second edition of his grammar. Mr. Turnbull, however, excepts the pronoun of the first person, which he says is not used in the agent case before the present and future tenses, but only before the past tenses. In this he is not borne out by Captain Austaman Singh, who distinctly says that *ma* (nominative) *kuṭ-lā* and *mai-lē* (agent) *kuṭ-lā* are both in use for 'I shall strike.'

This idiom of using the agent case before all tenses of a transitive verb is exactly the same as that of Tibeto-Burman languages, and the fact that it has not yet become customary in the literary form of speech shows that its adoption into the colloquial language must be of recent origin. The following examples of this idiom are taken from the Naipāli New Testament, the language of which follows Mr. Turnbull's rule. As already explained, I have not come across any in books formally written by natives.

Present tense,—*us-lē kas-kō bikkhay-mā bhandā-chha*, about whom is this (person) speaking (John xiii, 22) ?

Future tense,—*timiharu-mā-kō ek-janā-lē mā-lāi.pakarāi dinchha*, one of among you will betray me (John xiii, 21). With regard to this passage Captain Austaman Singh remarks that the *kō* is superfluous. If it remains, it should be separated from *timiharu-mā*, and the whole sentence would mean ' (I do not know) which one of you will betray me.'

The most common **Ablative** postposition is *bāṭa* or *bāṭō*, from. Others are *dēkhi*, from; *sē*, *sita*, *sāga*, or *saṇa*, with, from. Examples are *rin bāṭa*, from the debt; *yatikā-barkha-dēkhi*, from so many years; *Bachan Iswar-sita thiyō*, the Word was with God (John i, 1); *yak-janā saharbāsi-mānis sāga*, with a citizen (but this is hardly an ablative). *Dēkhi*, it may be observed, is employed in the same sense in Bhil dialects.¹

The **Genitive** postposition is *kō*, which, as in Hindōstānī, is an adjective. Agreeing with a feminine noun it becomes *kī*, but it must be remembered that only animate beings can be feminine in Khas-kurā; when agreeing with a masculine noun in the nominative singular it is *kō*, but when the noun is in any other singular case or in the plural, it becomes *kā*, for which, as in the case of nouns in *ō*, *kō* is often substituted. When governed by another postposition it is, in the same way, sometimes *kā* and sometimes *kō*. Examples are *bhāg-kō sampati*, the goods of the share; *brāhmaṇ-kī kanyā*, the daughter of the Brāhmaṇ; *bābu-kā ghar*, in the house of the father; *skēwā bhanñē ek janā yahudī-kā sāt bhāi chhōrāharu thiyē*, there were seven brothers, sons of one Sceva, a Jew (Acts xix, 14); *tes-dēs-kā manis sāga*, with a man of that country; *tapāñi-haru-kā najik*, near Your Honours; *mātā-pitā-kō najik*, near the mother and the father.

The genitive postposition is often added to an adjective without affecting its meaning. It is, in this way, very frequently added to the past participle, which, as should, properly be the case, is then put into the oblique form. Thus, *bhayō*, *bhayē-kō* (or *bhayā-kō*), been, become; *garyō*, *garyē-kō* (or *garē-kō*, *garyā-kō*), done; *Dhārānagar nām garē-kō yek sahar*, a city Dhārānagar name-made, i.e., named Dhārānagar; *Saṅkha nām garē-kā* (plural of respect) *rājā*, a king named Saṅkha; *jōgī rukh-mā jhundiyē-kō*, an ascetic suspended on a tree. It will be observed that when *kō* is thus added to a participle, it generally gives the force of an adjective.

This genitive suffix *kō* must be distinguished from another *kō* meaning 'at all,' and used in negative sentences. This is a pure Rājasthānī form which has survived in Nepal. Examples are *ma timrō chhōrā bhannu yōgya kō aba bhāi-na*, now I became not at all fit to be called your son; similarly, *lāyak kō chhai-na*, a little lower down in the Parable.

¹ See Vol. IX, Part III, p. 110.

The usual postposition of the **Locative** is *ma*, *mā* or *mā̃*, in. Others are *māthi*, upon; *samma*, up to. *Mā* means not only 'in,' but also 'on,' as in *khēt-mā*, in the field; *gardan-mā*, on the neck.

There are numerous interjections employed to form the **Vocative**, which are prefixed or suffixed to the oblique form.

Adjectives.—Most adjectives are immutable, the only ones which change are those that end in *ō* or in *u*. These change the termination to *i* or *ī* when agreeing with a feminine noun, and to *ā* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *ō* and in *u*, the oblique form singular as often as not ends in *ō* instead of *ā*. Thus, *rāmrō chhōrō*, a beautiful son, *rāmrī chhōrī*, a beautiful daughter, *ramrā* (or *rāmrō*) *chhōrā-kō* (or *chhōrō-kō*), of a beautiful son; *rāmrā chhōrā-haru*, beautiful sons; *rāmrī chhōrī-haru*, beautiful daughters. So, *kāñchhā chhōrā-lē*, (by) the younger son; *ṭārḥā pardēs gai*, going to a distant land; *āphnā bhāg-kō*, of his own share; *ekā dvij-kē*, of a Brāhman; but also, *āphnu khēta-mā*, (he put him) in his fields; *barō namratā-lē*, with great humility.

The comparative is formed by adding *bhandā*, than (lit. in saying) to the noun compared, as in *kēṭō bhandā kēṭī rāmrī*, the girl is more beautiful than the boy, literally, in mentioning the boy, the girl is beautiful.

The superlative is formed with *sab bhandā*, than all, or *sabai bhandā*, than even all, as in *sabai kēṭā-haru bhandā Rāmlāl rāmrō*, Rām Lāl is the most beautiful boy, literally, in mentioning even all boys, Rām Lāl is beautiful; so, *u sabai bhandā sānō chha*, he is shortest of even all. *Dēkhi* may be used instead of *bhandā*.

The earlier numerals are given in the list of words. It is usual (as in Tibeto-Burman languages) to add a defining word to a numeral. In the case of men this is *janās*, a person, as in *yak-janā mānis-kō*, of one-person man, i.e., of a certain man. For things the suffix is *waṭā* or *oṭā*, which with *ek*, one, becomes *ek-waṭā*, *yeoṭā*, *yōṭā*, or *yeuṭā*. Similarly, *kati-waṭā*, how many (things)? *Yeuṭā* is also used for persons; an example will be found in Specimen I.

Pronouns.—In the pronouns, the plural is commonly used instead of the singular. In this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

The first two personal pronouns are declined as follows :—

Sing. Nom.	<i>ma</i> , I.	<i>ta</i> , thou.
Ag.	<i>mai-lē</i> , I.	<i>tai-lē</i> , thou.
Obl.	<i>ma</i> , <i>mai</i> , me.	<i>ta</i> , <i>tai</i> , thee.
Gen.	<i>mērō</i> , my.	<i>tērō</i> , thy.
Plur. Nom.	<i>hāmi</i> , we.	<i>timi</i> , ye.
Ag.	<i>hāmi-lē</i> , we.	<i>timi-lē</i> , ye.
Obl.	<i>hāmi</i> , us.	<i>timi</i> , you.
Gen.	<i>hāmrō</i> , our.	<i>timrō</i> , your.

There are several varieties of these forms. In the first place, all, except those of the plural of the second person, are very commonly nasalized. So that we have *mā̃*, *mai-lē̃*, *mērō̃* *hāmi*, *hāmrō̃*, *tā̃*, *taī̃*, *tērō̃*.

Mr. Turnbull gives *mō* for 'I,' which is used colloquially in Darjeeling. It is evidently a by-form of *mā*.

In the plural *haru* is often added, as *hāmi-haru*, *timi-haru*.

After the oblique forms the usual postpositions are employed, as in *ma-lāi*, me, to me; *timi-bāṭa*, from you. The genitives are treated exactly like a substantive genitive in *kō*. Thus, *mērō bābu*, my father; *mērā bābu-kō*, of my father; *timrō āgyā*, your command; *timrā bābu-lē yak bhōj garē*, your father made a feast; *hāmrā nimitta*, for our sake.

The respectful pronouns of the second person are *āphu*, Your Honour, and *tapāñi* or *tapāñi*, Your Honour. Both are declined regularly like substantives. They are construed with the impersonal honorific forms of the verb (see page 41) as in *āphu hūnu hunchha*, Your Honour is; *tapāñi-le rākhnu bhō*, Your Honour kept (us). *Tapāñi* may also be followed by the second person plural, as in *tapāñi chhau*, Your Honour is.

The Demonstrative Pronouns *tyō* and *u* are employed as pronouns of the third person.

In order to emphasize personal pronouns, the syllable *nai* is suffixed, as in *ma-nai*, I; *ta-nai*, thou; *hāmi-nai*, we; *u-nai*, he; *hāmi-haru-nai*, we, and so on. Other emphatic forms of the singular are *mai*, I; *tañi* or *tañi*, thou; and *ui*, he. The oblique form of *u* is *us*, and its emphatic form is *us-ai*, not *us nai*. So also in the case of other similar forms ending in *s*. The oblique plural is *una*, and its emphatic forms *unī*. So also with other similar forms in *n*.

The Reflexive pronoun is *āphu* or (emphatic) *āphai*, which is declined regularly like a noun, except that its genitive singular is *āphnu* (obl. sing. *āphnā*, or *aphnu*, plur. *āphnā*). Equivalent to Hindī *āpas-mē*, we have *āpasta-mā*, or *āpus-mā*, amongst themselves, mutually. Equivalent to Hindī *apnē āp*, of one's own accord, is *āphu āphai*. An emphatic form of *āphnu* is *āphnai*, as in *āphnai māsu*, his very own flesh. It corresponds to the English "my own," "your own," "his own," etc., while *āphnu*, as in Hindī, is rather equivalent to the possessive case of the subject of the sentence, "my," "your," "his," etc. *Āphnu* is not so strictly used as in Hindī, sometimes referring to the object, instead of the subject of the verb, as in *Kṛishṇa-lē āphnā ghara-mā sabai-lāi basālnu-bhō*, Krishna settled them all in their own houses.

The regular Demonstrative pronouns are *yō*, this, and *u*, that, or he. They are thus declined:—

Sing. Nom.	<i>yō</i> , this	<i>u</i> , that, he
Obl.	<i>yes</i> or <i>yas</i>	<i>us</i>
Plur. Nom.	<i>ina</i> , <i>ini</i> , <i>in</i>	<i>una</i> , <i>unī</i> , <i>un</i>
Obl.	<i>ina</i> , <i>ini</i> , <i>in</i>	<i>una</i> , <i>unī</i> , <i>un</i>

In the plural we often meet *yina*, *yini*; *wuna*, *wunī*; and *haru* may be added.

Examples in the specimens are *yō mērō chhōrā*, this my son; *yas-lāi dē*, give to this one; *yō timrō chhōrā*, this thy son; *yō tērō bhāi*, this thy brother; *yō gyān dīna thik chhai-na*, it is not right to permit this knowledge.

In the version of the Parable received from the Nepal Darbār we have *nij* used as a demonstrative pronoun, as in *nij kāñchhā chhōrā-lē*, that younger son; *nij-lāi pāyē-kō-lē*, because he had got him. So (in the translation of the *Bhāgavata Purāna*) *nij daitya-kō pēṭ chiri hēru bhō*, (Kṛishṇa), splitting open the belly of that demon, looked (inside).

The Relative pronoun is *jō*, who, its correlative demonstrative being *tyō* or *sō*, which is also employed as an ordinary demonstrative and as a pronoun of the third person. They are thus declined :—

Sing. Nom.	<i>jō, jun</i>	<i>tyō, sō</i>
Obl.	<i>jes, jas, jun</i>	<i>tes, tas</i>
Plur. Nom.	<i>jun</i>	<i>tī, tī, tīni-haru</i>
Obl.	<i>jun</i>	<i>tī, tī, tīni, tīne, tīna, tīn</i>

Examples of the use of these pronouns are :—

jas-lē ...sarir utpanna garyō, who produced a body ; *jō sukh bālakh-lāi hunchha, sō hāmi-lē pāye-nañ*, what happiness becomes to (i.e. is obtained by) a child, that we did not obtain ; *tyō amrit phal rājā-lē rānī-lāi diyē*, that ambrosia-fruit the king gave to the queen ; *tyō risāi bhītra gayena*, he, being angry, went not inside ; *tes-lē bābu-lāi jabāb diyō*, he gave answer to his father ; *tes thāū-mā*, in that place ; but (Specimen IV) *jō tyō jōgī-lāi nāhā lālā*, he who will bring here that ascetic ; *tī brāhmaṇ-lāi dhan-daulath dī*, having given wealth and riches to that Brāhmaṇ (here *tī* is used honorifically in the plural ; so in *tīna-kā chār rānī chha chhōrā bhaē*, of him there were four queens and six sons). Proper plurals are *tī-madhyē*, among them (the younger said to his father) ; *tīni-haru-lē ānanda mānyē*, they experienced rejoicing. The agent singular of *jō* is sometimes *jallē*. I have not come across any corresponding form such as *tallē*, but from *kō*, we have *kallē*.

The Interrogative Pronouns are *kō*, who ? and *kē*, what ? (neuter).

Sing. Nom.	<i>kō</i>	<i>kē</i>
Obl.	<i>kas</i>	<i>kas, kē, kun</i>
Plur. Nom.	<i>kun</i>	
Obl.	<i>kun</i>	

The plural of *kē* is the same as the singular.

As usual, *kē* is often written *kyē* or *kyā*. Examples of the use of these pronouns are :—*kas-kō kēfō*, whose servant-boy ? *tyō timi-lē kas-sāna kinyau*, from whom did you buy that ? *timrō nāu kē* (or *kyā*) *kō*, what is your name ? *kyā kō* ? what is it ? *timi kun palṭan-ma chhau*, what regiment are you in ? The Agent singular of *kō* is *kas-lē* or *kallē*.

Kōi, kōhi or *kōhī*, is 'any one, some one' ; with an oblique form singular *kasai*. *Kēi, kyē, kēhi, kāhi, kaihi*, or *kōhi*, is 'anything, something,' its oblique form being the same as the nominative. Examples of the use of these pronouns are :—*kasai-lē kēhi diyena*, anyone did not give him anything ; *kēhi dīn pachhi*, after some days ; (Specimen IV) *kōhi bakhāt-mā*, at a certain time ; *aru kaihi hōina* (Bhāgavata Purāṇa, X, page 153), it is not anything else ; *kailhē kāhi Kṛishṇa hāmilāi tā sañjhanchhan*, does Kṛishṇa ever remember us at all (ib. page 155).

Yati (plur.) means 'these many,' and *kati*, 'how many ?'

With *kā* suffixed, we have *kati-kā*, meaning 'many.'

A. General.

Conjugation.—The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the Aorist tense, and the impersonal honorific conjugation.

The honorific conjugation will be dealt with subsequently. The simple conjugation may be either positive or negative. The negative conjugation is confined to

certain tenses. Note that throughout the simple positive conjugation, the 1st person plural always ends either in *aũ* or in *ũ*. The rule is that after a vowel or *y* we have *ũ*, but after a consonant *aũ*. Thus, *thiyũ*, we were; *chhaũ*, we are.

Before coming to the simple conjugation, we shall first consider the Verbs Substantive, which are also employed as Auxiliary verbs.

B. Auxiliary Verbs and Verbs Substantive.

There are two verbs substantive in the present tense, one formed from the base *chha* and the other from the base *hō*. The former base is treated as a participle, and, hence, in some persons it has special forms for the feminine. When such forms are not given in the paradigms it is to be assumed that the feminine is the same as the masculine.¹ The present is thus conjugated:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhu, chhũ</i> , I am	.....	<i>chhaũ</i>	.....
2	<i>chhas</i>	<i>chhes</i>	<i>chha</i>	<i>chheu</i>
3	<i>chha</i>	<i>chhe</i>	<i>chhan</i>	<i>chhin</i>

The negative conjugation is:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhaina, chhuĩna, chhuĩna</i> , I am not	.....	<i>chhainaũ, chhaĩna</i>	.....
2	<i>chhainas</i>	<i>chhinas</i>	<i>chhainau, chhauna</i>	<i>chheuna</i>
3	<i>chhaina</i>	<i>chhina</i>	<i>chhainan</i>	<i>chhinan</i>

Emphatic forms are *rhechhu*, I am indeed, and *rakenachhu*, I am not indeed, both being conjugated like *chhu*, above. In Darjeeling the corresponding forms are, according to Mr. Turnbull, *rāchhu* and *rainachhu*.

The second form of the present tense of the verb substantive is principally employed in asking questions. It is thus conjugated:—

Person.	Singular.	Plural.
1	<i>hũ</i> , I am	<i>haũ</i>
2	<i>hos, hawas</i>	<i>hau</i>
3	<i>hō</i>	<i>hun</i>

¹ Philologists should note that this verb is also treated as a participle in Kāśmīrī, and also in Kunawānī and Garhwānī.

The Negative form is :—

Person.	Singular.	Plural.
1	<i>hōina</i> or <i>hūina</i> , I am not	<i>hōinaũ, haũna, hũna</i>
2	<i>hōwainas, hōinas</i>	<i>hōinau, hauna</i>
3	<i>hōina</i>	<i>hōinan</i>

The Past Tense of the Verb Substantive is thus conjugated. Like *chka*, the tense is treated participially, and there are feminine forms.

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyā</i> or <i>thiyā</i>	.....	<i>thiyāũ</i>	.....
2	<i>this</i>	.....	<i>thiyau</i>	.....
3	<i>thiyō</i>	<i>thi</i>	<i>thiyē, thiyā</i>	<i>thiñ</i>

This is often contracted, so that we also have :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thē, thyē, thyā</i>	.....	<i>thyāũ</i>	.....
2	<i>this</i>	.....	<i>thyan</i>	.....
3	<i>thyō</i>	<i>thi</i>	<i>thē, thyē, thyā</i>	<i>thiñ</i>

The Negative forms are :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyana, thiyena, thiina</i>	.....	<i>thiyanaũ, thiyenaũ, thiy- auna</i>	.....
2	<i>thinas, thiinas</i>	.....	<i>thiyana, thiyenau, thiy- auna</i>	.....
3	<i>thiyana, thiyena</i>	<i>thiina</i>	<i>thiyanan, thiyenan</i>	<i>thiinan</i>

Examples of the use of these forms occurring in the specimens are :—

ma marda chhu, I am a-dying.

ma timrō chhōrā bhannā lāyak kō chhaina, I am not at all worthy to be called your son.

tā sadhai mai-sāga chhas, thou art always with me.

mērō jō chha, (that) which is mine.

yō gyān dīna thāk chhaina, it is not proper to allow this knowledge.

kyā hō, what is it?

tērai hō, it is even thine (here the verb is not employed interrogatively).

jēthā-chāhi chhōrā khēt-mā thiyō, the elder son was in the field.

dui chhōrā thiyē, there were two sons.

tahā-kā rājā Gandharva-sēn thiyē, of there the king was (plural of respect) Gandharva-sēna.

yō rājya-mā Chandramān rājā thiyē, in this kingdom Chandrabhānu was (plural of respect) king.

yek sē yek jānkār thiyē, each was (plural of respect) more learned than the other.

Chhu, I am, has a present participle *chhādō*, being. Its locative *chhādā-mā* or *chhādai*, or its oblique form *chhādā* or *chhāda*, in being, is very often used as an adverb meaning 'while.' Thus :—*tī-chhōrā dhērai farākai chhādā-mā*, while that son was a long way off; *barō namratā-lē prasanna garāunē bhayē-kā chhādā*, while, with great humility, they became contented-makers, i.e. while with great humility they made them content.

C. The Simple Positive Verb.

(a) Roots ending in a consonant.

The conjugation of these verbs is carried out as follows :—

The **Infinitive** and the **Future Passive Participle** are the same in form, both being made by suffixing *nu* to the root. Thus, *garnu*, to do, or it is to be done. When the root ends in a vowel it may optionally be nasalized, as in *dīnu*, or *dīnu*, to give; *khānu* or *khānu*, to eat. The infinitive is properly a verbal noun with the sense of the action of the verb. Thus, *garnu* (infinitive) is literally 'the act of doing.' The Infinitive and Future Passive Participle have an oblique form ending in *na* or *nā*, which is more commonly employed in the sense of the infinitive, but the direct and oblique forms are frequently confused. Thus in Specimen II we have both :—

Ma timrō chhōrā bhannu yōgya kō aba bhaīna, I became not at all worthy to-be-said your son, and

Ma timrō chhōrā bhanna lāyak kō chhaina, I am not at all worthy to-be-said thy son, in which both *bhannu* and *bhanna* represent direct forms of the future passive participle. The state of affairs is, in fact, exactly the same as in the case of nouns in *ō* and *u* (see page 24 ante).

As example of the proper direct infinitive or verbal noun, we have :—

hāmī-lē harkha garnu¹ munāsib chha, by us joy to make is proper.

ānanda hāmī-bāṭa pāunu bhayena, the getting of joy from us did not occur.

¹ This may also be construed as a Future Passive Participle 'by us joy to be made is proper.'

On the other hand, we have the direct form in *na* in :—

yō gyān dīna thīk chhaina, to allow this knowledge is not right. Here, according to Captain Austaman Singh, *dīnu* would be equally correct.

When the sense is oblique, as in an infinitive of purpose, I have only met the infinitive in *na* or *nā* in literature, but Mr. Turnbull's grammar gives only the direct infinitive in *nu*, and the Bible Society's version of the New Testament follows his authority. Thus :—

majā garna-lāi yōtā pāthā diyenau, you did not give one kid to make rejoicing. *tīrtha-jātrā garna gayē*, he (plural of respect) went to make pilgrimage.

Bhagawān-kō darśan garnā-lē, from seeing Bhagawān (Bhāgavata Purāṇa, X, page 150).

darśan garna āūlā, I will come to see (infinitive of purpose) (ib.)

u baptismā hūnu-lāi āyō, he came to be baptized (Matt. iii, 13.)

In compound verbs, such as potentials, inceptives, permissives, or acquisitives, the termination *na* is usually employed in literature, but Mr. Turnbull (p. 91) always gives the direct infinitive in *nu*. Thus :—

prasasta rōṭi khāna na saki, not being able to eat ample bread.

rin-chukti hūna saktaina, there cannot be payment of the debt.

chētiyē-pachhi bhanna lāgyo, after coming to his senses, he began to say.

āphnu pēt bharna pāyena, he did not get (permission) to fill his own belly.

ubarna pani pāunē, getters (of permission), on the other hand, to leave over and above.

tapāñi-haru-kā najik basna payenaū, we did not get (permission) to dwell near Your Honours.

We sometimes come across the locative of the infinitive, in *nē*, as in :—

yō timrō chhōrā āunē, on this your son coming.

Bhagawān-kā yastā bachan sunnē, bittikai 'jō āgyā' bhani, Jamarāj-lē bālakh hājir gar-diyē, on hearing such words of Bhagawān, Yamarāja, saying at once 'that which is your order (shall be obeyed)', produced the lad (translation of Bhāgavata Purāṇa, X, page 153).

prāñ jānē bēlā-mā, at the time of one's life departing (ib., page 156).

Sometimes this infinitive in *ē* is employed even as an ordinary oblique infinitive, before a postposition, as in *Basudēv gāi dīnē-kō ichchhā garyē-kō thiyē*, Vasudēva had made a wish (i.e. an intention) of giving cows (Bhāgavata Purāṇa, X, page 150), in which, according to Captain Austaman Singh, *dīnā-kō* would be more correct.

The future passive participle is frequently employed in the sense of a respectful imperative. Thus, *garṇu*, it is to be done, means 'please do'? In this sense it is the basis of the whole respectful conjugation which will be described later on. A good example of this use of the participle is in Specimen IV.

Hajur-lē tyai jōgī-lāi mārnu, by Your Honour with regard to that very ascetic he is to be killed, i.e., Your Honour, please kill that ascetic.

In the Bhāgavata Purāṇa, X, page 151, we have :— *i dui bhāi-lāi parṇnu kē thiyō? khāl sunnu thiyō*, what was necessary for these two brothers to be studied? It was only necessary to be heard (once).

When the Future Passive Participle is employed as an adjective, it often takes the termination *nē* (or *nyā*), probably a confusion with the noun of agency. (See below.) Examples are :—

mai-lē pāunē ansa-bhāg, the share to be got by me.

sugur-lē khānē dhuṭō-lē, with the husk to be eaten by the swine.

The same in form as this locative of the Infinitive or Future Passive Participle in *nē* or *nyā* is the **Noun of Agency**, which is very common, as in *garnē*, *garṇyē*, or *garṇyā*, a doer, or one who is about to do. Examples are :—

sugur charāunē kām-mā, in the business (of) a feeder (of) swine.

ubarna paṇi pāunē, getters (of permission), on the other hand, to leave over and above.

timrō sampati khāi dinē, one who has eaten up your property.

prasanna garāunē, (men) who caused them to become satisfied.

chārai purushārtha dinē, givers of the four objects of human (desire).

The **Present Participle** is formed by adding *dō* to the root. Thus, *gardō*, doing. If the root ends in a vowel, it is nasalized before the *dō*; e.g. from the root *di*, give, we have, *dīdō*, and from the root *hu*, become, *hūdō*. So also the root *rah*, remain, takes a nasal in this participle. Thus, *rāhdō*. After a hard consonant the termination is *tō*, not *dō*; thus, *saktō*, being able. This participle is an adjective. Its oblique form ends in *ā* (thus, *gardā*). As usual its feminine is *gardi*, and the masculine plural *gardā*. A locative in *a*, *ai* or *ē* is also not uncommon. Thus, *garda*, *gardai* or *gardē*, in doing. We can also, of course, have *gardā-mā*.

I have not come across any instances in the specimens of the direct form singular of this participle. For the direct plural we have (Specimen IV) *rājādhirāj Bikramājīt rāhdā bhayē*, he became remaining (plural of respect) (i.e. he became and remained) Vikramāditya, the king of kings.

Several examples of the oblique form of this participle have been given above on page 24. It will be sufficient to give a list of them here :—

bhandā, on saying.

pardā, on happening.

pugdā, on arriving.

sōdhā, on asking.

chhādā, *chhādā-mā*, while being.

khādai, on eating, an-eating.

piūdai, on drinking, a-drinking.

jādai, *jādā*, while going.

As will be seen from the above, this method of employing the oblique or locative form of the present participle is very common.

To this oblique present participle *khēri* (which seems to mean 'while' or 'during') is often added, as in *garda khēri* or *gardai khēri*, while doing. This group of forms is so important that we may conveniently give it a name of its own and call *garda*, *gardā*, *gardā-mā*, *gardai*, *garda khēri* or *gardai khēri*, the **Adverbial Participle**.

The **Past Participle** is formed by adding *yō* to the root. Thus, *garyō*, did. In Khas-kurā the past participles of transitive verbs have lost their original passive meaning.

Thus, *garyō* does not mean 'done' but 'one who has done.' 'Done' would be expressed by the past-participle of the passive voice, *garīyō*, which will be dealt with further on.

This participle is an adjective and has a feminine *garī*, and a masculine singular oblique form and a masculine plural form, both of which are *garē*. As explained above on page 22 wherever *garē* occurs, we may have *garyē* or *garyā* instead. Thus :—

kharcha garī sakē pachhi, after having completed doing expenditure.

When employed as an adjective this participle is usually put into the oblique form and *kō* is added, so that we have *garē-kō*, which looks like a genitive. This *garē-kō* is itself liable, as usual, to be declined. Thus, fem. *garē-kī*, obl. masc. sing. *garē-kā*, and so on. Of course *garē-kō* most often appears as *garyē-kō* or *garyā-kō*. Examples are :—

maryā-kō thiyō, he was dead.

harāyē-kō thiyō, he was lost.

kusalānanda-sahit nij-lāi payē-kō-lē, by having got him safe and sound (*i.e.* because he had got).

marē-kō thiyō, he was dead.

Specimen III :—

āmā-bābu-lāi gyān prāpta bhayē-kō (for *bhayē-kā*) *jāni*, knowing the father and mother (were) become knowledge-obtainers. Here *kō* is, as explained on page 27, used for the plural *kā*.

bābu-kā ghara basē-kō, one who has dwelt in the house of his father.

Specimen IV :—

Dhārānagar nāma garē-kō yek śakar, a city (which) made the name Dhārānagar, *i.e.*, which was named Dhārānagar.

Śaṅkha nām garē-kā rājā, a king named Śaṅkha (plural of respect).

yek jōgī rukh-mā jhūṇḍīyē-kō, an ascetic hanged on a tree. Here *jhūṇḍīyē-kō* is the past participle of the passive of the root *jhūṇḍ*. The active past participle would be *jhūṇḍē-kō*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *garī*, having done; *baṭulī*, having collected; *dēkhi*, having seen; *khāi*, having eaten; *basī*, having dwelt, and many others in the specimens. To this *kana* is often added as in *garī kana*, having done. Often the oblique or plural form of the past participle *garē*, *garyē*, or *garyā* with *ra*, and, added, thus, *garē-ra*, is employed instead. *Garē-ra* means they (or he) 'did and,' equivalent to 'having done.' Thus in the fourth specimen, we have *muni-lē chhōrā kādh-mā bōkē-ra tīrtha-jātrā garna gayē*, the saint put the son on (his) shoulder and went to make a pilgrimage; which may also be translated 'putting the son on his shoulder, he went, etc.'

The **Old Present**, now generally employed as a **Present Subjunctive** or as an **Imperative**, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, I do, I may do.

Examples of the use of this tense are *dhērai kahā-tak bintī garū*, how far may (*i.e.* need) I make a long representation; *hāmi khāi pi majā garaū*, let us, having eaten and drunk make rejoicing; *yek kathā sun*, hear a story; *tes-lē bābu-lāi jābāb diyō*, 'hēra,' he answered his father (saying), 'see' (plural of respect); *say barkha-samma sēwā garē*, if he do service for a hundred years.

The **Future** is formed by adding the syllable *lā* to the Old Present, as in Rājasthānī (Mārwarī), and somewhat as in Bihārī (Bhojpurī). As in the latter there are some irregularities owing to certain of the terminations being added to the *lā*, instead of to the root. In the third person plural *lan* becomes *nan*. The only example of this tense occurring with a consonantal verb in the specimens is *bhanūlā*, I will say (to my father). It will be seen below that the Aorist tense is quite commonly employed as a future.

The **Past** tense is formed by adding the personal terminations to the past participle. In the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, he did; *garē* (*garyē*, or *garyā*, see page 22), I did. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindī transitive verbs. The only difference in idiom is that the subject of transitive verbs in the past tenses is put in the case of the agent, as explained on page 26. This does not affect the form of the verb in any way. Thus:—

mai-lē pāp-garē, I did sin.

dhērai sukh-bhōg garyau, you made much pleasure (and) happiness.

chhōrā-lē bābu-lāi bhanyō, the son said to the father.

kumālē-lē tēlī-lāi māryō, the potter killed the oilman.

yek din bēsyā-lē bhanī, one day the courtesan said.

timrā bābu-lē yak bhōj garē, your father made (plural of respect) a feast.

tini-haru-lē ānanda mānē, they celebrated rejoicing.

Bikramājīt-lē rājya garē, Vikramāditya did (plural of respect) ruling, *i.e.* he ruled.

Rājā-lē ti brāhmaṇ-lāi bidā garē, the king made (plural of respect) leave to depart to the Brāhmaṇ (*i.e.* dismissed him).

yak-janā saharbāsi mānis-sāga gai basyō, going with a citizen, he dwelt.

mērō chhōrā maryā-kō thiyō phēri bāchyō, my son was dead, again escaped (*i.e.* came to life).

The **Aorist** tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-ekhu*, I do. This tense is formed on the analogy of the Present tense of the adjoining Tibeto-Burman languages spoken in Nepal. Thus in Māgarī¹ the present tense is formed in the same way, and a slightly different form is used for an aorist tense, used indifferently for present, past, or future time. It may be noticed that the same indefiniteness is observable in other Tibeto-Burman languages of Nepal, such as Newārī or Sunwārī. Mr. Beames, in his Māgarī grammar calls this tense the aorist. In Khas-kurā Mr. Turnbull treats it as a future indefinite, and Mr. Dopping-Hepenstal calls it the present. I prefer to follow Mr. Beames' nomenclature, and to call it the aorist, as this well illustrates the indefinite nature of the tense, for in Khas-kurā also it may be used as a past, or as a present, or as a future.

In the translation of the 10th book of the *Bhāgavata-Purāna* it is regularly used as the past tense of narration, as in (Specimen III) *Śrī Śukadēv āgyā garnu hunchha*

¹See Vol. III, Part I, p. 209.

the Holy Śukadeva said (this is an instance of the impersonal honorific conjugation which will be explained later on). As a present, we have in the same specimen *jō sukh bālakh-lāi hunchha*, the happiness which becomes to a child (i.e., which a child obtains); and in the Baitāl Pachisi (Specimen IV) *sō hajur-lāi mārna khōjchha*, he is seeking to kill Your Honour. As a future we have (Specimen IV) *dui-lāi jō mārchha sō chakra bati hunchha*, he who will kill the two will become a universal king. The future sense is very common.

It may here be added that all verbs, the roots of which end in a vowel, add *n* to the root before the auxiliary, so that from the root *hu*, become, we get *hunchha* (as above), and from the root *jā*, go, we get *jānchhu*, I go. Some write this as *anunāsika*. Thus, *jāchhu*, I go, or *khwāūchhan*, they cause to eat. Now and then the *n* is also employed with verbs whose roots end in a consonant as in (translation of the 10th book of the *Bhāgavata-Purāṇa*, page 155) *Kṛishṇa hāmi-lāi sañjhanchhan* (for *sañjchhan*), does Kṛishṇa (ever) think of us? *ma sabai kām birsanchhu* (from *birasnu*, to forget), I forget all (my) business.

What may be called a **Past Aorist** is made in a similar way by suffixing the past tense of the Auxiliary verb to the root. This tense seems to imply continuous action. Two specimens of it occur in Specimen IV, viz., *tyō rakh-wālā rājya-kō khabardārī garthyō*, that guardian kept watch over the kingdom; *Bhartṛihari nīti-pūrbak rājya garthē*, Bhartṛihari continued to rule with prudence. So, *gōpini-haru asal lugā-ra gahanā lāi Kṛishṇa-kō charitra gāūthē*, while the herd maidens, wearing beautiful clothes and ornaments, kept singing Krishna's deeds (*Bhāgavata Purāṇa*, X, page 154). Here, however, *thē* (or *thiyē*) is not a finite tense but is an oblique past participle. The whole is thus thrown into a kind of continuative past participle.

This tense is used much like the Hindi *kartā*, which means 'he used to do,' and also '(if) he had done.' Similarly, according to Mr. Dopping-Hepenstal, *garthē* means '(if) I did.'

The **Present Definite** is formed by conjugating the present tense of the auxiliary verb with the locative of the present participle. Thus, *garda-chhu*, or *gardai-chhu*, I am doing, literally, 'I am on doing,' like the old English 'I am a-doing.' Examples of the use of this tense are:—

bhōk-lē marda-chhu, I am dying.

timrō ṭahal garda-chhu, I am doing thy service.

ma kuṭdai-chhu, I am beating.

Sometimes the oblique form in *dā* of the participle is used, as in (both on page 155 of the translation of the *Bhāgavata Purāṇa*, X) *Kṛishṇa-kō darśan pāūdā-hū*, we are obtaining a sight of Kṛishṇa; *in-lāi kasari mardā-hun*, he (honorific) is killing these easily.

The **Imperfect** is similarly formed with the past tense of the auxiliary. Thus, *garda-thiyē* (or *thē*, etc.), I was making. No examples of this tense occur in the specimens. In Luke ii, 48, we have *tērō bābu-ra mā bilāpī bhai tā-lāi khōjda-thiyū*, we, thy father and I, were seeking Thee sorrowing. In the List of Words (No. 192) we have *ma kuṭdai-thiyē*, I was striking. In the translation of the *Bhāgavata Purāṇa*, we have *Bhagawān-kā mukh-kamal-kō amṛit-pān garda-thē*, they were drinking the nectar of the lotus-face of Bhagawān.

The **Perfect** is formed by conjugating the past participle with the present tense of the auxiliary verb. Usually the long form of the participle (*garē-kō*) is employed. In

three instances, however, in the specimens the oblique form (*rahē* for *rahyā*, obl. of *rahyō*) without *kō* is employed. The long form of the participle (*garē-kō*) agrees with the subject in gender and number, as well as in person. The examples are:—

(List No. 228) *tes-kō chhōrā-lāi mai-lē kuṭṭēkō-chhu*, I have beaten his son.

(*Bhāgavata-Purāṇa*, page 153, *hō* instead of *chha*):—*tesai-lē lagyō-hō*, he verily has taken (the child) away.

So (Luke vi, 3) *timi-haru-lē yēi pani paryē-kā chhau-na*, but have ye not read this?

Specimen IV:—

parīkṣā garē-kō rahē-chha, she has remained, having made a test. Here *garē-kō* is an ordinary past participle, used as an adjective. The perfect is *rahē-chhaō*. *tīn-janā-kō janma bhai rahē-chha*, the birth of three persons having occurred has remained; i.e. has taken place.

jōgē-kō rūp lī rahē-chha, having taken the form of an ascetic, he has remained; he has assumed the form of an ascetic.

The **Pluperfect** is formed exactly like the perfect, the past tense of the auxiliary verb being substituted for the present. Thus, *garyā-kō thiyē* (*thyē, thiyā, thyā, thē*), I had done. This tense is often employed to indicate something which has occurred a long time ago, as in (Luke vi, 3) *Dāūd-lē jaba tyō-ra tyes-kā sāthi-haru-lē bhōkāyē-kā thiyē*, (what did) David and they that were with him when (a long time ago) they were hungered. More properly a pluperfect is (*Bhāgavata Purāṇa*, p. 150) *Basudēv-lē gāi dinē-kō ichchhā garē-kō thiyē*, Vasudēva had made the wish of giving cows.

Sometimes the past tense itself is employed instead of the past participle, as in ‘*pani ma āulā, bhani, paṭhāyē thiyē*, I sent (long ago), saying, ‘I will come again.’ (*Bhāgavata Purāṇa*, page 154).

The **Future Perfect** is formed in the same way, substituting *hūlā*, the future of the auxiliary verb *hū*. Thus, *garē-kō hūlā*, I shall have done.

A periphrastic **Present Subjunctive** is formed by conjugating the auxiliary verb, *hū*, I am, with the oblique present participle. Thus, *garda-hū*, (if) I do.

Other rarer tenses will be found in Mr. Turnbull's Grammar.

(b) Roots ending in a vowel.

All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *y*. In the Aorist tense, before *chhu*, etc., the nasal becomes *n*. Thus, from the root *dī*, give, we have the following forms (see also page 44).

Infinitive, *dīnu* or *dīnu*, to give.

Present Participle, *didō* or *dīdō*, giving.

Past Participle, *diyē-kō*, one who gave.

Conjunctive Participle, *dī, dīi* or *dīyi* (*y* inserted for the sake of euphony), having given.

Aorist, *dīnchhu*, I give, I shall give, I gave.

Similarly the root *lī*, take; *kḥā*, eat, and others, including all Passives. The root, *rah*, remain, is similarly treated. Thus, Infin. *rahnū* or *rāhnū*; Pres. Part. *rahdō* or *rāhdō*; Aorist 1 sing. *rahnchhu*, and so on.

Many verbs have bases ending in *āu*. Most of them are causals. These verbs drop the *u* before *y* and *i*,¹ and generally have *anunāsika* (~), not *n* in the aorist. Thus :—

Infinitive, *garāunu* or *garāūnu*, to cause to do.

Pres. Participle, *garāudō* or *garāūdō*, causing to do.

Past Participle, *garāyē-kō*, one who caused to do.

Conjunctive Part., *garāi*, having caused to do.

Aorist, *garāūchhu* (not *garāunchhu*), I cause, shall cause, or caused to make.

An example in Specimen-III is *tes-lāi paralōk-mā āphnai māsu khwāūchhan*, they will cause him to eat his very own flesh in the other world.

D. Simple Negative Conjugation.

When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindī, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination. This gives rise to various irregularities.

The Infinitive and Participles present no difficulties, the negative being simply prefixed. As regards the various tenses :—

In the **Old Present**, **Present Subjunctive**, and **Imperative**, *na* is simply prefixed, as in *na garū*, let me not do ; *na gar*, do not do.

For the **Future** there are no negative forms. The corresponding forms of the Present Definite are employed instead. Thus, *gardāina* or *garana*, I shall not do.

The **Past** tense has a regular negative conjugation. In most persons the negative comes between the participle and the termination.

The **Aorist** tense is not employed in the negative form, the Present Definite being substituted for it.

The **Present Definite** has a regular negative conjugation, agreeing in principle with that of the Past. In the negative conjugation this tense is also employed for the Future and for the Aorist. A few verbs, such as *garnu*, to do, and every verb whose root ends in a vowel, have an optional contracted form for this tense, as follows :—

	Sing.	Plur.
1	<i>garṇna</i>	<i>garṇnāū</i>
2	<i>garṇmas</i>	<i>garṇau</i>
3	<i>garṇna</i>	<i>garṇan.</i>

The **Imperfect** is formed by taking the third person singular of the negative Present Definite (*gardaina*), and suffixing to it the various persons of the positive form of the past tense of the Auxiliary verb (*thiyē*). In the first person singular there is an optional form, based on the first person singular of the negative Present Definite (*gardāina thiyē*).

The **Perfect** is made by conjugating the negative form of the present tense of the Auxiliary verb with the Past Participle.

The **Pluperfect** and the **Future Perfect** are similarly made with the negative forms of the Past and the Future of the Auxiliary Verb.

¹ They also drop the *u* before the *i* or *ī* of the passive voice. See p. 45 post.

The **Periphrastic Present Subjunctive** does not change. The negative is simply prefixed.

As examples of the negative conjugation occurring in the specimens, we may quote:—

- timrō āgyā nāghī-na*, I do not disobey your orders.
yōṭā pāṭhā diyenau, you did not give a kid.
kasai-lē kēhi diyēna, no one gave anything.
āphnu pēṭ bharna pāyēna, he did not get (permission) to fill his own belly.
bhitra gayēna, he went not inside.
hāmi-bāṭa pāunu bhayēna, the getting from us did not take place.
ma timrō chhōrā bhannu yōgya kō aba bhāṭka, now I did not become at all worthy to be called your son.
hāmi abhāgi-lē tapāñi-haru-kā najik basna pāyēnaū, we unfortunate ones did not get (permission) to dwell near Your Honours.
rin-chuktī hūna saktaina, there cannot be payment of the debt.
jō putra āmā-bābā-lāi ānanda dīdaina, the son who does not give joy to his mother.

E. The Impersonal Honorific Conjugation.

All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā (in this again copying Tibeto-Burman languages) has an entire honorific conjugation. When a person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garnu bhō*, lit., 'by him doing became.' Similarly 'you did' would be *tapāñi-lē garnu bhō*, by Your Honour doing became. It will thus be seen that *whatever the subject is (first, second or third, singular or plural, masculine or feminine) the verb itself, in the form of the honorific conjugation, is always in the third person singular masculine.*

This form of the honorific conjugation is made by conjugating the direct infinitive with the appropriate tense of the verb *hūnu*, to become. This verb will be found fully dealt with on page 44 *post*.

According to the explanation given above we should expect the subject to be always in the Agent case, but this is not the fact. All memory of the real origin of the form is lost, and the honorific conjugation is now treated like an ordinary verb. In the literary language¹ the subject is in the nominative except when it is the subject of a transitive verb in a tense formed with the past participle of the auxiliary. The following examples of the honorific conjugation have been mostly taken from the translation of the 10th book of the *Bhāgavata Purāṇa*. Only a few, which will be readily recognised, occur in the specimens.

We shall first take the **Noun of Agency**, *garnu-hunē*, doer, one who is about to do.

Bhagawān nāhā āi, tapāñi-haru-lāi prasanna garnu-hunē chha, (the revered

Bhagawān, having come here, is about to (*i.e.*, will) make Your Honours pleased.
pūrṇa garnu-hunē chha, (the revered Krishna) will fulfil his promise.

tapāñi Kṛishṇa-lāi chārāi dēkhnu-hunē chha, Your Honours will quickly see Krishna. Note here that, as pointed out, the auxiliary verb *chha* is in the third person, although the subject is in the second person.

¹ Vide *ante*, pp. 18 and 26.

It may be noted that this formation, with the noun of agency, is the usual method of making the honorific future.

Imperative.—*ansa-bhāg ma-lāi dinu-hos*, please give the share to me.

āphnā darmāhādār nōkar jastai garnu-hawas, please make me like one of your own wage-earning servants.

hāmi-lāi āgyā garnu-hawas, please give the order to us.

hajūr rāj garnu-hos, let Your Honour do ruling.

aba Braj-mā pālnu-hawas, now please proceed to Braj.

guru-dakshinā māgnū-hos, please ask for a teacher's fee.

sō bālakh dinu-hos, please give that boy.

tapāñi Braj-mā jānu-hos, Your Honour, please go to Braj.

tī-haru-lāi sañjhāi dinu-hawas, please console them.

tapāñi surtā na garnu-hawas, let not Your Honour do grieving.

Note, as before, that *hawas* or *hos* is in the third person singular.

I have not come across any instances of the **Old Present** in this honorific form. The honorific future, as explained above, is made from the honorific verbal noun. The following examples occur of the **Past Tense**. The contracted form *bhō* is generally employed for *bhayō*, the past tense of *hūnu*.

Paramēśvar-Bhagawān-lē tyō gyān bīrsāi-dinu bhō, Paramēśvar-Bhagawān caused (them) to forget that knowledge.

dui bhāi bhanna lāgnu bhō, the two brothers began to say.

ānanda hāmi-bāṭa pāunu bhayena, (Your Honours) from us did not obtain pleasure.

Kṛishṇa-lē Ugrasēna-lāi Mathurā-kō rājya dinu bhō, Krishna gave the kingdom of Mathurā to Ugrasēna.

āphnā ghara-mā basālnu bhō, (Krishna) settled them in their own houses.

tapāñi-lē snēh-kā sātha rākhnū bhō, Your Honour has kept (us) with affection.

Śrī-Kṛishṇa-lē Nanda-kō satkār garnu bhō, the revered Krishna treated Nanda with consideration.

dui bhāi brāhman-sita paṛhna jānu bhō, the two brothers went to learn from a Brāhman.

sēwā garna lāgnu bhō, they began to do service.

chausatṭhī kalā siknu bhō, they learnt the sixty-four arts.

guru-sita prārthanā garnu bhō, they made supplication to (lit. from) their preceptor.

Prabhās-mā gai kṣaṇ-bhar basnu bhō, having gone to Prabhāsa, they sat there for a few moments.

Bhagawān-lē bhannu bhō, Bhagawān said.

nij daitya-kō pēṭ chiri hērnu bhō, splitting open the belly of that demon, he looked (inside).

Yamarāj-kā śahar-mā jānu bhō, he went into the city of Yamarāja.

rath-mā basi Mathurā āunu bhō, having sat down in a chariot, they came to Mathurā.

Nanda-jī sudhyāuna lāgnu bhō, Nanda-jī began to ask.

Aorist.—In the translation of the *Bhāgavata Purāṇa* this tense, in the honorific form, is continually employed in the sense of a historical past, as in the first and last of the following examples :—

Śrī-Śukadēva āgyā garnu hunchha, the revered Śukadēva made the order, *i.e.*, said (Hindōstānī *farmāyā*).

sō kshamā-garna yōgya hunu hunchha, (that) fact that Your Honours were not served by us (is worthy of pardoning).

tapāñi-haru sarhāuna yōgya hunu hunchha, Your Honours are worthy of praise.

rachnā garnu, pānu, samhār garnu, ityādi garnu hunchha, He creates, protects, destroys, etc.

jē jē tapāñi, sānu thulō, dēkhnu hunchha, sunnu hunchha, whatever, be it small or great, Your Honours see or hear.

Śrī Śukadēva bhannu hunchha, the revered Śukadēva says (*i.e.* said).

Past Aorist.—*tapāñi hāmra-nimitta sārhai khēd-mā hunu hunthyō*, Your Honours were, for our sakes, in hard affliction.

I have not come across instances of the **Definite Present**¹ or **Imperfect**—the Aorist and Past Aorist, respectively, being used for these tenses as in the above examples. For the **Perfect**, we have :—

tapāñi-lē ṇahā lyāunu bhayē-kō chha, Your Honour has brought (the preceptor's son) here.

sabai-kā hṛiday-mā rahnu bhayē-kō chha, he (Krishna) has remained in the hearts of all.

Pluperfect.—*jē pratigyā garnu bhayē-kō thyō*, the promise which they had made.

F. Personal Honorific Conjugation.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing became,' they sometimes employ the noun of agency with the verb *hūnu*, to become, conjugated as a personal verb. Thus, *tyō garnē bhayō*, he became a doer.

Thus, *āsū-kā dhārā-lē abhishēk garnē bhayē-kā*, (Vasudēva and Dēvakī having) become doers of sprinkling with a stream of tears, *i.e.*, having sprinkled him with their tears.

prasanna garāunē bhayē-kā chhādā, while being become satisfied-makers, *i.e.*, while they made (them) satisfied.

G. Irregular Verbs.

The following verbs are irregular :—

hūnu, to become.

jānu, to go.

āūnu, to come.

dīnu, to give.

līnu, to take.

rūnu, to weep.

chhūnu, to touch.

lai jānu, to take away.

In all the above the nasal in the first syllable is optional before a consonant (which is not *y*), and is not used before a vowel, as explained on page 39 *ante*.

All these verbs can employ the optional contracted form of the negative present definite (including future and aorist) described on p. 40 *ante*. Thus, *hūnna*, I do not become, I shall not become, etc. ; *jānna*, *āūnna*, *dīnna*, and so on.

¹ On p. 14 of Mr. Turnbull's Grammar, there is, however, *āphu hūnu hūda chha*, thou art.

Hūnu, to become, is irregular in its past participle, which is *bhayō* or *bhō*. Similarly, *jānu*, to go, has *gayō* or *gyō* for its past participle. We thus get the following forms:—

Infinitive.	<i>hūnu</i>	<i>jānu</i>
Pres. Part.	<i>hūdō</i>	<i>jādō</i>
Past Part.	<i>bhayō, bhō</i>	<i>gayō</i>
Fut. Pass. Part.	<i>hūnu</i>	<i>jānu</i>
Adverbial Part.	<i>hūdā, etc.</i>	<i>jādā, etc.</i>
Conjunctive Part.	<i>hoi or bhai</i>	<i>gai</i>
1 Sing. Old Present.	<i>hōū</i>	<i>jāū or jaū</i>
1 Sing. Future.	<i>hōūlā</i>	<i>jāūlā</i>
1 Sing. Past.	<i>bhayē, etc.</i>	<i>gayē, etc.</i>
1 Sing. Aorist.	<i>hunchhu</i>	<i>jānchhu</i>

The other tenses offer no difficulty. The conjugation of the Old Present and Imperative is irregular, and is as following:—

Sing. 1.	<i>hōū</i>	<i>jāū, jaū</i>
2.	<i>hō</i>	<i>jā</i>
3.	<i>hawas, hos</i>	<i>jāwas</i>
Plur. 1.	<i>hōū</i>	<i>jāū</i>
2.	<i>hawa, hau</i>	<i>jāwa, jau</i>
3.	<i>hōun</i>	<i>jāun</i>
Neg. 1 Sing.	<i>hūnna</i>	<i>jānna</i>

In the above, *hau* and *jāu* are employed in addressing one person respectfully in the plural, while *hawa* and *jāwa* are employed in addressing more than one.

The verb *hūnu* has a rare stronger form *hōknu*. Thus we have *hōkos* for *hos*, in the following passage from the translation of the Bhāgavata Purāṇa, page 153; *ghar jānu hōkos*, please go home (honorific impersonal imperative).

The verb *āūnu*, to come, is conjugated nearly like *jānu*, except that its past participle is regular. Thus:—

Pres. Part.	<i>āūdō</i>
Past Part.	<i>āyō</i>
Conj. Part.	<i>āi</i>
1. Old Pres. and Imper.	<i>āū</i>
2. Sing.	<i>ā</i>
2. Plur.	<i>āwa, āu</i> (as above)

The conjunctive participle of this verb is often compounded with *jānu*. Thus, *āi jānu*, to arrive.

The conjugation of *dīnu* and *līnu* has been already referred to on page 39. In addition we may note that the Old Present and Imperative is slightly irregular.

Thus, from *dīnu*, to give—

Sing.	Plur.
1. <i>dīū</i>	<i>dīū</i>
2. <i>dē</i>	<i>dēwa, dēu</i> (as above)
3. <i>dēwas</i>	<i>dīun</i>

Similarly, *līnu*, to take. The conjunctive participles of these verbs are usually *di* or *dai*, and *li* or *lai*. Thus:—

(Specimen IV) *rājya di āphu jaṅgal-mā gayē*, having given the kingdom, he himself went into the forest.

tyō phal li āphai khāyē, taking that fruit, he ate it himself. Compare *lai jānu*, having taken to go, to take away, below.

Rānu, to weep, *dhūnu*, to wash, and *chhūnu*, to touch, change *u* to *ō* in the Simple Present and Imperative. Thus :—

Sing.	Plur.
1. <i>rōū</i>	<i>rōū</i>
2. <i>rō</i>	<i>rōwa, rōu</i> (as above)
3. <i>rōas, rōwas</i>	<i>rōun</i>

similarly, *dhūnu* and *chhūnu*. We also sometimes have *ō* in the past, as in *chhōz*, she touched.

The compound verb *lai jānu*, to take away, has, for its past participle, *lagyō* (to be distinguished from *lāgyō*, begun). Thus (Bhāgavata Purāṇa, page 153) :— *tesai-lē lagyō-hō*, he verily has taken (the child) away.

H. Passive Voice.

As in Mārwarī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwarī it is formed by adding *ij* to the root, and in Khas-kurā by adding *ī* (often written *i* or *iy*).¹ Thus from the root *gar*, make, we have the passive root *garī*, be made, which is conjugated like any other verb ending in a vowel. The only irregularity is that the 2nd person plural of the Old Present and Imperative is *garīyan* not *garīa* as we might expect. The following are examples of the use of the passive voice.

Past Participle:—*Kṛishṇa-kā bāhu-lē rakshā-garīyē-kā Yādav-haru*, the Yādavas who had been protected (lit. protection-made) by the arm of Kṛishṇa.

snēh-lē bharīyē-kā bandhuvarg-kō charaṇ-kā darśan garna āūlā, I will come to see (lit. to make the sight of) the feet of the relations who are filled with affection.

āphnā karma bandha-lē bādhyē-kā guru-putra-lāi tapāñi-lē nahā lyāunu bhayē-kō chha, Your Honour has brought (impersonal honorific perfect) here the preceptor's son bound by the bonds of his own fate.

yek jōgī rukh-mā jhundīyē-kō, an ascetic hanged on a tree.

Old Present and Imperative: *tapāñi-haru-kō kīrti chārai tarpha phailīyos*, may Your Honour's glory be spread in the four (i.e. in all) directions.

Past:—*hārāyē-kō thiyō, phēri pāyō*, he was lost (and) again was (or is) found.

dhulā-lē Uddhav-jī-kō rath būkul dhākīyō, Uddhava-jī's chariot was entirely hidden by the dust.

sādhē-kā dakrāhaṭh-lē rath-kō śabda pañi sunīyena, moreover, owing to the bel-lowing of the bulls, the sound of the chariot was not heard (negative past).

Aorist:—*jō āphu-lāi pālchha-pōschha, uhi bābu kahinchha*, the man who cherishes and nourishes his own children (lit. himself), he it is who is called a father.

anēk tarah-kā dēh-mā prabēs gari bhinna dēkhinchha, making entrance into bodies of various kinds, (God) appears (lit. is seen) in various forms.

Present Definite:—*aru kēhi bar chāhīdaina*, no other boon is wished for (negative present definite passive).

It will be remembered that verbs whose roots end in *āu* (see page 40), including causals, drop the *u* before *i*. This applies to the *i* or *ī* of the passive, so that the passive of *garāūnu*, to cause to make, is *garāīnu* or *garāñnu*, to be caused to make.

¹ So also the Passive was formed in Māhārāshṭrī Prakrit by adding *īja* and in Saurasēnī and Māgadhī Prakrit by adding *īa*.

KHAS-KURĀ OR NAIPĀLĪ SKELETON GRAMMAR.

The following is therefore a complete conspectus of the conjugation of the Finite Verb in Khas-kurā :—

ACTIVE VOICE.

A. Positive Conjugation.

Infinitive, *garṇu* ; obl. *garṇa* ; loc. *garṇyē*, *garṇē*, *garṇyā* ; the act of doing.

Present Participle, *gardō* ; obl. *gardā* ; loc. *gardai*, *garda* ; doing.

Past Participle, *garyō*, *garē-kō*, *garyēkō*, *garyā-kō* ; obl. *garē*, *garē-kā*, etc. ; one who did.

Future Passive Participle, *garṇu*, etc., as Infinitive ; about to be done, necessary to be done.

Adverbial Participle, *garda*, *gardā*, *gardā-mā*, *gardai*, *gardā khēri*, or *gardai khēri* ; while doing.

Conjunctive Participle, *gari*, *gari kana*, (*garē-ra*, etc.) ; having done.

Noun of Agency, *garṇē*, *garṇyā*, *garṇyā* ; a doer, one who is about to do ; Impersonal honorific form *garṇu hunē*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.		FUTURE.		PAST.	
I do, I may do, let me do.		I shall do.		I did.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>garū</i>	<i>garaū</i>	<i>garūlā</i>	<i>garaūlā</i>	<i>garē</i> , <i>garyē</i> , <i>garyā</i>	<i>garyū</i>
2. <i>gar</i> , <i>gares</i>	<i>gara</i>	<i>garēlās</i> , <i>garlās</i>	<i>garaulā</i>	<i>garis</i>	<i>garyau</i>
3. <i>garos</i> , <i>garē</i>	<i>garun</i>	<i>garēlā</i> , <i>garlā</i>	<i>garlan</i> , <i>garnan</i>	<i>garyō</i> (fem. <i>garyi</i> , <i>garī</i>)	<i>garē</i> , <i>garyē</i> , <i>garyā</i> , (fem. <i>garyin</i> , <i>garīn</i>)
Impersonal Honorific. <i>garṇu hos.</i>		Impersonal Honorific. <i>garṇu hunē chha.</i>		Impersonal Honorific. <i>garṇu bhō.</i>	

AORIST.		PAST AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do, I shall do, I did.		I did (continuously).		I am doing.		I was doing.	
Singular	Plural.	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>gar-chhu</i> ¹	<i>gar-chhaū</i>	<i>gar-thyē</i> ¹	<i>gar-thyū</i>	<i>garda-chhu</i> ^{1,2}	<i>garda-chhaū</i>	<i>garda-thyā</i> ^{1,2}	<i>garda-thyū</i>
2. <i>gar-chhas</i>	<i>gar-chhau</i>	<i>gar-this</i>	<i>gar-thyau</i>	<i>garda-chhas</i>	<i>garda-chhau</i>	<i>garda-this</i>	<i>garda-thyau</i>
3. <i>gar-chha</i>	<i>gar-chhan</i>	<i>gar-thyō</i>	<i>gar-thyē</i>	<i>garda-chha</i>	<i>garda-chhan</i>	<i>garda-thyō</i>	<i>garda-thyē</i>
Impersonal Honorific. <i>garṇu hunchha.</i>		Impersonal Honorific. <i>garṇu hunthyō.</i>		Impersonal Honorific. <i>garṇu hūda-chha.</i>		Impersonal Honorific. <i>garṇu hūda-thyō.</i>	

PERFECT.		PLUPERFECT.		FUTURE PERFECT.	
I have done.		I had done, I did.		I shall have done.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>garē-kō chhu</i> ³	<i>garē-kā chhaū</i>	<i>garē-kō thyē</i> ³	<i>garē-kā thyū</i>	<i>garē-kō hūlā</i>	<i>garē-kā haūlā</i>
2. <i>garē-kō chhas</i>	<i>garē-kā chhau</i>	<i>garē-kō this</i>	<i>garē-kā thyau</i>	<i>garē-kō hōlās</i>	<i>garē-kā haulā</i>
3. <i>garē-kō chha</i>	<i>garē-kā chhan</i>	<i>garē-kō thyō</i>	<i>garē-kā thyē</i>	<i>garē-kō hōlā</i>	<i>garē-kā hunan</i>
Impersonal Honorific. <i>garṇu bhayē-kō chha.</i>		Impersonal Honorific. <i>garṇu bhayē-kō thyō.</i>		Impersonal Honorific. <i>garṇu bhayē-kō hōlā.</i>	

¹ Any optional form of the auxiliary may be employed. With feminine subjects feminine forms of the auxiliary are used.

² *Gardai* may be substituted for *garda* throughout.

³ Any optional forms of the auxiliary may be employed. In all the above, feminine forms are used with feminine subjects.

PRESENT SUBJUNCTIVE PERIPHRASTIC.		
(If) I do.		
Singular.	Plural.	
1. <i>garda-hũ</i>	<i>garda-haũ</i>	
2. <i>garda-hos</i>	<i>garda-hau</i>	
3. <i>garda-hõ</i>	<i>garda-hun</i>	
Impersonal Honorific. <i>garnu hũda-hõ.</i>		

Verbs with roots ending in vowels vary slightly from the above, see page 39.
For irregular verbs, see page 43.

B. Negative Conjugation.Infinitive, *na garnu*, etc., not to do.Present Participle, *na gardõ*, etc., not doing.Past Participle, *na garyõ*, *na garẽ-kõ*, etc., one who did not.Future Passive Participle, *na garnu*, etc., not about to do.Adverbial Participle, *na gardã*, *na gardai*, etc., while not doing.Conjunctive Participle, *na gari* (*na garẽ-ra*), etc., not having done.Noun of Agency, *na garnẽ*, etc., not a doer. Honorific Form, *na garnu hunẽ*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.			FUTURE.	PAST.	
I do not, I may not do, let me not do.			I shall not do. Not used. The Present Definite is employed instead.	I did not.	
	Singular.	Plural.		Singular.	Plural.
1.	<i>na garũ</i>	<i>na garaũ</i>		<i>garĩna</i>	<i>garyaũna, gar(y)enaũ¹</i>
2.	<i>na gar, na gares</i>	<i>na gara</i>		<i>garĩnas</i>	<i>garyauna, gar(y)enau²</i>
3.	<i>na garos, na garẽ</i>	<i>na garun, na garnan</i>		<i>gar(y)ena, garyana</i>	<i>gar(y)enan, garyanan</i>
Impersonal Honorific. <i>na garnu hos.</i>			Impersonal Honorific. <i>na garnu hunẽ chha.</i>	Impersonal Honorific. <i>garnu bhayena.</i>	

¹ Or *garyũna, gar(y)enũ*.² Or *garyanau*.

AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do not, etc.		I do not, I shall not do.		I was not doing.	
		Singular.	Plural.	Singular.	Plural.
1.	} Not used. The Present Definite is employed instead.	<i>gardĩna, gardaina⁴</i>	<i>gardaũna, gardainaũ¹</i>	<i>gardĩna² thyẽ³</i>	<i>gardaina thyũ</i>
2.		<i>gardainas</i>	<i>gardauna, gardainau</i>	<i>gardaina this</i>	<i>gardaina thyau</i>
3.		<i>gardaina</i>	<i>gardainan</i>	<i>gardaina thyõ</i>	<i>gardaina thyõ</i>
		Impersonal Honorific. <i>garnu hũdaina.</i>		Impersonal Honorific. <i>garnu hũdaina thyõ</i>	

¹ Or *gardũna, gardainũ*.² Or *gardaina*.³ Any optional form of the auxiliary may be used. With feminine subjects, feminine forms of the auxiliary are used.⁴ This particular verb and a few others, including all those whose roots end in vowels, may also have the contracted form of this tense (*garuna*, etc.) as described on p. 40.

PERFECT.			PLUPERFECT.	
I have not done.			I had not done, I did not.	
	Singular.	Plural.	Singular.	Plural.
1.	<i>garē-kō chhūñina¹</i>	<i>garē-kā chhāñina</i>	<i>garē-kō thiyena¹</i>	<i>garē-kā thiyañina</i>
2.	<i>garē-kō chhainas</i>	<i>garē-kā chhauna</i>	<i>garē-kō thinas</i>	<i>garē-kā thiyauna</i>
3.	<i>garē-kō chhaina</i>	<i>garē-kā chhainan</i>	<i>garē-kō thiyena</i>	<i>garē-kā thiyenan</i>
Impersonal Honorific. <i>garṇu bhayē-kō chhaina.</i>			Impersonal Honorific. <i>garṇu bhayē-kō thiyena.</i>	

FUTURE PERFECT.			The Impersonal Honorific Future Perfect is <i>garṇu bhayē-kō hūdaina.</i>
I shall not have done.			
	Singular.	Plural.	
1.	<i>garē-kō hunna²</i>	<i>garē-kā hūdañina</i>	
2.	<i>garē-kō hūdainas</i>	<i>garē-kā hūdauna</i>	
3.	<i>garē-kō hūdaina</i>	<i>garē-kā hūdainan</i>	

PASSIVE VOICE.³

C. Positive Conjugation.

Infinitive, *garīnu*, etc., to be done.Present Participle, *garīdō*, etc., being done.Past Participle, *garīyō*, *garīyē-kō*, etc., been done.Adverbial Participle, *garīdā*, etc., while being done.Conjunctive Participle, *garī*, etc., having been done.Noun of Agency, *garīnyō*, etc., one who is done.Old Present, Present Subjunctive, and Imperative, *garīñ*, I am done, I may be done, let me be done, etc. Second person plural:*garīyau.*Future, *garīñlā*, I shall be done.Past, *garīyē*, I was done.Aorist, *garīñchhu* (see pp. 38, 39), I am being done, I shall be done, I was done.Past Aorist, *garīthyē*, I was done (continuously).Present Definite, *garīda-chhu*, I am being done.Imperfect, *garīda-thyē*, I was being done.Perfect, *garīyē-kō chhu*, I have been done.Pluperfect, *garīyē-kō thyē*, I had been done, I was done (a long time ago).Future Perfect, *garīyē-kō hūlā*, I shall have been done.Present Subjunctive (Periphrastic), *garīda-hū*, (If) I be done.

D. Negative Conjugation.

The Passive Negative Conjugation presents no difficulties, being formed on the model of the Active Negative Conjugation.

Thus, *na garīnu*, not to be done; *garīñna*, let me not be done; *garīñna*, I was not done; *garīññina*, I am not being done, and so on for the other forms.¹ In both the Perfect and the Pluperfect any optional forms of the participle or of the Auxiliary Verb may be used throughout. With feminine subjects, feminine forms of the participle and of the Auxiliary Verb are used.² Any optional forms of the Participle and of the Auxiliary may be used throughout. With feminine subjects, feminine forms of the Participle are used.³ Throughout the Passive Voice, the typical *ī* is often written *i* or, before vowels, *iy*. Thus, *garīnu* or *garīnu*, to be done; *garīñlā* or *garīñlā*, or *garīyñlā*, I shall be done. As explained on page 39, under the head of Vocalic Roots, the *ī* or *i* may be, and usually is, nasalized before any consonant except *y*.

I. Causal Verbs.

Khas-kurā usually forms its causal verbs by the addition of *āu* to the root, which is then conjugated as shown on page 40. There do not seem to be any examples of the double causals, made with *wāu*, with which we are familiar in other Indian languages. Examples of the formation of Causal verbs are :—

- garṇu*, to do, *garāũnu*, to cause to be done.
bannu, to become, *banāũnu*, to cause to become.
chaṛṇu, to ascend, *chaṛhāũnu*, to cause to ascend.
lāgnu, to be applied, *lagāũnu*, to cause to be applied.

It will be observed from the last example that the root vowel, when long, is liable to be shortened as in other Indian languages.

Note that the causal of a transitive verb has the meaning of the causal of the passive; *garāũnu* does not mean 'to cause to do,' but 'to cause to be done.' If we wish to make a causal of the active we must use a periphrasis.

Mr. Turnbull gives the following examples :—

- garṇu*, to do, *garṇu lāũnu* or *garṇē garāũnu*, to cause to make. So, from intransitive verbs.
bannu, to become, *bannu lāũnu*, or *bannē garāũnu*, to cause to make.
chaṛṇu, to ascend, *chaṛṇu lāũnu* or *chaṛṇē garāũnu*, to cause to send up.
lāgnu, to be applied, *lāgnu lāũnu* or *lāgnē garāũnu*, to cause to apply.

The verb *lāũnu* in the above means 'to apply,' and is a contracted form of *lagāũnu*. It should be distinguished from *lyāũnu* (Hindī *lē-ānā*), to bring.

There are no doubt several irregular causals. I have noted *khwāũnu*, to give to eat, from *khānu*, to eat, and *basālnu*, to seat, from *basnu*, to sit.

J. Compound Verbs.

There are the usual classes of compound verbs.

(1) Formed with the Conjunctive Participle in *i* are :—

- (a) *Intensives*, as in *birsāũnu* or *birsāi dīnu*, to cause to forget: *lāũnu* or *lāi dīnu*, to put on (clothes). Judging from the specimens and the literature which I have read, these are not so common as in Hindī.
 (b) *Completives*. These are formed with the verb *saknu*, which with the conjunctive participle indicates completion, but with the infinitive (see below) indicates potentiality. Examples of Completive compounds are :—
mā khāi sakē-kō chhu, I have finished eating.
mā dii sakchhu, I shall finish giving.

Similarly in Specimen II we have :—

sampati kharcha garī sakē pachhi, after having completely expended his fortune.

(2) With the direct or oblique infinitive :—

- (a) *Potentials*, made either with the direct (so Mr. Turnbull) or with the oblique infinitive (so my examples). Thus :—
mā dinu sakchhu, I will be able to give (Turnbull).
prasasta rōṇi khāna na-saki, not being able to eat ample bread (Specimen II).
rin chukti hūna saktaina, there cannot be payment of the debt (Specimen III).

(b) *Inceptives*, with the oblique infinitive and *lāgnu*, to be applied. Thus:—

chētiyē (obl. past part. pass.) *pachhi bhanna lāgyō*, after coming to his senses, he began to say (Specimen II).

bhanna lāgnu bhō, they began to say (Specimen III).

rājā āphnā darbār-mā āyē-ra bhanna lāgē, the king came into his court and began to say (Specimen IV).

jōgī-lāi haluwā chaṭṭuna lāgī, she began to cause the sweetmeat to be tasted by the ascetic (*ib.*).

jōgī chain garna lāgē, the ascetic began to make himself at ease (*ib.*).

Mr. Turnbull says that the direct infinitive (*bhannu lāgyō*) is used in this idiom, but I have not found it in any of my authorities.

(c) *Permissives* (with *dīnu*) and *Acquisitives* (with *pāunu*), are similarly found with the oblique infinitive.

Mr. Turnbull gives the direct infinitive, but I have not come across any instances of this:—

us-lāi jāna dēu, let him go.

āphnu pēt bharna pāyena, he did not get leave to fill his belly (Specimen II).

tapāñi-haru-kā najik basna payenaū, we did not get permission to dwell near Your Honours.

(d) *Desideratives*. Mr. Turnbull gives *mañ-lē garnu khōjyē*, I wished to do. In Specimen I we have *bhitra jāna mānena*, he did not wish to go inside. I have not noted any other examples. Equivalent to the Hindi *chāhiyē*, it is necessary, we have *chāhiyē chha*, *chāhiyō*, or *chāhinchha*, and to *chāhiyē thā*, *chāhī thyō* and *chāhīdai thyō*. It will be observed that all these are passives. Mr. Dopping-Hepenstal gives the following examples:—

ma-lāi pāni chāhinchha, I want some water.

timi-lāi bhōlī bhyāna jānu chāhinchha, you must go to-morrow morning.

A more idiomatic form of the second sentence would be *timi-lāi bhōlī byāhāna jānu parnē-chha*.

(e) *Frequentatives* are made, according to Mr. Turnbull, with a form which appears to be the locative of the infinitive. Thus:—

garnē garnu, to do habitually.

mañlē jānē garē, I went habitually.

From Nepal, itself, we have:—

jāndai garnu, to be in the habit of going.

ma us-lāi khānē garchhū, I am in the habit of eating that.

(3) With the *Adverbial Participle*.

These are *Statics* and *Continuatives*. Examples of each are:—

mā rūdai gayē, I went away crying.

mā gardai rahē chhū, I continue doing.

I have not noted any other examples of these compounds.

Indeclinables.

Conjunctive participles in *i* are often employed as adverbs or prepositions. Thus, *phēri*, having turned, again; *lāgi*, for (lit. having been applied); *dēkhi*, from (lit. having seen).

Bhani, having said or 'saying,' the conjunctive participle of *bhannu*, to say, is regularly employed after quoting the words of a person, exactly like the Sanskrit word, *iti*. Thus, '*kyā hai*' *bhani sōdhā*, 'what is it?' having said, on asking, *i.e.*, on his asking 'what is it?' It will be seen that the *bhani* has to be left untranslated in English. So, again, '*mai-lē pāunē ansa-bhāg ma-lāi dīnu-hos*' *bhani, bhandā*, on saying (*bhandā*) 'please give to me the share to be got by me' saying. In the following example we have two quotations, one inside the other, each with *bhani* :—

'*ma uṭhi āphnā-bābu chheṁ gai*, "*kē bābā, Iśwar-ra tapāñi-māthi mai-lē pāp garē, ma tapāñi-kō chhōrā bhannu yōgya kō aba bhañna; ma-lāi āphnā-darmāhādār-nōkar-jastai garnu-hawas*," *bhani* (1) *bhanū-lā*, *bhani* (2), *uṭhi āphnā-bābu-chheṁ gayō*; 'arising, going near my father, I shall say, "O father, I have sinned against heaven and thee, I am not at all now worthy to be called thy son; please make me as one of thy hired servants," saying (1), saying (2), arising, he went near his father.

Another form of the verb *bhannu*, viz., *bhanē* or *bhanyē*, which is probably the locative of the past participle, *bhanyō*, having said, or else its oblique form, is employed in various manners.

Thus, *bhanē*, on having said, or *bhanē dēkhi*, from having said, is the regular formula for 'if.' It may be explained that 'if' does not occur so often as in English, the idea being usually represented by a periphrasis. Thus, *jō putra dhan-lē, śarīr-lē, samartha bhai, āmā-bābā-lāi ānanda dīdāina*, the son who, if he is able (lit. being able), does not give joy to his parents with his wealth and with his body. If, however, 'if' must be used, it is represented by *bhanē* or *bhanē dēkhi* placed at the end of the sentence to which it refers. Thus, *dēvatā-haru pañi āphai-āphu najrānā arpaṇ garnē chhan bhanē, aru rājā-kā tā kē kurā*, if (lit. on having said) the gods, also, of themselves will offer tribute, then (*tā*) what talk we of other kings (doing so) (*Bhāgavata Purāṇa*, p. 150): *manushya-lē prāṇ jānē bēlā-mā, suddha-man-lē kṣaṇ-mātrā in-mā man lāyō bhanē, param-gati-mā prāpta hunchha*, if (*bhanē*), at the hour of (his) breath departing, a man with pure heart, even for a moment placed his heart (or mind) on them, he will reach salvation (*ib.*, p. 156). As an example of *bhanē* (or *bhanyē*) *dēkhi*, we have (Luke x, 6) *tyahā mīlāp-kō santān ra-chha bhanyē dēkhi*, if the son of peace be there.

Very similarly *kina bhanē*, *i.e.*, on saying "why," is used to mean 'because.' Thus, *nitya Bhagawān-kō darśan garnā-lē, buṛhā-haru pañi taruṇ bhayē, kina bhanē bārambār nētra-kā dwārā Bhagawān-kā mukh-kamal-kō amṛit pān garda-thē*, from continually seeing Bhagawān old men again became young, because (lit. on having said, or if they said, 'why') by means of their eyes they were continually drinking the water of life of the lotus-face of Bhagawān (*Bhāgavata Purāṇa*, p. 150). Mr. Turnbull gives as an example, *u bhāgyō kina bhanyē qarāyō*, he fled because he feared.

The usual words for 'and' are *ani* (cf. Marāṭhī *āni*), and *-ra*. The word *-ra* is an enclitic, but (unlike the Latin *que*) is usually added to the first of the things coupled together.

Thus, *bājā-ra nāch-kō sōr*, the noise of music and dancing; *Bikramājī-lē tes-jagā-kō rājya liyē-ra rājya garē*, Vikramāditya took the kingdom of that place, and ruled (it). In the latter example *liyē-ra* is practically equivalent to a conjunctive participle, as explained on page 36.

When *-ra* joins two sentences, I have occasionally found it in the second sentence in unexpected positions. Thus (*Bhāgavata Purāṇa*, page 150):—

<i>aba</i>	<i>Braj-mā</i>	<i>pālanu-hawas</i> ;	<i>ma</i>	<i>pani</i>	<i>snēh-lē-bharīyē-kā</i>
now	Braj-in	please-go ;	I	moreover	affection-with-filled
<i>bandhu-varg-kō-ra</i>	<i>charaṇ-kā</i>	<i>darśan</i>	<i>garna</i>	<i>āūlā</i> ,	
relations-of-and	feet-of	inspections	to-make	will-come,	

i.e. now, please, go to Braj; and, moreover, I will come to pay my respects to my relations who are filled with affection for me. Here *-ra*, though in the middle of the sentence, and suffixed to *bandhu-varg-kō*, can only join the sentence to what precedes.

There are many other idioms in Khas-kurā, which take the place of conjunctions, for particulars of which the student is referred to pp. 123-132 of the second edition of Mr. Turnbull's Grammar.

APPENDIX.

Direct and oblique forms of nouns in *ō*, *u*, *ā*, *a*, etc. (see page 25).

SINGULAR.

Direct forms in *ō* or *u*.

SPECIMEN II.

- bhāg-kō sampati urāyō*, he squandered the goods of his share.
āphnu pēt bharna pāyena, he did not get (power) to fill his belly.
ma timrō chhōrā bhannu, to call me your son.
mērō chhōrā maryā-kō thiyō, phēri bāchyō; harāyē-kō thiyō, phēri pāiyō, my son was dead, again survived; was lost, again became found.
nāch-kō sōr suni, hearing the sound of dancing.
timrō bhāz yō, your brother came.
tes-kō bābu bōl-binti garyō, his father made supplication.
timrō ṭahal garda-chhu, I am doing your service.
timrō āgyā nāghēna, I disobeyed not your order.

SPECIMEN III.

- kiśōr-abasthā-kō ānanda*, the joy of the condition of youth.
ṭhulō banāyō, he made (him) big.

Oblique forms in *ā* or *a*.

SPECIMEN II.

- kāñchhā-chāhi-lē bhandā*, on the younger one saying.
kāñchhā-chhōrā-lē sabai dhan baṭuli, the younger son having collected all his wealth.
ṭārḥā-pardēs gai, having gone to a far country.
āphnā-ansa-bhāg-kō sampati, the goods of his own share.

Direct forms in *ā*.

SPECIMEN II.

- ma timrō chhōrā bhannu*, to call me your son.
tī-chhōrā dēkhi, seeing that son.
mērō chhōrā marē-kō thiyō, my son was dead.
jēthā-chāhi-chhōrā khēt-mā thiyō, the elder son was in the field. But (*Baitāl Pachīsī*),—*ēkā dvij-kō chhorō thiyō*, he was the son of a Brāhmaṇ.

Oblique forms in *ō* or *u*.

SPECIMEN II.

- bābu sāga*, with the father.
bābu-lē (Agent case).
āphnu khēta-mā, (he put him) in his fields.
mērā-bābu-kō, of my father.
āphnā-bābu-chheū, (I will go) near my father.
tes-kō bābu-lē, his father (saw him).
tes-kō gardan-mā, on his neck.

kharcha gari sakō (i.e. *sakyā*) *pachhi*,
after completely expending.
dukkh pardā, on affliction falling.
tes-dēs-kā mānis sāga, with a man of that
country.
mērā-bābu-kō, of my father.
āphnā-bābu-chheū, (I will go) near my
father.
hē bābā, O father.
āphnā-nōkar-jastai, like your own
servant.
pharakai chhādā-mā, while being at a
distance.
ghar-ko najik pugdā, while arriving near
the house.
sōdhā, while asking.
timrā-bābā-lē yak bhōj garē, your
father made a feast.
hē chhōrā, O son.

SPECIMEN III.

mātā-pitā-kā najik, near the mother and
father.
chhādā, while being.
hāmārā nimitta, for our sake.
tapāñi-haru-kā najik, near Your
Honours.
bābu-kā ghar, in a father's house.
āmā-bābā-lāi ānanda, joy to a mother
and father.

SPECIMEN IV.

bēsyā-kā sāth, with the courtesan, but
jōgi-kō sāth, with the ascetic.
bētāl-kā jukti-lē, through the device of
the goblin.

PLURAL.

Direct and oblique forms
in *ā* or *a*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē,
of a certain man there were two sons.

bābu-lāi, to the father.
tapāñi-kō-mukhējī, before you, in your
presence.
ghar-kō najik, near the house.
tes-kō lāgi, for him.
bābu-chāhi-lē bhanyō, the father said.

SPECIMEN III.

āmā-bābu-lāi, to a mother and a father.
barō namratāi-lē, with great humility.
bābu-kā ghar, in the house of a father.
un-kō rin-bāṭa, from their debt.

SPECIMEN IV.

jōgi-kō sāth, with the ascetic, but *bēsyā-
kā sāth*, with the courtesan.

Direct and oblique forms
in *ō* or *u*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē, of a
certain man there were two sons.

āphnā chākar-lāi, to his own servants.
garō (i.e. *garyā*), he (plural of respect)
 made.
āphnā-sāthi-haru sāga, with my own
 companions.

SPECIMEN III.

prasanna garāunē-bhayē-kā chhādā,
 pleased makers-become while-being,
 i.e., while coaxing (their parents).

SPECIMEN IV.

tina-kā chār rānī chha chhōrā bhayē,
 of him there were four queens and
 six sons.

SPECIMEN III.

āmā-bābu-lāi gyān-prāpta bhayē-kō jāni,
 recognizing his mother and his father as
 being become endowed with knowledge.

I give four specimens of Khas-kurā, and these may be taken as being arranged in an ascending scale of importance. They are (a) the British and Foreign Bible Society's version of the Parable of the Prodigal Son, taken from the Gospel of St. Luke published in 1902; (b) another version of the same Parable prepared for me in Nepal, which I owe to the kindness of the Nepal Darbār; (c) a short extract from the *Bhagavad Bhakti Vilāsinī*; (d) the introduction to the Khas-kurā version of the *Baitāl Pachīsī*. The last two were written by natives for natives. The others are translations, of which the first was made under missionary auspices, while the second was prepared by natives for the purposes of this Survey.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

एक् जना मान्छेका दुइ भाई छोरा थिये । अनि तिनिहरूमांको कान्छो-चड्दले बाबुलाइ भन्यो बाबै धन् सम्पत्तिको मंलाइ पर्ने भाग मंलाइ देउ भनि । अनि त्येस्ले तिनिहरूलाइ आफ्नु जीविका बांझि दियो । अनि धेरै दिन् भयेका थियेनन् कान्छो छोरो सबै थोक् भेला गयेर टाडो देस्मां गइ गयो अनि वहां कुकर्ममां दिन् बिताउंदै आफ्नु धन् सम्पत्ति छरपुट पायो । अनि जब त्येस्ले आफ्ना सबै थोक् खर्च्येको थियो तब त्येस् देस्मां सारो अनिकाल् पयो अनि त्येस्लाइ अपुग्ये हुनु लाग्यो । अनि त्यो त्येस् देस्का सहरबासी-हरूमांको येउटाकां गयेर टांसीयो अनि त्येस्ले त्येस्लाइ सुंगुर चराउनुलाइ आफ्ना खेतमां पठायो । अनि त्येस्ले सुंगुरहरूले खांदै गयेका कोसाले अघाईने अति इच्छे गर्द थियो अनि कसै मान्छेले त्येस्लाइ क्येइ दिंदैन थियो । तर जब त्येस्लाइ चेत आयो तब त्येस्ले भन्यो मेरो बाबुका कत्ति बनि गर्नेहरूकां रोटीको परसस्त क अनि मं चडं यहां अनिकाल्ले नष्ट हुंद कु । मं उठयेर आफ्नु बाबु थांइ जांकु अनि उस्लाइ भन्कु हे पिता मैले स्वर्गको बिरुद्धमां अनि तपांइको मुखेजि पाप् गयें मं फेरि तपांइको छोरो भनींने माफिकको कुडन मंलाइ आफ्ना बनि गर्नेहरूमांको येउटा जत्तिको तुल्याउनु हवस् भनि ! अनि त्यो उठयेर आफ्नु बाबु थांइ आयो । तर त्यो टाडै हुदाखेरि त्येस्को बाबुले त्येस्लाइ देखेर टिठायो अनि दुगुयेर त्येस्लाइ अडाली मांरि त्येस्लाइ चूमा खायो । अनि छोरोचड्दले त्येस्लाइ भन्यो हे पिता

मैले स्वर्गको बिरुद्धमां अनि तपाङ्गको मुखेजि पाप् गयें मं फेरि तपाङ्गको छोरो भनीनं माफिकको कुइन भनि । तर बाबुचइले आफ्ना दासहरुलाइ भन्यो छिट्टै मूल लबेता निकालि ल्यायेर त्येस्लाइ लगाव अनि त्येस्को हात्मां औंठी र गोडामां जुत्ता लगाइ देव अनि पलुवा चइ बाच्छो ल्यायेर मांर र हांमि-हरु खाइ आनन्द गरुं किनभन्ये यी मेरो छोरो मंयेको थियो अनि फेरि जीयो हरार्इयेको थियो अनि पार्इयो भनि । अनि तिनिहरुले आनन्द गर्नु लाग्ये ॥

अब त्येस्को जेठो चइ छोरो खेतमां थियो अनि त्येस्ले घरको नजिक् आइ पुग्दाखेरि बाजा र नाचको सोर् सुन्यो । अनि त्येस्ले दासहरुमांको येउटालाइ छेउ बोलायेर यो क्या हो भनि सोध्यो । अनि त्येस्ले त्येस्लाइ भन्यो तिम्रो भाई आइ पुग्यो अनि तिम्रो बाबुले पलुवा चइ बाच्छो मांयौ किन-भन्ये त्येस्लाइ निकानन्दै हुंदै गयेको फेरि पायो भनि । तर त्यो क्रोधित् भयो अनि भित्र जानि इच्छे गयेन अनि त्येस्को बाबुले बाइर आयेर त्येस्लाइ मनाउनु लाग्यो । तर त्येस्ले आफ्नु बाबुलाइ उत्तर दिइ भन्यो हेर मं येत्ति वर्ष देखि तिम्रो लागि दास्ती गर्द कु अनि तिम्रो आज्ञा कैलेइ तर्काइंन र पनि तिमिले मंलाइ मैले आफ्ना मित्रहरु सड आनन्द गर्नुकोलागि कैलेइ बाख्राको पाठो दियौन तर यो चइ तिम्रो त्यो तिम्रो जीविका बेश्येहरु सड खल्काउंने चइ छोरो जसै आयो तब तिमिले त्येस्को लागि पलुवा बाच्छो मांयौ भनि । अनि त्येस्ले त्येस्लाइ भन्यो ए छोरा तं सधैं मं सड कस् अनि जति मेरो क सबै तेरो हो । तर आनन्द र रमाहट् गर्नु उचित् थियो किनभन्ये यो तेरो भाई मंयेको थियो अनि जीयो अनि त्यो हरार्इयेको थियो अनि पार्इयो भनि ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

Ek-janā-mānchhē-kā dui-bhāi-chhōrā thiyē. Ani tiniharu-mā-kō
One-person-man-of two-brother-sons were. And them-in-of
kānchhō-chaī-lē bābu-lāi bhanyō, 'bābai, dhan-sampatti-kō
younger-the-one (ag.) the-father-to said, 'O-father, the-wealth-property-of
mā-lāi parnē-bhāg dēu' bhani. Ani tyes-lē tiniharu-lāi
me-to the-falling-share give' saying. And he (ag.) them-to
āphnu-jīvikā bāri diyō. Ani dhēr-ai din bhayē-kā thiyenan
his-own-living having-divided gave. And many-even days become were-not
kānchhō-chhōrō sab-ai thōk bhēlā garyē-ra tārō-dēs-mā
the-young-son all-even things collected having-made far-country-in
gai gayō, ani wahā kukarmma-mā din bitāūdai
having-gone went, and there evil-deeds-in days a-passing
āphnu-dhan-sampatti chharaputṭa pāryō. Ani jaba tyes-lē
his-own-wealth-property scattered made. And when he (ag.)
āphnā-sab-ai-thōk kharchyē-kō-thiyō, taba tyes-dēs-mā sārō-anikāl
his-own-all-even things spent-had, then that-country-in a-hard-famine
paryō, ani tyes-lāi apugyē hūnu lāgyō. Ani tyō tyes-dēs-kā
fell, and him-to want to-be began. And he that-country-of
saharbāsīharu-mā-kō yeutā-kā gayē-ra tāsīyō, ani tyes-lē tyes-lāi
citizens-in-of one-to having-gone leant-on, and he (ag.) him (acc.)
suṅgur charāūnu-lāi āphnā-khēta-mā paṭhāyō. Ani tyes-lē
swine feeding-for his-own-fields-in sent. And he (ag.)
suṅgurharu-lē khādai-garyē-kā-kōsā-lē aghāīnē ati ichchhē
the-swine-by an-eating-done-husks-by to-be-satiated very wish
garda-thiyō, ani kas-ai-mānchhē-lē tyes-lāi kyēi dīdai-na-thiyō.
a-making-was, and any-even-man (ag.) him-to anything a-giving-not-was.
Tara jaba tyes-lāi chēt āyō, taba tyes-lē bhanyō, 'mērō-bābu-kā
But when him-to sense came, then he (ag.) said, 'my-father-of
katti-banni-garnēharu-kā rōṭī-kō parasasta chha, ani mā
how-many-wage-makers-to bread-of sufficiency is, and I
chaī yahā anikāl-lē nasṭa hūda-chhu. Mā
on-the-other-hand here famine-by destroyed a-becoming-am. I

uṭhyē-ra āphnu-bābu-thāi jānchhu, ani us-lāi bhanchhu, “hē
having-arisen my-own-father-near will-go, and him-to I-will-say, “O
 pitā, māi-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji
father, I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence
 pāp garyē; mā phēri tapāi-kō chhōrō bhanīnē māphik-kō
sin I-did; I again Your-Honour-of the-son to-be-called fit-at-all
 chhuī-na; mā-lāi āphnā-banni-garnēharu-mā-kō yeuṭā jattikō
I-am-not; me (acc.) your-own-wage-makers-in-of one like
 tulyāūnu-hawas” bhani. Ani tyō uṭhyē-ra āphnu-bābu-thāi āyō.
please-to-make-equal” saying. And he having-arisen his-own-father-near came.
 Tara tyō tā-ai hūdā-khēri tyes-kō-bābu-lē tyes-lāi
But he far-even a-being-while him-of-the-father (ag.) him (acc.)
 dēkhyē-ra tiṭhāyō, ani duguryē-ra tyes-lāi anālō māri
having-seen felt-compassion, and having-run him-to embrace having-struck
 tyes-lāi chūmā khāyō. Ani chhōrō-chaī-lē tyes-lāi bhanyō, ‘hē-pitā,
him-to kiss ate. And son-the (ag.) him-to said, ‘O-father,
 māi-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji pāp
I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence sin
 garyē; mā phēri tapāi-kō chhōrō bhanīnē māphik-kō chhuī-na’
I-did; I again Your-Honour-of the-son to-be-called fit-at-all I-am-not’
 bhani. Tara bābu-chaī-lē āphnā-dās-haru-lāi bhanyō, ‘chhiṭṭ-ai
saying. But father-the (ag.) his-own-servants-to said, ‘quickly-even
 mūl labētā nikāli lyāyē-ra tyes-lāi lagāwa, ani
honourable robe having-produced having-brought him-to put-ye-on, and
 tyes-kō-hāt-mā aūṭhī-ra gōrā-mā juttā lagāi dēwa, ani
him-of-hand-on a-ring-and feet-on shoes having-put-on give-ye, and
 paluwā-chaī bāchchhō lyāyē-ra mār-ra hāmiharu khāi ānanda
fatted-the calf having-taken kill-and us having-eaten rejoicing
 garū. “Kina” bhanyē, yō-mērō-chhōrō māryē-kō-thiyō,
let-us-make. “Why”-if-you-say (i.e., because), this-my-son died-had,
 ani phēri jiyō; harāiyē-kō-thiyō, ani pāiyō’ bhani. Ani tiniharu-lē
and again lived; been-lost-had, and was-found’ saying. And they (ag.)
 ānanda garnu lāgyē.
rejoicing to-do began.

Aba tyes-kō jēthō-chaī-chhōrō khēt-mā thiyō; ani tyes-lē
Now him-of elder-the-son the-field-in was; and he (ag.)
 ghar-kō najik āi pugdā-khēri bājā-ra-nāch-kō sōr
the-house-of near having-come on-arriving-while music-and-dancing-of sound
 sunyō. Ani tyes-lē dās-haru-mā-kō yeuṭā-lāi chhēu bolāyē-ra,
heard. And he (ag.) the-servants-in-of one (acc.) near having-called,
 ‘yō kyā hō?’ bhani sōdhyō. Ani tyes-lē tyes-lāi bhanyō, ‘timrō
‘this what is?’ saying asked. And he (ag.) him-to said, ‘thy

bhāi āi pugyō, ani timrō bābu-lē paluwā-chaī bāchchhō
brother having-come arrived, and thy father (ag.) fattened-the calf
 māryō, "kina" bhanyē tyes-lāi nikānandai hūdai-garyē-kō phēri
killed, because him (acc.) in-good-health a-being-made again
 pāyō' bhani. Tara tyō krōdhit bhayō, ani bhitra jānē ichchhē
got' saying. But he angered became, and within to-go wish
 garyena; ani tyes-kō bābu-lē bāira āyē-ra tyes-lāi
made-not; and him-of the-father (ag.) outside having-come him (acc.)
 manāūnu lāgyō. Tara tyes-lē āphnu-bābu-lāi uttar
to-remonstrate-with began. But he (ag.) his-own-father-to answer
 dii bhanyō, 'hēra, mā yetti-barkha-dēkhi timrō lāgi dāstī
having-given said, 'see, I so-many-years-from of-you for labour
 garda-chhu, ani timrō ājñā kailē-i tarkāīna-ra pani
a-doing-am, and your command ever-even I-transgressed-not-and yet
 timi-lē mā-lāi, mā-lē āphnā-mitrahāru-sāna ānanda garnu-kō-lāgi
you (ag.) me-to, me-by my-own-friends-with rejoicing making-of-for
 kailē-i bākhṛā-kō pāthō diyau-na; tara yō chaī timrō, tyō
ever-even a-goat-of kid gave-not; but this on-the-other-hand your, that
 imrō jivikā bēsyēharu-sāna khalkāūnē-chaī, chhōrō, jais-ai āyō,
your living harlots-with devourer-the, son, as-even he-came,
 taba timi-lē tyes-kō-lāgi paluwā bāchchhō māryau' bhani. Ani tyes-lē
then you (ag.) him-of-for fattened calf killed' saying. And he (ag.)
 tyes-lāi bhanyō, 'ē chhōrā, tā sadh-ai mā-sāna chhas, ani jati
him-to said, 'O son, thou always-even me-with art, and whatever
 mērō chha, sab-ai tērō hō. Tara ānanda-ra ramāhaṭ garnu
mine is, all-even thine is. But rejoicing-and merriment to-do
 uchit thiyō, "kina"-bhanyē, yō tērō bhāi māryē-kō-thiyō, ani
proper was, because, this thy brother died-had, and
 jiyō; ani tyō harāiyē-kō-thiyō, ani pāyō' bhani.
lived; and he been-lost-had, and was-found' saying.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1899.)

कोई यक् जना मानिस्को दुइ छोरा थिये । ती मध्ये कांछाचाहि-ले बाबु सँग मैले पाउने अंसभाग मलाइ दिनु होस भनि भन्दा बाबुले अंस कुझाइ दियो । केहि दिन पछि निज् कांछा छोरा ले सबै धन् बटुलि टाढा पर्देस् गै तँहि मोज्मजा गरि आफ्ना अंसभाग्को संपति सबै उड़ायो । संपति खर्च गरि सके पछि तेस् ठाजमा ठुलो अनिकाल् परि तेस्लाइ दुख् आइ पर्दा तेस् देस्का यक् जना सहर्बासि मानिस् सँग गै बस्यो । त्यो सहर्बासिले तेस्लाइ आफ्नु खेतमा सुगुर चराउने काम्मा लायो । कसैले केहि दियेन । तेस्ले सुगुरले खाने ठुठोले पनि आफ्नु पेट् भर्न पायेन । चेतिया पछि भन लाग्यो की मेरा बाबुको प्रसस्त रोटि खान नसकि उबारन पनि पाउने कतिका दर्माहादार् चाकर्हरू थिये मर भोक्ले मर्दकु । म उठि आफ्ना बाबु छेउँ गै हे बाबा ईश्वर तपाजिमाथि मैले पाप् गरें । म तपाजिको छोरा भनु योग्य को अब भईन । मलाइ आफ्ना दर्माहादार् नोकर जस्तै गर्नुहवस भनि भनुंला । भनि उठि आफ्ना बाबु छेउँ गयो । ती छोरा धेरै फरकै छँदामा तेस्को बाबुले देखि दया गरि डडि गै तेस्को गर्दनमा अंकमाल् गरि म्नाइ खायो । छोरा ले बाबुलाइ भन्यो हे बाबा ईश्वर तपाजिको मुखैजि पाप् गरें । म तपाजिको छोरा भन लोयक को छैन । तर बाबुले आफ्ना चाकर्लाइ भन्यो असल लुगा ल्याइ यस्लाइ दे । हात्मा औठौर गोड़मा जुत्ता पनि लाइ दे । लौ हामि खाइ पिइ मजा गरौ किनभने यो मेरो छोरा मझाको (or मरेको) थियो फेरि बाँच्यो । हाराईयेको थियो फेरि पाईयो भनि तिनिहरूले आनन्द माने ॥

तेस्को जेठा चाहि छोरा खेतमा थियो । आइ घरको नजिक् पुग्दा बाजार नाचको सोर् सुनि यक् जना चाकर्लाइ डाकि क्या हो भनि सोध्दा तिम्रो भाई आयो । कुशलानन्द सहित् निजलाइ पायेकोले तिम्रा बाबाले

यक् भोज् गरे भनि चाकर्ले तेस्लाइ मंदा त्यो रिसाइ भित्र गर्थेन ।
 तेस्को बाबु बाहिर आइ तेस्लाइ बोल्बन्ति गयो । तेस्ले बाबुलाइ जवाब्
 दियो हेर यतिका बर्खदेखि तिम्रो ठहल् गर्दकु कैले पनि तिम्रो आग्या
 नाघौंन तैपनि तिमिले कैले पनि मलाइ आफ्ना साथिहरु सँग मजा गर्नलाइ
 योटा पाठा पनि दियेनौ । बेस्याहरु सँग बसि तिम्रो संपति खाइ दिने
 यो तिम्रो छोरा आउने बित्तिकै तिमिले तेस्को लागि भोज् गयो । तब
 बाबुचाहिले भन्यो हे छोरा तँ सधै मसँग छस् । मेरो जो छ सबै तेरे हो ।
 हामिले मजा गरि हर्ख गर्नु मुनासिब् छ किन भने यो तेरो भाई मरेको
 थियो फेरि बाच्यो । हराईयेको थियो फेरि पाईयो ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Dārbar, 1899.)

Kōi-yak-janā-mānis-kō dui chhōrā thiyē. Tī-madhyē kāñchhā-
Certain-one-person-man-of two sons were. Them-among younger
chāhi-lē bābu-sāga, 'mai-lē pāunē, ansa-bhāg ma-lāi dinu-hos,'
one-(ag.) father-with, 'by-me to-be-got, share-portion me-to please-give,'
bhani, bhandā, bābu-lē ansa chhutyaī diyō. Kehi-dina-pachhi
saying, on-saying, father (ag.) share dividing gave. Some-days-after-
nij-kāñchhā-chhōrā-lē sab-ai-dhan baṭuli tārhā-pardēs gai,
that-younger-son (ag.) all-even-wealth collecting distant-foreign-land going,
tāhi mōj-majā gari āphnā-ansa-bhāg-kō sampati sab-ai
there pleasure-delight doing his-own-share-portion-of property all-even
urāyō. Sampati kharcha gari-sakē-pachhi tes-thāū-mā
squandered. Property expenditure making-completed-after that-place-in
ṭhulō anikāl pari tes-lāi dukh āi pardā tes-dēs-
great famine happening him-to sorrow coming on-happening that-country-
kā yak-janā-sahar-bāsi-mānis-sāga gai basyō. Tyō sahar-bāsi-lē tes-
of a-person-city-dwelling-man-with going he-dwelt. That city-dweller (ag.) him
lāi āphnu khēta-mā sugur-charāunē kām-mā lāyō. Kasai-lē
(acc.) his-own fields-in swine-feeder business-in put. Any-one (ag.)
kēhi diye-na. Tes-lē sugur-lē khānē dhuṭō-lē pan
anything gave-not. He (ag.) swine-by to-be-eaten husk-with also
āphnu-pēt bharna pāye-na. Chētiyā-pachhi bhanna lāgyō ki,
his-own-belly to-fill got-not. Sense-getting-after to-say he-began that,
'mērā-bābu-kō prasasta-rōṭi khāna na-saki ubārna pani pāun
'my-father-of ample-bread to-eat not-being-able to-leave-over even getters
katikā-darmāhādār-chākar-haru thiyē, ma-ra bhōk-lē marda-chhu. Ma
many-wages-receiving-servants were, I-and hunger-by a-dying-am. I
uṭhi āphnā-bābu-chheū gai, "hē bābā, Īśwar-ra tapāñi-
arising my-own-father-near going, "O father, God-and Your-Honour-
māthi mailē pāp garē. Ma tapāñi-kō chhōrā bhannu yōgya kō aba
upon I (ag.) sin did. I Your-Honour's son to-be-said fit at-all now
bhañ-na, ma-lāi āphnā-darmāhādār-nōkar-jast-ai garnu-hawas "
became-not, me (acc.) thine-own-wages-receiving-servant-like-even please-make "

bhani bhanū-lā,' bhani, uṭhi, āphnā-bābu-chheū gayō. Tī.
saying will-say,' saying, arising, his-own-father-near he-went. That-
 chhōrā dhēr-ai farakai chhādā-mā tes-kō-babu-lē dēkhi,
son much-even at-a-distance being-in his-father (ag.) seeing,
 dayā gari, daūri gai, tes-kō gardan-mā aṅkamāl gari,
compassion making, running going, him-of neck-on embracing doing,
 mwai khāyō. Chhōrā-lē bābu-lāi bhanyō, 'hē bābā, Īśwar-ra
kiss ate. Son (ag.) father-to said, 'O father, God-and
 tapāñi-kō mukhēji pāp garē, ma tapāñi-kō chhōrā bhauna
Your-Honour's (in-)presence sin I-did, I Your-Honour's son to-be-said
 lāyak kō chhai-na. Tara bābu-lē āphnā-chākar-lāi bhanyō, 'asal
fit at-all am-not. But father (ag.) his-own-servant-to said, 'good
 lūgā lyāi yas-lāi de, hāt-mā auṭhi-ra gōrā-mā juttā pani
clothes bringing this-(one-)to give, hand-in ring-and legs-in shoes also
 lāi-dē. Lau, hāmi khāi pii majā garaū; "kina?"
putting-give. Lo, we eating drinking pleasure let-make; "why?"
 bhanē, yō mērō chhōrā maryā-kō (or marē-kō) thiyō
(if) they-said (i.e. because), this my son dead was
 phēri bāchyō; harāiyē-kō thiyō, phēri pāiyō,' bhani, tini-haru-lē
again was-saved; been-lost was, again became-found,' saying, they (ag.)
 ānanda mānē.
rejoicing experienced.

Tes-kō jēthā-chāhi-chhōrā khēt-mā thiyō. Āi ghar-kō najik
Him-of elder-the-son field-in was. Coming house-of near
 pugdā bājā-ra nāch-kō sōr suni, yak-janā-chākar-lāi dāki,
on-arriving music-and dancing-of noise hearing, one-person-servant-to calling,
 kyā hō?' bhani, sōdhā, 'timrō bhāi āyō kuśālānanda-sahi
what is?' saying, on-asking, 'your brother came good-health-with
 nij-lāi pāyē-kō-lē timrā-bābā-lē yak bhōj garē,' bhani,
him got-by (i.e. because) your-father (ag.) a feast made,' saying,
 chākar-lē tes-lāi bhandā, tyō risāi bhitra gaye-na.
servant (ag.) him-to on-saying, he being-angry inside went-not.
 Tes-kō bābu bāhira āi tes-lāi bōl-binti garyō.
Him-of father outside coming him-to speaking-supplication made.
 Tes-lē bābu-lāi jabāb diyō, 'hēra, yatikā-barkha-dēkhi timrō ṭahal
He (ag.) father-to answer gave, 'see, so-many-years-from your service
 garda-chhu; kailhē pani timrō āgyā nāghī-na, tai-pani
a-doing-I-am; ever even your order I-disobeyed-not, nevertheless
 timi-lē kailhē pani ma-lāi āphnā-sāthi-haru-sāga majā garna-lāi
you (ag.) ever even me-to my-own-companions-with pleasure making-for

yōṭā pāṭhā pani diye-nau. Bēsyā-haru-sāga basi timrō-sampat
one kid even gave-not. Harlots-with dwelling your-property
 khāi-dinē yō timrō-chhōrā āunē bittik-ai timi-lē tes-kō-lāgi
eater-up this your-son on-coming at-once-even you (ag.) him-of-for
 bhōj garyau.' Taba bābu-chāhi-lē bhanyō, 'hē chhōrā, tã
feast made.' Then father-the (ag.) said, 'O son, thou
 sadh-ai ma-sāga chhas, mērō jō chha sab-ai tēr-ai hō. Hāmi-lē
always-even me-with art, mine what is all-even thine-even is. Us-by
 majā gari harkha garnu munāsib chha, "kina?" bhanē, yō
pleasure doing rejoicing to-make proper is, "why?" (if) they-said, this
 tērō bhāi marē-kō thiyō, phēri bachyō; harāiyē-kō thiyō, pheri
thy brother dead was, again was-saved; been-lost was, again
 pāiyō.'
became-found.'

The following specimen is taken from the *Bhagavad Bhakti Vilāsinī*, a Khas-kurā translation of the 10th book of the *Bhāgavata Purāṇa*. Attention may be drawn to the use of impersonal honorific verbal forms. Thus, *Śukadēva garnu hunchha*, Sukadēva is doing (or did), literally, (by) Śukadēva doing is becoming. Similarly, *tapāñi khēd-mā hunu hun-thyō*, Your Honours were in trouble, literally, (by) Your Honours being in trouble was becoming.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the *Bhagavad Bhakti Vilāsinī*.)

श्री शुकदेव आग्या गर्नु हुन्छ परमेश्वर भगवान्ले आमा-बाबुलाइ ग्यान् प्राप्त
मयेको जानि अेल्ले यो ग्यान् दिन ठीक् कैन भनि मायाले त्यो ग्यान् बिसाई दिनु
भो । वाहाँ पक्कि भगवान् दुइ भाइ माता पिताका नजीक् आइ बडो नम्रताइले प्रसन्न
गराउने भयेका कँदा हे आमा हे बाबा भनि केहि भन्न लाग्नु भो । तपाजि हाम्रा
निमित्त साहेँ खेद्मा हुनु हुन्थ्यो । तै पनि बाल्य पौगंड किशोर अवस्थाको आनन्द
हामिबाट पाउनु भयेन । हामि अभागीले पनि तपाजिहरुका नजीक् वस्तु पायेनौँ ।
बाबुका घर बसेको जो सुख बालखुलाइ हुन्छ सो पनि हामिले पायेनौँ । जस्तै चारै
पुरुषार्थ दिने शरीर उमन्न गयो जस्तै पालन् गरि ठुलो बनायो उन्को रिन्बाट बराबर
सय बख्ससम्म सेवा गरे पनि रिन् चुत्ती हुन सत्तैन । जो पुत्र धनले शरीरले समर्थ भै
आमा-बाबुलाइ आनन्द दिँदैन तेस्लाइ परलोकमा आफ्नै मासु खाउँछन् ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the *Bhagavad Bhakti Vilāsinī*.)

Śrī-Śukadēv āgyā garnu hunchha, Paramēśwar-Bhagawān-lē
(By-)Śrī-Śukadēva order making becoming-is, God-Bhagawān (ag.)
āmā-bābu-lāi gyān prāpta bhayē-kō jāni, 'ailhē yō
mother-father (acc.) knowledge obtained become knowing, 'now this
gyān dina thik chhai-na,' bhani, māyā-lē tyō gyān
knowledge to-allow right is-not,' saying, illusion-by that knowledge
birsāi dinu bhō. Wāhā-pachhi Bhagawān dui bhāi,
causing-to-forget giving became. There-after Bhagawān the-two brothers,
mātā-pitā-kā najik āi, barō-namratā-lē prasauna garāunē bhayē-kā
mother-father-of near coming, great-humility-with satisfied makers become
chhādā, 'hē āmā, hē bābā,' bhani, kēhi bhanna lāgnu
on-being, 'O mother, O father,' having-said, something to-say beginning
bhō. 'Tapāñi hāmra-nimitta sār-hai-khēd-mā hunu
became. 'Your-Honours of-us-for-the-sake hard-even-affliction-in being
hun-thyō. Tai-pani bālya-paugandā-kisōr-abasthā-kō ānanda hāmi-bāta
becoming-was. Nevertheless infancy-boyhood-youth-condition-of joy us-from
pāunu bhaye-na. Hāmi-abhāgi-lē pani tapāñi-haru-kā najik
getting became-not. We-luckless (ag.) moreover Your-Honours-of near
basna pāyenañ. Bābu-kā ghar basē-kō jō sukh
to-dwell got-not. Father-of in-house one-who-has-dwelt what happiness
bālakh-lāi hunchha, sō pani hāmi-lē pāyenañ. Jas-lē chār-ai
a-child-to becomes, that moreover we (ag.) got-not. Who (ag.) the-four
purushārtha dinē, śarīr utpanna garyō, jas-lē pālan gari
human-objects giver, body produced made, who (ag.) cherishing having-made
thulō banāyō, un-kō rin-bāta barābar say-barkha-samma sēwā
big made, them-of debt-from continually hundred-year-as-far-as service
garē, pani rin-chukti hūna saktai-na. Jō putra dhan-lē,
he-may-do, but debt-payment to-be is-able-not. What son wealth-with,
śarīr-lē, samārtha bhai, āmā-bābā-lāi ānanda dīdai-na, tes-lāi
body-with, able being, mother-father-to joy gives-not, that-for
paralōk-mā āphn-ai māsu khwāñchhan.
other-world-in his-own-even flesh they-will-cause-to-eat.'

FREE TRANSLATION OF THE FOREGOING.

The Holy Śukadēva said,—When Paramēśwara Bhagawān (*i.e.* Kṛishṇa) recognized that his parents had attained a knowledge (of his divine nature), he said to himself that such a knowledge should not be permitted, and caused them, by making them subject to earthly illusion, to forget it. Then the two divine brothers (Kṛishṇa and Baladēva) approached their mother and their father, and with great humility proceeded to render them content. ‘O Mother, O Father,’ said they, ‘for our sakes you have suffered hard affliction; yet never have ye experienced the joy that comes from (children in their) infancy, boyhood, or youth. We, too, luckless ones that we were, could never dwell near you. We never had the happiness which comes to children who live in the house of their father. If one were to serve continually for a hundred years, he would still not be able to repay the debt due to those who gave him the four objects of human existence (duty, wealth, love, and salvation), who produced his body, and who cherished him and made him to grow up. If one, who is able, gives not, with all his wealth and all his body, joy to his parents, in the future world he is condemned to eat his own flesh.’

The following specimen is the preface of the Khas-kurā translation of the Baitāl Pachisi. Attention should be drawn to the frequent honorific plurals of verbs with singular subjects. Thus, *rājā thiyā*, not *thiyō*, the king was; and many other instances.

Note also the method in which these plurals of past tenses end. Sometimes they are written as ending in *thiyā*, and sometimes as ending in *yē* or *ē*. Thus, in the first few lines we have *thiyā*, *bhaē*, *thiē*, *garyē*, *gayē*, *thē* (for *thyā*), *diē*, *garē*, *diyē*, *khayē*, *bhayē*. These well illustrate the remarks on the pronunciation of these sounds on page 22.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the Baitāl Pachisi.)

धारा-नगर् नाम् गरेको येक् शहर थियो । तहाँका राजा गन्धर्व-सेन्
थिये । तिन्का चार् रानी छ छोरा भये । येक् सँ येक् जान्कार थिये ।
तिन्का ठाउँमा सङ्ग नाम् गरेका राजा भये । तिन्लाइ तिन्का भाइ विक्रमा-
जित्ले मारि तेस् जगाको राज्य लिये-र राज्य गरे । कोहि बखत्मा विक्र-
माजित्ले आफ्ना भाई भर्तृहरौलाइ राज्य दी आफु जंगल्मा गये । भर्तृहरी
नीति पूर्वक् राज्य गर्थे । कोही बखत्मा राजालाइ येक् ब्राह्मणले
अमृतको फल ल्याइ दिये । राजाले ति ब्राह्मणलाइ धन्-दौलथ् दि बिदा
गरे । त्यो अमृत फल राजाले रानीलाइ दिये । रानीले आफ्नु प्यारो
उपपति कोत्वाल्लाइ दिई । कोत्वाल्ले त्यो फल बेस्यालाइ दियो ।
बेस्याले राजालाइ दीई । राजाले बडो आश्चर्य मानि त्यो फल लि आफै
खाये । त्यै स्त्री चरित्र बैराग्यले राज्य छोडि जोगी भये ॥

राज्य सुन्य देखि इन्द्रलै येक् रख्वाला खटाये । त्यो रख्वाला राज्यको
खबर्दारी गर्थ्यो । राज्य सुन्य छ भनि खबर पाइ राजा विक्रमाजित्
आये । त्यहाँ राज्यको रख्वाला देव सँग राजाको कुस्ती पछ्यो । हे
राजा म तिमिलाइ काल् देखि बचाऊँछु । पैल्ले येक् कथा सुन ॥

यो राज्यमा चन्द्रमान राजा थिये । ति येक् दिन जंगल् गये । तहाँ येक्
जोगी रुखमा तल् तिर टाउको माथि तिर खुट्टा गरि भुँडीयेको देखि राजा
आफ्ना दर्बार्मा आये-र भन्न लागे जो त्यो जोगीलाइ जाहा ल्याउला त्यो

लाख् रुपया पाउला भनि राजाले उर्दी दिये । येक् बेस्याले म ति जोगीलाइ ल्याऊँकु भनि राजा सँग बित्ति गरि गै जोगीलाइ हलुवा मुखमा चटाउन लागी । हलुवाको खाद् पाइ जोगी सधै हलुवामा पल्की । हलुवाको तेज्ले-र बेस्याको हावभावले जोगीलाइ कामको इच्छा भयो । बेस्याका साथ् जोगी चैन् गर्न लागे । दैव-बसात् बेस्यालाइ गर्भ रछ्यो । दस् मैन्हामा छोरो जन्यो । जब छोरो पाँच् छ मैन्हाको भयो तब येक् दिन् बेस्याले मनौ हे मुनौ जी धेरै सुख भोग् गछ्यो । अब तीर्थजात्रा जाउ भनि मुनिले छोरा काँधमा बोकी-र बेस्याका साथ् तीर्थजात्रा गर्न गये । घुमाइ फिराइ बेस्याले राजालाइ आफ्नु कुरामात्र देखाइ परीक्षा गरेको रहेछ भनि जानि छोरालाइ तिहीं मारि जोगी फिरि गै तपस्या गरि आफ्नु जोग् कमाये ॥

हे महाराज् धेरै कहाँतक् बित्ति गरूँ । येक् कालमा तीन जनाको जन्म भै रहेछ । येक् तेली येक् कुमाल येक् हुजूर् । इनमा दुइलाइ जो माछै सो चक्रवर्ति हुन्छ । कुमालिले तेलीलाइ माछो आफ्नु जोगीको रूप लि रहेछ । सो हुजूर्लाइ मार्न खोज्छ । हुजूर्ले चतुरो भै त्यै जोगीलाइ मार्नु भनि अर्ति दियो ॥

राजाले त्यै जोगीको साथ् रहि बेतालका जुत्तिले जोगीलाइ मारि निस्कं-ठक् राज्य गरि राजाधिराज् बिक्रमाजित् रह्दा भये ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the *Baitāl Pachīsī*.)

Dhārā-nagar nām garē-kō yek śahar thiyō. Tahā-kā rāja
Dhārā-nagara name made a city was. There-of king
 Gandharva-sēn thiyē. Tin-kā chār rānī chha chhōrā bhayē. Yek
Gandharva-sēna was. Him-of four queens six sons became. One
 sē yek jānkār thiyē. Tin-kā thāū-mā Śaṅkha nām garē-kā rāja
than one learned was. Him-of place-in Śaṅkha name made king
 bhayē. Tin-lāi tin-kā bhāi Bikramājīt-lē mārī,
became. Him (acc.) his brother Vikramāditya (ag.) having-killed,
 tes-jagā-kō rājya liyē-ra rājya garē. Kōhī-bakhat-mā
that-place-of kingdom took-and ruling did. Some-time-in
 Bikramājīt-lē āphnā-bhāi-Bhartṛihari-lāi rājya dī, āphu
Vikramāditya (ag.) his-own-brother-Bhartṛihari-to kingdom giving, himself
 jāngal-mā gayē. Bhartṛihari nīti-pūrbak rājya gar-thē. Kōhī-bakhat-mā
forest-in went. Bhartṛihari prudence-with ruling did. Some-time-in
 rājā-lāi yek brāhmaṇ-lē amṛit-kō phal lyāi diyē.
the-king-to a Brāhmaṇ (ag.) ambrosia-of fruit bringing gave.
 Rājā-lē ti-brāhmaṇ-lāi dhan-daulath di bidā garē.
The-king (ag.) that-Brāhmaṇ-to wealth-riches giving leave-to-go made.
 Tyō-amṛit-phal rājā-lē rānī-lāi diyē. Rānī-lē
That-ambrosia-fruit the-king (ag.) the-queen-to gave. The-queen (ag.)
 āphnu-pyārō-upapati-kōtwāl-lāi dii. Kōtwāl-lē tyō
her-own-dear-paramour-chief-of-police-to gave. The-chief-of-police (ag.) that
 phal bēsyā-lāi diyō. Bēsyā-lē rājā-lāi dii.
fruit a-courtesan-to gave. The-courtesan (ag.) the-king-to gave.
 Rājā-lē barō āscharya māni, tyō phal li āphai khāyē.
The-king (ag.) much surprise experiencig, that fruit taking himself ate.
 Tyai-strī-charitra-bairāgya-lē rājya chhōrī jōgī bhayē.
That-very-wife-conduct-disgust-from kingdom abandoning ascetic became.
 Rājya sunnya dēkhi, Indra-lē yek rakh-wālā khatāyē. Tyōl
Kingdom empty seeing, Indra (ag.) a guardian appointed. That
 rakh-wālā rājya-kō khabardārī gar-thyō. 'Rājya sunnya chha,'
guardian kingdom-of watch made. 'Kingdom empty is,'

bhani, khabar pāi, rājā Bikramājīt āyē. Tyahā rājya-kō
 saying, news getting, king Vikramāditya came. There kingdom
 rakh-wālā-dēv-sāga rājā-kō kustī paryō. 'Hē rājā, ma timi-lāi
 guardian-god-with king-of wrestling took-place. 'O king, I thee (acc.)
 kāl-dēkhi bachāū-chhu. Pahlē yek kathā sun.
 death-from will-save. First a story hear.

'Yō-rājya-mā Chandramāna rājā thiyē. Ti yek din jaṅgal
 'This-kingdom-in Chandrabhānu king was. He one day forest
 gayē. Tahā yek jōgī rukh-mā tal-tira tāukō, māthi-tira khuttā
 went. There an ascetic tree-on below-towards head, up-towards feet
 gari, jhūṇḍiyē-kō dēkhi, rājā āphnā-darbār-mā āyē-ra bhanna
 making, hanged seeing, the-king his-own-court-in came-and to-say
 lāgē, "jō tyō jōgī-lāi nāhā lyāulā, tyō lākh
 began, "who that ascetic (acc.) here will-bring, he hundred-thousand
 rupayā pāulā," bhani, rājā-lē urdī diyē. Yek-bēsyā-lē,
 rupees will-get," saying, the-king (ag.) order gave. A-courtesan (ag.),
 "ma ti-jōgī-lāi lyāū-chhu," bhani, rājā-sāga binti gari,
 "I that-ascetic (acc.) will-bring," saying, the-king-to request making,
 gai, jōgī-lāi haluwā mukh-mā chaṭauna lāgī. Haluwā-kō
 going, the-ascetic-to sweetmeat mouth-in to-cause-to-taste began. Sweetmeat-of
 swād pāi, jōgī sadhai haluwā-mā palkē.
 taste getting, the-ascetic always sweetmeat-in (-for) acquired-a-craving.

Haluwā-kō tēj-lē-ra bēsyā-kō hāv-bhāv-lē jōgī-lāi
 Sweetmeat-of strength-from-and courtesan-of coquetry-from the-ascetic-to
 Kām-kō ichchhā bhayō. Bēsyā-kā sāth jōgī chain garna
 Cupid-of desire became. Courtesan-of with the-ascetic happiness to-make
 lāgē. Daiv-basāt bēsyā-lāi garbha rahyō. Das-mainhā-mā
 began. Fate-owing-to the-courtesan-to pregnancy became. Ten-months-in
 chhōrō janmyō. Jaba chhōrō pāch-chha-mainhā-kō bhayō, taba yek
 a-son was-born. When the-son five-six-months-of became, then one
 din bēsyā-lē bhani, "hē muni-jī, dhērai sukh-bhōg
 day the-courtesan (ag.) said, "O saint-sir, much happiness-pleasure
 garyau. Aba tīrtha-jātrā jāu," bhani, muni-lē chhōrā kādh-mā
 you-made. Now pilgrimage-going go," saying, saint (ag.) son shoulder-on
 bōkē-ra bēsyā-kā sāth tīrtha-jātrā garna gayē. "Ghumā
 carried-and courtesan-of with pilgrimage-going to-do went. "Twisting
 phirāi bēsyā-lē rājā-lāi āphnu kurā-mātrā dekhāi parikṣā
 turning the-courtesan (ag.) king-to her-own business-only showing test
 garē-kō rahē-chha," bhani, jāni, chhōrā-lāi tihī mārī,
 made has," saying, recognizing, the-son (acc.) there-even killing,
 jōgī phiri gai, tapasyā gari, āphnu jōg kamāyē.
 the-ascetic turning going, austerity doing, his-own asceticism completed.

"He mahārāj, dhērai kahā-tak binti garū?
 "O king, much where-up-to representation may-I-make?
 Yek-kāl-mā tīn-janā-kō janma bhai-rahē-chha, yek tēli, yek
 One-time-in three-persons-of birth taken-place-has, one an-oilman, one
 kumālē, yek hujūr. In-mā dui-lāi jō mār-chha, sō
 a-potter, one Your-Honour. Them-in two (acc.) who will-kill, he
 chakrabati hun-chha. Kumālē-lē tēli-lāi mār-yō,
 universal-sovereign will-become. The-potter (ag.) the-oilman (acc.) killed,
 āphu jōgi-kō rūp li-rahē-chha. Sō hujūr-lāi mārna
 he-himself ascetic-of form taken-has. He Your-Honour (acc.) to-kill
 khōj-chha. Hujūr-lē chaturō bhai, tyai-jōgi-lāi
 is-seeking. Your-Honour-by alert becoming, that-very-ascetic-to
 mārnu,' bhani, arti diyō.
 he-is-to-be-killed,' saying, instruction he-gave.
 Rājā-lē tyai-jōgi-kō sāth rahi, bētāl-kā jukti-lē
 The-king (ag.) that-very-ascetic-of with remaining, the-goblin-of device-by
 jōgi-lāi mārī, niskantak rājya gari, rājādhirāj
 the-ascetic (acc.) killing, thornless kingdom making, King-of-Kings
 Bikramājīt rāhdā bhayē.
 Vikramāditya remaining became.

FREE TRANSLATION OF THE FOREGOING.

There was a certain city called Dhārānagar, of which the ruler was King Gandharva-sēna. He had four queens and six sons, each of whom was more accomplished than the other. He was succeeded by his son Śāṅkha, who was however slain by his brother Vikramāditya. Vikramāditya seized the kingdom and carried on the administration of the country. After some time he made over charge of the kingdom to his brother Bhartrihari, and went off to the wilds (to be a devotee). Bhartrihari governed wisely and one day a Brāhmaṇ came to him and presented him with an ambrosia fruit (which conferred immortality on whoever ate it). The king rewarded the Brāhmaṇ, and let him go. Then he gave the fruit to his queen. She gave it to her paramour, the chief of the police, and he gave it to a courtesan. The courtesan (who had no idea of its history, thought she could not do better than give it to the king), and did so. Bhartrihari was much surprised, and (having enquired into the facts of the case) ate up the fruit himself. Then, being disgusted at the conduct of his wife, he abandoned the throne and wandered forth as an ascetic.

Seeing the throne empty, the god Indra sent down a guardian to look after it. In the meantime Vikramāditya, hearing that there was no one to carry on the government returned home. He encountered the guardian deity (who challenged him to a wrestling match). Vikramāditya conquered the guardian and was on the point of killing him, when he cried out, 'O king, I will save your life. First hear this story.

‘Formerly the king of this land was one Chandrabhānu. One day he went (to hunt) in the forest and saw an ascetic, a jōgī, hanging from a tree upside down, feet in the air and head below. When he returned to his court he offered a reward of a *lākḥ* of rupees to any one who should bring the jōgī to court. A courtesan took up the challenge, and marched off to where the holy man was suspended. She slipped into his mouth a piece of toffee. He liked the taste, (and did not repel her when she put in some more. So she kept feeding him with the sweetmeat, until) by its potency and also by her own coqueties Cupid began to attack his heart. (He came down from his tree) and set up house with the courtesan. By and by she became pregnant, and in ten months bore him a son. When the boy was five or six months old she said to the holy man, “Sir Saint, you have been very happy here. Now you should go on a pilgrimage.” So the saint put his son on his shoulder and went off with the courtesan to visit holy shrines. When he found out that, leading him by devious routes, she had only taken him to the king to show that she had done (what she had said she would do), and to test (his sainthood), he promptly there and then killed his son, and going back finished his interrupted austerities.

‘Your Majesty, to make a long story short, three men were born at the same moment, an oilman, a potter, and Your Majesty. Whichever of those three shall succeed in killing the other two, will be universal monarch. The potter has killed the oilman and has disguised himself as that jōgī. He is now seeking to kill Your Majesty. Your Majesty had better look sharp and kill him.’ So saying the guardian spirit vanished.

The king stayed with that very jōgī, and by means of a cunning trick suggested by a *bētāl*, or goblin, succeeded in killing him, and ruled his kingdom happily as Vikramāditya, Supreme King of Kings.

NOTE.—The Khas-kurā version is extremely condensed, and, in order to make the story clear, extracts from the full Hindi version have been inserted between marks of parenthesis.

PĀLPĀ DIALECT.

The following is the text of the Parable of the Prodigal Son, taken from the Serampore Missionaries' Pālpā version of 1827. No other specimens of this dialect have since been obtained, and it is impossible to check its correctness. It is therefore given more as a curiosity than as evidence of an existing form of speech. As will be seen from the following short note, the grammar of the specimen closely agrees with that of Khas-kurā. In the Nāgarī copy, I have followed the spelling of the original.

Pronunciation.—This is apparently much as in standard Khas-kurā. In the word *nisaki* for *nikasi*, there has been a metathesis of *s* and *k*. In many words a final *a* is not sounded, thus approaching the pronunciation of Kumaunī.

Declension.—The oblique form and the plural are generally made as in the standard dialect, but occasionally we find Hindi forms such as *napharō-ana*, to the servants.

The usual postposition of the Accusative-Dative is *ana*, and of the Locative, *ma*. A Locative is also formed by the addition of *ē* as in *bhitarē*, inside. For the Ablative-Instrumental we have *sita* and *siya*. "For" is represented by *barī*, governing the genitive, as in *us-kō barī*, for him. The postposition of the Agent is *nē*. In this connexion, it may be noted that the verb *bōlanu*, to say, is always treated as transitive. The genitive postposition, *kō*, is immutable, as in *ēka mānasa-kō dō gadēlā thyā*.

Pronouns.—We have *mā*, I; ag. *mā-nē*; *mā-ana*, to me; *mērō*, my; *hami*, we; *hami-kō*, of us; *tā*, thou; ag. *tā-nē*; *tērō*, thy; *iya* and (?) *ē*, this; *u*, he, that; obl. *u* or *us*; *ui*, they (a Kumaunī form); obl. *un*: *āpanō*, own; *jō*, obl. sing. *jis*, who; *kyā*, what? *kōi*, any one; *kati*, how many? *kina* (Khas-kurā *kina bhanyē*), because.

Verbs.—The verb substantive is apparently the same as in Khas-kurā. For the Finite Verb we have:—

Oblique Infinitive: *garanē pachhī*, after making. So many other similar forms.

Oblique present participle: *hōndē-ī*, immediately on becoming; *rāhadē*, while remaining; *hirakadē hirakadē*, as he approached (the house).

Conjunctive participle: *gari-kana*, having made, and many others.

Old Present and Imperative: *garū*, I may make (rejoicing); *dēu*, give; *gara*, make; *pairāw*, clothe; *hērō*, see! *mārō*, slay ye.

The Future adds a *sa* to the Khas-kurā form, as in *tanakūlāsa*, I will go; *bōlulāsa* (? *bōlūlāsa*), I will say; *hōūlāsa*, we will become (joyful).

The Past Tense is formed as in Khas-kurā. Thus, *bōlyō*, he said. There are one or two doubtful forms, such as *bhēriyā*, he approached (the house); *mā-nē ṭahala* (fem.) *garī*, I did service, in which (contrary to the Khas-kurā idiom) the verb agrees in gender with the object.

For compound tenses, we have *maradō-hū*, I am dying; *rāhadō-hō*, thou remainest; *hōndō-hō*, it is becoming; *pāwadō-hō*, they are getting; *jīyō-hō*, he has lived; *milyō-hō*, he has been found; *harāyō-thyō*, he had been lost; *sīyō-thyō*, he had died.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

(PĀLPĀ DIALECT.)

(Serampore, 1827.)

एक मानसको दो गदेला थ्या । अरु उन्को सानुने आपनो बुबाअन बोल्थो ए बुबा धनको जो चिरा मेरो अंशम होंदोहो उ मंअन देउ । उस्को पछी उस्ने उन्को बरी धनको चिरा गथ्यो । उ पछी ठेरै दिन न होंदेई सानु गदेला आपनो समैअन बटोर गरिकन दुरदेशम तनक्यो अरु उहीं रंडी-वाजीम आपनो धनअन खरच गथ्यो । अरु समैअन खरच गरने पछी ठूलो अनिकाल उ देशम भई अरु उ लाचारिम पछरने लाग्यो । उस्को छी उ तनकिकन उस् देशको एक प्रजाको नेरे रछ्यो अरु उस्ने बंदोलोंको चरानेको बरीउअन गरहाम पठायो । अरु उ बंदेलोंको धिंचनेको खुदिसित आपनो भुंडि भरने चाछ्यो बाकि कोई मानसने उअन न दियो । होशम हिरकिकन उस्ने बोल्थो मेरो बुबाको कति नफर परचुर अरु उस्सिय जेयादा रोटलो पांवदोहो अरु मं भुक्सित मरदोहं । मं उठिकन आपनो बुबाको नेरे तनकुंलास अरु उस्अन बोलुलास ए बुबा मं सरगको बिबलांटोम अरु तेरो सामु तकसिर गथ्यो । अरु अवैसित तेरो गदेला नावजदि होने लायक न हं मंअन तेरो एक नफरको एसतो गर । अरु उ उठिकन आपनो बुबाको नेरे हिरक्यो अरु उ ठेरै टाढा रंहदे उस्को बुबाने उस्अन हेस्यो अरु दया गथ्यो अरु तनकिकन उस्को घोक्को अंठ्यायो अरु उन्अन चुम्यो । अरु गदेलाने उअन बोल्थो ए बुबा मं सरगको बिबलांटोम अरु तेरो सामु तकसिर गथ्यो अरु अवैसित तेरो गदेला नावजदि होने लाएक न हु । बाकि बुबा नफरोंअन बोल्थो समैसित निको पोशाक लाइकन उअन पैराव् अरु उस्को डुंडलुम मुंद्रा अरु उस्को खुट्टोंम लतडा पैराव् । अरु मोटो बाकुरअन लिक्न मारो अरु हमि धिंचिकन खोश होउंलास । किन इय मेरो गदेला सिजिकन जियो हो उ हरायो थ्यो अरु फेरि मिल्यो हो अरु उइ आनन्द गरने लाग्या ॥

अरु उसको जेठा गदेला गरहाम थ्यो अरु हिरकदे हिरकदे उ खोपरो-
 को नेरे भेरिया अरु बाजा अरु नाच सुन्यो । अरु एक नफरअन डाकिकन
 उसने पुछ्यो कि इय क्या हो । उसने उअन बोल्थो तेरो ए भाइ हिरक्यो
 अरु तेरो बुबाने मोटो बाकुरअन माख्यो किन उसअन निको दशाम पायो ।
 अरु उ रिसायो थ्यो अरु भीतरे तनकने न चाह्यो । उससित उसको बुबाने
 निसकिकन उसअन विनति गख्यो । उसने जवाब दिकन आपनो बुबाअन
 बोल्थो हेरो मंने एतो वरष तेरो ठहल गरौ अरु तेरो आज्ञा कभै न लांध्यो
 बाकि तंने कभै मंअन एक चेंगडा बी न दियो कि मं आपनो गंयोंको संघ
 खुशी गरुं । बाकि तेरो जिस् गदेलाने पतरियोंको संघ रहिकन तेरो समै
 धन खरच गख्यो तंने उसको हिरकनेम उसको बरौ मोटो बाकुरअन
 माख्यो । उसने उअन बोल्थो ए गदेला तं सदै मेरो नेरे रंहदोहो अरु मेरो
 समै चिजीं तेरो हो । हमिको खुशी अरु आनन्द गरना प्रयोजन हो किन
 तेरो एभाइ सिज्योथ्यो अरु जिन्दो होन्दोहो उ हरायोथ्यो अरु मिल्योहो ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PĀHĀRĪ.

(PĀLPĀ DIALECT.)

TRANSLITERATION AND TRANSLATION.

(Serampore, 1827.)

Ēka-mānasa-kō dō gadēlā thyā. Aru un-kō sānu-nē āpanō
One-man-of two sons were. And them-of the-younger (ag.) his-own
 bubā-ana bōlyō, 'ē bubā, dhana-kō jō chirā mērō-anśa-ma hōndō-hō
father-to said, 'O father, wealth-of what division my-share-in becoming is,
u mā-ana dēu.' Us-kō pachhī us-nē un-kō bari dhana-kō chirā
that me-to give.' That-of after he (ag.) them-of for wealth-of division
garyō. U-pachhī dhērai dina na hōndē-i sānu-gadēlā
made. That-after many days not on-being-even the-younger-son
āpanō-sabhai-ana baṭōra gari-kana dura-dēśa-ma tanakyō, aru uḥī
his-own-all (acc.) collection made-having far-country-in went, and there
raṇḍibāji-ma āpanō-dhana-ana kharacha garyō. Aru sabhai-ana
harlotry-in his-own-wealth (acc.) expenditure made. And all (acc.)
kharacha garanē pachhī ṭhūlō-anikāla u-dēśa-ma bhaī, aru u
expenditure on-making after great-famine that-country-in became, and he
lāchāri-ma pachharanē lāgyō. Us-kō pachhī u tanaki-kan
helplessness-in to-fall-backwards began. That-of after he gone-having
us-dēśa-kō ēka-prajā-kō nērē rahyō, aru us-nē bandōlō-kō
that-country-of one-cultivator-of near remained, and he (ag.) swine-of
charānē-kō bari u-ana garahā-ma paṭhāyō. Aru u bandōlō-kō (sic)
feeding-of for him field-in sent. And he swine-of
ghīchanē-kō khudi-sita āpanō bhunḍi bharanē chāhyō, bāki kōi-mānasa-nē
eating-of joy-with his-own belly to-fill wished, but any-man (ag.)
u-ana na diyō. Hōśa-ma hiraki-kana us-nē bōlyō, 'mērō-bubā-kō
him-to not gave. Sense-in come-having he (ag.) said, 'my-father-of
kati-naphara parachura aru us-siya jēyādā rōṭalō pāwadō-hō, aru mā
how-many-servants abundant and that-than more bread getting-are, and I
bhuka-sita maradō-hū. Mā uṭhi-kana āpanō-bubā-kō nērē tanakūlāsa
hunger-by dying-am. I arisen-having my-own-father-of near will-go
aru us-ana bōlulāsa, "ē bubā, mā saraga-kō bibalāṇṭō-ma aru tērō
and him-to I-will-say, "O father, I heaven-of opposition-in and of-the
sāmu takasira garyō, aru awai-sita tērō gadēlā nāwajadi hōnē lāyaka
before faults did, and now-from thy son named to-become fit

na hū. Mā-ana tērō ēka-naphara-kō ēsatō gara." "Aru u uṭhi-kana
not I-am. Me thy one-servant-of like make." "And he arisen-having
 āpanō-bubā-kō nērē hirakyō, aru u dhērai tāḍhā rāhadē us-kō
his-own-father-of near came, and he very far in-remaining him-of
 bubā-nē us-ana hēryō, aru dayā garyō, aru tanaki-kano us-kō
the-father (ag.) him saw, and compassion made, and gone-having him-of
 ghōkarō āṭhyāyō, aru un-ana chumyō. Aru gadēlā-nē u-ana bōlyō, 'ē
wind-pipe seized, and him kissed. And the-son(ag.) him-to said, 'O
 bubā, mā saraga-kō bibalāntō-ma aru tērō sāmu takasira garyō, aru
father, I heaven-of opposition-in and of-thee before faults did, and
 awai-sita tērō gadēlā nāwajadi hōnē lāek na hū.' Bāki bubā
now-from thy son named to-be fit not I-am.' But the-father
 napharō-ana bōlyō, 'sabhāi-sita nikō pōśāka lāi-kana u-ana pairāw;
servants-to said, 'all-than good vestments brought-having him-to clothe;
 aru us-kō ḍuṇḍalu-ma mundaṛā, aru us-kō khuṭṭō-ma lataḍā pairāw; aru
and him-of wrist-on ring, and him-of feet-on shoes clothe; and
 mōtō bāchhura-ana li-kana mārō, aru hami ghīchi-kana khōśa
the-fat calf (acc.) taken-having slay, and we eaten-having rejoicing
 hōūlāsa. Kina iya mērō gadēlā siji-kana jiyō-hō; u harāyō-thyō
will-become. Why? this my son died-having lived-has; he lost-was,
 aru phēri milyō-hō.' Aru ui ānanda garanē lāgyā.
and again got-is.' And they joy to-do began.

Aru us-kō jēthā-gadēlā garahā-ma thyō, aru hirakadē hirakadē u
And him-of elder-son field-in was, and in-coming in-coming he
 khōparō-kō nērē bhēriyā, aru bājā aru nācha sunyō. Aru
house-of near approached, and music and dancing heard. And
 ēka-naphara-ana ḍāki-kana us-nē puchhyō ki, 'iya kyā hō?' Us-nē
one-servant-to called-having he (ag.) asked that, 'this what is?' He (ag.)
 u-ana bōlyō, 'tērō ē-bhāi hirakyō, aru tērō bubā-nē mōtō-
him-to said, 'thy (?) this-brother came, and thy father (ag.) the-fat-
 bāchhura-ana mārō, kina us-ana nikō-daśā-ma pāyō.' Aru u
calf (acc.) slew, because him good-condition-in he-found.' And he
 risāyō-thyō aru bhitarē tanakanē na chāhyō. Us-sita us-kō
angered-was and in-inside to-go not wished. That-from him-of
 bubā-nē nisaki-kana us-ana vinati garyō. Us-nē jawāb
the-father (ag.) emerged-having him-to supplication made. He (ag.) answer
 di-kana āpanō-bubā-ana bōlyō, 'hērō, mā-nē ētō-barakha tērō ṭahala
given-having his-own-father-to said, 'see, I (ag.) so-many-years thy service
 garī, aru tērō āgyā kabhai na lāghyō; bāki tā-nē kabhai mā-ana
did, and thy command ever not transgressed; but thou (ag.) ever me-to
 ēka-chēgādā-bī na diyō ki mā āpanō-gāyō-kō saṅgha khuṣī
one-kid-even not gavest that I my-own-friends-of with rejoicing

garū. Bāki tērō jis-gadēlā-nē patariyō-kō saṅgha rahi-kana tērō
may-make. But thy what-son (ag.) harlots-of with remained-having thy
 sabhai dhana kharacha garyō, tã-nē us-kō hirakanē-ma us-kō barī
all wealth expenditure made, thou (ag.) him-of coming-on him-of for
 mōṭō-bākhura-ana māryō.' Us-nē u-ana bōlyō, 'ē gadēlā, tã sadai
the-fat-calf (acc.) killedst.' He (ag.) him-to said, 'O son, thou always
 mērō nērē rāhadō-hō, aru mērō sabhai chijō tērō hō. Hami-kō
of-me near remaining-art, and mine all things thine are. Us-of
 khuṣī aru ānanda garnā prayōjana hō, kina tērō ē-bhāi
rejoicing and joy to-make necessary is, because thy (?)this-brother
 sijyō-thyō, aru jindō hōndō-hō; u harāyō-thyō, aru milyō-hō.'
dead-was, and living becoming-is; he lost-was, and got-is.'

**LIST OF STANDARD WORDS AND SENTENCES IN
KHAS-KURĀ OR NAIPĀLĪ.**

LIST OF STANDARD WORDS AND

English.	Khas-kurā or Naipālī.	Dahī (Hodgson).
1. One	Ek(-waṭā), yek, yak, yēuṭā, auṭā.	Ēk
2. Two	Dui(-waṭā)	Dwi
3. Three	Tin(-waṭā)	Tin
4. Four	Chār(-waṭā)	Chār
5. Five	Pāch(-waṭā)	Pānch
6. Six	Chha(-waṭā)	Chāh
7. Seven	Sāt(-waṭā)	Sāt
8. Eight	Āṭh(-waṭā)	Ath ¹
9. Nine	Nau(-waṭā)	Nō-ū
10. Ten	Das(-waṭā)	Das
11. Twenty	Bis(-waṭā)	Bis
12. Fifty	Pachās(-waṭā)	Pachās
13. Hundred	Saē(-waṭā)	Sou
14. I	Ma, mā	Māi
15. Of me	Mērō	Mē-ro
16. Mine	Mērō . . . .	.....
17. We	Hāmi, hāmi-haru	Hā-mi
18. Of us	Hāmrō	Ham-ro
19. Oar	Hāmrō . . . .	.....
20. Thou	Tā	Tāi
21. Of thee	Tērō	Tē-ro
22. Thine	Tērō . . . .	.....
23. You	Timi, timi-haru	Ta-he
24. Of you	Timrō	Taha-ro
25. Your	Timrō . . . .	.....

¹ Hodgson nowhere in this list

SENTENCES IN EASTERN PAHĀRĪ.

Dēnwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
Ēk	Ēk	1. One.
Dwī	Dwī	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pānch	Pānch	5. Five.
Chāh	Chāh	6. Six.
Sāt	Sāt	7. Seven.
Āth ¹	Āth ¹	8. Eight.
Nō	Nō-ū	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
So	Sou	13. Hundred.
Māi	Mā-ha	14. I.
Mo-ra	Mā-ha-na, or -im ; baba-im, <i>my father.</i>	15. Of me.
.....	.....	16. Mine.
Hami	Hā-mi	17. We.
Ham-rai	Hamāra	18. Of us.
.....	.....	19. Our.
Tu-ī	Tā-ha	20. Thou.
To-ra	Tā-ha-na, or -ir ; baba-ir, <i>thy father.</i>	21. Of thee.
.....	.....	22. Thine.
To-ho	Tū-mi	23. You.
.....	Tūmāra	24. Of you.
.....	.....	25. Your.

distinguishes between *t* and *f*.

English.	Khas-kurā or Naipālī.	Dahī (Hodgson).
26. He	Tyō, u	Ū
27. Of him	Tes-kō, us-kō	Ū-ker
28. His	Tes-kō, us-kō . . . . .	.....
29. They	Tini-haru, uni-haru	Ū-min
30. Of them	Tini-haru-kō, uni-haru-kō	Un-karo
31. Their	Tini-haru-kō, uni-haru-kō . . . . .	.....
32. Hand	Hāt	Hāt
33. Foot	Gōdā, pāu	Gōd
34. Nose	Nāk . . . . .	.....
35. Eye	Ākhā, ākhō	Ākhī
36. Mouth	Mukh	Mā-hū
37. Tooth	Dāt	Dant
38. Ear	Kān	Kan
39. Hair	Raū (<i>hair of body</i>), kēs (<i>of head</i>).	Bār
40. Head	Tāukō, sir	Mād
41. Tongue	Jibhrō, jibrō . . . . .	.....
42. Belly	Pēt, bhuṇi . . . . .	.....
43. Back	Piṭh, piṭhī, piṭhin . . . . .	.....
44. Iron	Phalam	Phalām
45. Gold	Sun . . . . .	.....
46. Silver	Chādi . . . . .	.....
47. Father	Bābu, bā	Bābo
48. Mother	Āmā	Ū-yā
49. Brother	Bhāī (<i>younger</i>), dājyū (<i>elder</i>). . . . .	.....
50. Sister	Bahinī, bainhī (<i>younger</i>), didī (<i>elder</i>). . . . .	.....
51. Man	Mānis, mānchhō	Mā-nus
52. Woman	Āimāi, strī . . . . .	.....

Dēnwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
Ī	Hū-lo, hā-lo	26. He.
Wok-rak	Hū-lo-kara, or -ik; baba-ik, <i>his father.</i>	27. Of him.
.....	.....	28. His.
Ū-ho	Hū-ri, hā-ri, hā-ring	29. They.
Wal-ko	Hāring-kara	30. Of them.
.....	.....	31. Their.
Hāth	Hāth	32. Hand.
Goḍ	Goḍ	33. Foot.
.....	.....	34. Nose.
Ānkhā	Ānkhī	35. Eye.
Mū-hū	Mū-hū	36. Mouth.
Dant	Dant	37. Tooth.
Kān	Kān	38. Ear.
Bār	Bār	39. Hair.
Mū-dek	Kā-pā	40. Head.
.....	.....	41. Tongue.
.....	.....	42. Belly.
.....	.....	43. Back.
Phalām	Phalām	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Babā	Babāik	47. Father.
Am-bāi	A-māi	48. Mother.
.....	.....	49. Brother.
.....	.....	50. Sister.
Mā-nus	Gok-chai, chā-wāi	51. Man.
.....	.....	52. Woman.

English.	Khas-kurā or Naipālī.	Dēnwār (<i>Hodgson</i>).
53. Wife	Swāsnī . . . .	....
54. Child	Bālakḥ . . . .	....
55. Son	Chhōrō . . . .	....
56. Daughter	Chhōri . . . .	....
57. Slave	Kamārā, kamārō . . . .	....
58. Cultivator	Kisāni, kḥetiwāl . . . .	....
59. Shepherd	Gōṭhālā . . . .	....
60. God	Bhagawān, Īśwar . . . .	....
61. Devil	Bhūt, rākas . . . .	....
62. Sun	Surjē, surj, ghām	Gā-mā
63. Moon	Chandramā, jūn	Jā-nhā, jā-n-ha
64. Star	Tārā, tārō	Ti-ryā, ti-r-yā
65. Fire	Āgō	Ā-gō
66. Water	Pāni	Pa-tī
67. House	Ghar	Ghar
68. Horse	Ghōḍō, ghōṛā	Ghōro
69. Cow	Gāi	Gai
70. Dog	Kukur	Kūkūr
71. Cat	Birālō	Birālo
72. Cock	Bhālyā, kukhurō . . . .	....
73. Duck	Hās . . . .	....
74. Ass	Gadhā . . . .	....
75. Camel	Ūṭh . . . .	....
76. Bird	Charā, charō	Chāri
77. Go	Jā	Jā-uk ¹
78. Eat	Khā	Khōu
79. Sit	Bas	Bas-uk

¹These are all imperatives, and so throughout this set of words.

Dahi (Hodgson).	Kuswār (Hodgson).	English.
.....	.....	53. Wife.
.....	.....	54. Child.
.....	.....	55. Son.
.....	.....	56. Daughter.
.....	.....	57. Slave.
.....	.....	58. Cultivator.
.....	.....	59. Shepherd.
.....	.....	60. God.
.....	.....	61. Devil.
Gā-mā	Sūraj	62. Sun.
Jyūn	Jūn	63. Moon.
Tā-rāi	Tāra-i	64. Star.
Agi	Āghi	65. Fire.
Kyū	Pāni	66. Water.
Ghar	Ghara	67. House.
Ghōra	Ghōra	68. Horse.
Gai	Gai	69. Cow.
Kūkūr	Ku-kol	70. Dog.
Mai-ni	Birālo	71. Cat.
.....	.....	72. Cock.
.....	.....	73. Duck.
.....	.....	74. Ass.
.....	.....	75. Camel.
Chārāi	Chāri	76. Bird.
Jā ¹	Nā, nā-hin ¹	77. Go.
Khā-ik	Khā-ik	78. Eat.
Bas	Basou	79. Sit.

¹ These are all imperatives, and so throughout this set of words.

English.	Khas-kurā or Naipālī.	Dahl (Hodgson).
80. Come	Ā	Ā-āik
81. Beat	Kuṭ	Thā-thā-ik
82. Stand	Ubhi	Ūth-ūk (<i>get up</i>)
83. Die	Mar . . . .	.....
84. Give	Dē	Di-hik
85. Run	Daud, dugur	Du-gar-uk
86. Up	Māthi, ūbhō	Ūpara (<i>above</i>)
87. Near	Najik, nagich, nērai, nira	Nā-gik
88. Down	Tala, tali, muni, ūdhō	Hēt (<i>below</i>)
89. Far	Tārthō	Tārho
90. Before	Aghi, aghitira . . . .	.....
91. Behind	Pachhi . . . .	.....
92. Who	Kō, kun	Kō-no (<i>interrog.</i>)
93. What	Kyā, kē . . . .	.....
94. Why	Kyena, kina . . . .	.....
95. And	-ra, ani	Ra, pūn
96. But	Tara . . . .	.....
97. If	Bhanē . . . .	.....
98. Yes	Hō, jyu, ā	Hō
99. No	Hōina, na, ahā	Hōi-nō
100. Alas	Hās . . . .	.....
101. A father	Bābu . . . .	.....
102. Of a father	Bābu-kō	Kō (<i>of</i>)
103. To a father	Bābu-lāi	Lai (<i>to</i>)
104. From a father	Bābu-bāṭa	Nhē (<i>from</i>)
105. Two fathers	Dui bābu-haru . . . .	.....
106. Fathers	Bābu-haru . . . .	.....

Dēnwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
An (P au)	Ābe	80. Come.
Mār-ik	Thā-tha-ik (<i>strike him</i>) . .	81. Beat.
Ūth (<i>get up</i>)	Ūth-ou (<i>get up</i>)	82. Stand.
.....	.....	83. Die.
Dī-ik'	Dē-ik	84. Give.
Dūgar	Dhou	85. Run.
Akāsai (<i>above</i>)	Ūpara (<i>above</i>)	86. Up.
Yē-chi	Pas-yong	87. Near.
Hē-then (<i>below</i>)	Hēt (<i>below</i>)	88. Down.
Tar-hai	Dū-re	89. Far.
.....	.....	90. Before.
.....	.....	91. Behind.
Kō-hik (<i>interrog.</i>)	Kē (<i>interrog.</i>)	92. Who.
.....	.....	93. What.
.....	Kyū-hūn	94. Why.
Sā, sūā	Gyū	95. And.
.....	.....	96. But.
.....	.....	97. If.
Tē	Ah, an	98. Yes.
Boy-in	Nā	99. No.
.....	.....	100. Alas.
.....	.....	101. A father.
Īk, ak (<i>of</i>)	Nā, kara (<i>of</i>)	102. Of a father.
Ki (<i>to</i>)	Lāi (<i>to</i>)	103. To a father.
Sū (<i>from</i>)	Bātho, dēkhī (<i>from</i>) . .	104. From a father.
.....	.....	105. Two fathers.
.....	.....	106. Fathers.

English.	Khas-kurā or Naipālī.	Dabī (Hodgson).
107. Of fathers . . .	Bābu-haru-kō . . .	.....
108. To fathers . . .	Bābu-haru-lāi . . .	....
109. From fathers . . .	Bābu-haru-bāṭa . . .	.....
110. A daughter . . .	Chhōrī . . .	.....
111. Of a daughter . . .	Chhōrī-kō . . .	.....
112. To a daughter . . .	Chhōrī-lāi . . .	.....
113. From a daughter . . .	Chhōrī-bāṭa . . .	.....
114. Two daughters . . .	Dui chhōrī-haru . . .	.....
115. Daughters . . .	Chhōrī-haru . . .	.....
116. Of daughters . . .	Chhōrī-haru-kō . . .	.....
117. To daughters . . .	Chhōrī-haru-lāi . . .	.....
118. From daughters . . .	Chhōrī-haru-bāṭa . . .	.....
119. A good man . . .	Ēk jāti mānis . . .	.....
120. Of a good man . . .	Ēk jāti mānis-kō . . .	.....
121. To a good man . . .	Ēk jāti mānis-lāi . . .	.....
122. From a good man . . .	Ēk jāti mānis-bāṭa . . .	.....
123. Two good men . . .	Dui jāti mānis-haru . . .	.....
124. Good men . . .	Jāti mānis-haru . . .	.....
125. Of good men . . .	Jāti mānis-haru-kō . . .	.....
126. To good men . . .	Jāti mānis-haru-lāi . . .	.....
127. From good men . . .	Jāti mānis-haru-bāṭa . . .	.....
128. A good woman . . .	Auṭī jāti āimāi . . .	.....
129. A bad boy . . .	Auṭā na-jāti kēṭhō . . .	.....
130. Good women . . .	Niki āimāi-haru . . .	.....
131. A bad girl . . .	Auṭī na-jāti kēṭī . . .	Bōn-ṭha (<i>bad</i>) . . .
132. Good . . .	Jāti, nikō (<i>in health</i>) . . .	Niko . . .
133. Better . . .	Bhandā jāti (<i>better than</i>) . . .	.....

Dāwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
.....	107. Of fathers.
.....	108. To fathers.
.....	109. From fathers.
.....	110. A daughter.
.....	111. Of a daughter.
.....	112. To a daughter.
.....	113. From a daughter.
.....	114. Two daughters.
.....	115. Daughters.
.....	116. Of daughters.
.....	117. To daughters.
.....	118. From daughters.
.....	119. A good man.
.....	120. Of a good man.
.....	121. To a good man.
.....	122. From a good man.
.....	123. Two good men.
.....	124. Good men.
.....	125. Of good men.
.....	126. To good men.
.....	127. From good men.
.....	128. A good woman.
.....	129. A bad boy.
.....	130. Good women.
Bōn-sajhā (<i>bad</i>)	Nakhajā (<i>bad</i>)	131. A bad girl.
Sajhā	Bhala	132. Good.
.....	133. Better.

English.	Khas-kurā or Naipālī.	Dahī (<i>Hodgson</i>).
134. Best	Asal (<i>very good</i>) . . . . .	.....
135. High	Algō . . . . .	.....
136. Higher	Bhandā algō (<i>higher than</i>) . . . . .	.....
137. Highest	Jyādā algō (<i>very high</i>) . . . . .	.....
138. A horse	Ghōrō . . . . .	.....
139. A mare	Ghōrī . . . . .	.....
140. Horses	Ghōrā-haru . . . . .	.....
141. Mares	Ghōrī-haru . . . . .	.....
142. A bull	Bahar gōru . . . . .	.....
143. A cow	Gāi . . . . .	.....
144. Bulls	Bahar-haru . . . . .	.....
145. Cows	Gāi-haru . . . . .	.....
146. A dog	Kukur . . . . .	.....
147. A bitch	Kukurnī . . . . .	.....
148. Dogs	Kukur-haru . . . . .	.....
149. Bitches	Kukurnī-haru . . . . .	.....
150. A he goat	Bōkō, bākhṛā . . . . .	.....
151. A female goat	Bākhṛī . . . . .	.....
152. Goats	Bōkā, bākhṛā-haru . . . . .	.....
153. A male deer	Dārō (<i>male</i>) mirga . . . . .	.....
154. A female deer	Muruli (<i>female</i>) mirga . . . . .	.....
155. Deer	Mirga . . . . .	.....
156. I am	Ma chhu, (hū) . . . . .	.....
157. Thou art	Tā chhas, (hos) . . . . .	.....
158. He is	U(<i>or tyō</i>)chha, (hō) . . . . .	.....
159. We are	Hāmi-haru chhañ, (hañ) . . . . .	.....
160. You are	Timi-haru chhau, (hau) . . . . .	.....

Dāwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
....	134. Best.
....	135. High.
....	136. Higher.
....	137. Highest.
....	138. A horse.
....	139. A mare.
....	140. Horses.
....	141. Mares.
....	142. A bull.
....	143. A cow.
....	144. Bulls.
....	145. Cows.
....	146. A dog.
....	147. A bitch.
....	148. Dogs.
....	149. Bitches.
....	150. A he goat.
....	151. A female goat.
....	152. Goats.
....	153. A male deer.
....	154. A female deer.
....	155. Deer.
....	156. I am.
....	157. Thou art.
....	158. He is.
....	159. We are.
....	160. You are.

English.	Khas-kurā or Naipālī.	Dahī (Hodgson).
161. They are	Tini-haru (or uni-haru) chhan, (hun).	.....
162. I was	Ma thiyē . . . . .	.....
163. Thou wast	Tā thīs . . . . .	.....
164. He was	Tyō thiyō . . . . .	.....
165. We were	Hāmi-haru thiyāū . . . . .	.....
166. You were	Timi-haru thiyau . . . . .	.....
167. They were	Tini-haru thiyē . . . . .	.....
168. Be	Hō . . . . .	.....
169. To be	Hūnu . . . . .	.....
170. Being	Hūdō . . . . .	.....
171. Having been	Bhai-kana . . . . .	.....
172. I may be	Hōū . . . . .	.....
173. I shall be	Ma hūlā . . . . .	.....
174. I should be . . . . .	.....	.....
175. Beat	Kuṭ . . . . .	.....
176. To beat	Kuṭnu . . . . .	.....
177. Beating	Kuṭdō . . . . .	.....
178. Having beaten	Kuṭi-kana . . . . .	.....
179. I beat	Ma (mai-lē) kuṭū, kuṭa-chhu	.....
180. Thou beatest	Tā (tai-lē) kuṭ, kuṭda- chhas.	.....
181. He beats	Tyō (tes-lē) kuṭē, kuṭda- chha.	.....
182. We beat	Hāmi-haru (-lē) kuṭaū, kuṭ- da-chhaū.	.....
183. You beat	Timi-haru (-lē) kuṭau, kuṭ- da-chhau.	.....
184. They beat	Tini-haru (-lē) kuṭun, kuṭ- da-chhan.	.....
185. I beat (<i>Past Tense</i>)	Mai-lē kuṭē . . . . .	.....
186. Thou beatest (<i>Past Tense</i>).	Tai-lē kuṭis . . . . .	.....
187. He beat (<i>Past Tense</i>)	Tes-lē kutyō . . . . .	.....

Dānwār (<i>Hodgson</i>).	Kuawār (<i>Hodgson</i>).	English.
...	...	161. They are.
...	...	162. I was.
...	...	163. Thou wast.
...	...	164. He was.
...	...	165. We were.
...	...	166. You were.
...	...	167. They were.
...	...	168. Be.
...	...	169. To be.
...	...	170. Being.
...	...	171. Having been.
...	...	172. I may be.
...	...	173. I shall be.
...	...	174. I should be.
...	...	175. Beat.
...	...	176. To beat.
...	...	177. Beating.
...	...	178. Having beaten.
...	Thatha-im-ik-an (<i>I beat him</i>).	179. I beat.
...	Thatha-ir-ik-an (<i>thou beatest him</i>).	180. Thou beatest.
...	Thatha-ik-an (<i>he beats</i>)	181. He beats.
...	...	182. We beat.
...	...	183. You beat.
...	...	184. They beat.
...	...	185. I beat (<i>Past Tense</i>).
...	...	186. Thou beatest (<i>Past Tense</i>).
...	...	187. He beat (<i>Past Tense</i>).

English.	Khas-kurā or Naipālī.	Dahī (Hodgson).
188. We beat (<i>Past Tense</i>) .	Hāmi-haru-lē kuṭyū .	.....
189. You beat (<i>Past Tense</i>)	Timi-haru-lē kuṭyau .	.....
190. They beat (<i>Past Tense</i>)	Tini-haru-lē kuṭē . .	.....
191. I am beating . . .	Ma (mai-lē) kuṭdai-ohhu .	.....
192. I was beating . . .	Ma (mai-lē) kuṭdai-thiyē .	.....
193. I had beaten	Mai-lē kuṭē thiyē . . .	.....
194. I may beat	Ma (mai-lē) kuṭū . . .	.....
195. I shall beat	Ma (mai-lē) kuṭū-lā . .	.....
196. Thou wilt beat . . .	Tā (tai-lē) kuṭ-lās . . .	.....
197. He will beat	Tyō (tes-lē) kuṭ-lā . . .	.....
198. We shall beat	Hāmi-haru (-lē) kuṭā-lā .	.....
199. You will beat	Timi-haru (-lē) kuṭau-lā .	.....
200. They will beat	Tini-haru (-lē) kuṭlan, kuṭnan.	.....
201. I should beat . . . .	.....	.....
202. I am beaten	Ma kuṭinchhu . . . .	.....
203. I was beaten	Ma kuṭiyē . . . .	.....
204. I shall be beaten . .	Ma kuṭūlā . . . .	.....
205. I go	Ma jāū, jānchhū . . .	.....
206. Thou goest	Tā jā, jānchhas . . .	.....
207. He goes	Tyō jāyē, jānchha . . .	.....
208. We go	Hāmi-haru jāū, jānchhāū .	.....
209. You go	Timi-haru jāu, jānchhau .	.....
210. They go	Tini-haru jāun, jānchhan .	.....
211. I went	Ma gayē . . . .	.....
212. Thou wentest . . .	Tā gais . . . .	.....
213. He went	Tyō gayō . . . .	.....
214. We went	Hāmi-haru gayū . . .	.....

Dēnwār (<i>Hodgson</i>).	Kuśwār (<i>Hodgson</i>).	English.
.....	188. We beat (<i>Past Tense</i>).
.....	189. You beat (<i>Past Tense</i>).
.....	190. They beat (<i>Past Tense</i>).
.....	191. I am beating.
.....	192. I was beating.
.....	193. I had beaten.
.....	194. I may beat.
.....	195. I shall beat.
.....	196. Thou wilt beat.
.....	197. He will beat.
.....	198. We shall beat.
.....	199. You will beat.
.....	200. They will beat.
.....	201. I should beat.
.....	202. I am beaten.
.....	203. I was beaten.
.....	204. I shall be beaten.
.....	205. I go.
.....	206. Thou goest.
.....	207. He goes.
.....	208. We go.
.....	209. You go.
.....	210. They go.
.....	211. I went.
.....	212. Thou wentest.
.....	213. He went.
.....	214. We went.

English.	Khas-kurā or Naipālī.	Dabī (Hodgson).
215. You went . . .	Timi-haru, gayau . . .	.....
216. They went . . .	Tini-haru gayē . . .	.....
217. Go	Jā, jāu . . . . .	.....
218. Going	Jādō . . . . .	.....
219. Gone	Gayō . . . . .	.....
220. What is your name ? .	Timrō nāu kē (or kyā) hō ?	.....
221. How old is this horse ?	Yō ghōḍō kati buḍhō bhayō ?	.....
222. How far is it from here to Kashmir ?	Yahā-bāṭa Kasmir kati ṭāṛhā chha ?	.....
223. How many sons are there in your father's house ?	Timrō (or timrā) bābu-kō (or kā) ghar-mā kati janā chhōrā-haru chhan ?	.....
224. I have walked a long way to-day.	Āju ma dhērai hiḍyē .	.....
225. The son of my uncle is married to his sister.	Mērō kākā-kō chhōrā-kō byāha tes-kī bainhī-sita bhayō.	.....
226. In the house is the saddle of the white horse.	Ghar bhitra sētā ghōrā-kō jin chha.	.....
227. Put the saddle upon his back.	Tes-kō piṭhiū-mā jin kas.	.....
228. I have beaten his son with many stripes.	Mai-lē tes-kō (or tes-kā) chhōrā-lāi dhērai palṭa (times) kuṭēkō chhu.	.....
229. He is grazing cattle on the top of the hill.	Pāhād-kō ṭākuri-mā tes-lē bastu charāūdai chha.	.....
230. He is sitting on a horse under that tree.	Tes rukh muni tyō ghōṛō chadhi rahyē-kō chha.	.....
231. His brother is taller than his sister.	Tes-kō bhāi tes-kī bahini bhandā algō chha.	.....
232. The price of that is two rupees and a half.	Tes-kō dām dui rupiyā ādhā (or aṭh ānā) hō.	.....
233. My father lives in that small house.	Mērō bābu tyō sālā ghar-mā rahn-chhan.	.....
234. Give this rupee to him	Yō rupiyā tes-lāi dēu . .	.....
235. Take those rupees from him.	Tyō rupiyā tyō-dēkhi lēu .	.....
236. Beat him well and bind him with ropes.	Tes-lāi bēs-gari kuṭē-ra ḍōri-lē bāḍha.	.....
237. Draw water from the well.	Inār-dēkhi pāni jhik .	.....
238. Walk before me	Mērō āgāḍi hiḍ (or hiṇ) .	.....
239. Whose boy comes behind you ?	Timrā pachhāḍi āunē kas-kō kēṭō hō ?	.....
240. From whom did you buy that ?	Timi-lē tyō kō-sāna kinyau ?	.....
241. From a shopkeeper of the village.	Gāū-kō ēk janā pasalē sāna	.....

Dēnwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
.....	215. You went.
....	216. They went.
....	217. Go.
.....	218. Going.
.....	219. Gone.
....	220. What is your name?
.....	221. How old is this horse?
....	222. How far is it from here to Kashmir?
.....	223. How many sons are there in your father's house?
....	224. I have walked a long way to-day.
.....	225. The son of my uncle is married to his sister.
.....	226. In the house is the saddle of the white horse.
.....	227. Put the saddle upon his back.
....	228. I have beaten his son with many stripes.
.....	229. He is grazing cattle on the top of the hill.
.....	230. He is sitting on a horse under that tree.
.....	231. His brother is taller than his sister.
....	232. The price of that is two rupees and a half.
.....	233. My father lives in that small house.
.....	234. Give this rupee to him.
.....	235. Take those rupees from him.
....	236. Beat him well and bind him with ropes.
.....	237. Draw water from the well.
.....	238. Walk before me.
....	239. Whose boy comes behind you?
.....	240. From whom did you buy that?
.....	241. From a shopkeeper of the village.

CENTRAL PAHĀRĪ.

In the General Introduction to the Pahārī languages, some account has been given of the great Khaśa tribe, and the facts need not be repeated here. We shall, therefore, confine ourselves to the tribes speaking Central Pahārī.

Where spoken. Speaking roughly, Central Pahārī is the language of the western portion of the ancient Sapādalaksha, viz. of the lower Himālaya between Nepal and the Panjab, but omitting the Jaunsar-Bawar tract of Dehra Dun. The following extract from pp. 269 ff. of the second volume of Atkinson's *Himalayan Districts*¹ describes the ethnic elements of the population of this tract :—

“The great mass of the population in Kumaon and Garhwal profess a belief little differing from the orthodox Hinduism of the plains. The existing inhabitants belong to the Khaśa² or Khasiyā race and speak a dialect of Hindi akin to the language of the Hindus of Rajputana. All their feelings and prejudices are so strongly imbued with the peculiar spirit of Hinduism that although their social habits and religious belief are often repugnant to those who strictly observe the orthodox ceremonial usages of Hinduism, it is impossible for any one that knows them to consider the Khaśas to be other than Hindūs. There are several facts connected with their history that show, whatever their origin may have been, the Khaśas have for centuries been under the influence of the Brahmanical priesthood. The shrines of Kedar and Badari are both within Garhwal and from time immemorial have been visited by crowds of pilgrims from all parts of India, whose enthusiasm for Hinduism must have acted on the hill men brought into connection with them as guides and purveyors. Again, many of these pilgrims took up their residence in the hills and leavened the manners and observances of the rough indigenous population. Many other immigrants arrived to take service amongst the petty princes of the hills or to receive their daughters in marriage, and thus we find a considerable sprinkling of families all through these hills who consider themselves one with the various castes in the plains whose tribal name they bear. To the north in the inter-Alpine valleys of Bhot, we have a tribe of decided Tibetan origin and whose affinities are found in the trans-Himālayan tribes of Hundes. They are known as Bhōṭiyās by the people of the lower hills, who in turn are designated Khasiyās by the Bhōṭiyās, whilst the people of the adjoining portion of Tibet are known as Hūṇas or Huṇiyās. In addition to the tribes already enumerated there are the Rājīs or Rājyas, the modern representatives of the Rājya-Kirātas and the Thārūs and Bhuksās of the Tarai lowlands and traces of the Nāgas and Śakas, whilst others contend that we have here also old Baktrian (Yavana) colonies. For our present purpose it is only necessary to observe that there are, at the present day, three great divisions of the population, the immigrants from the plains, the Khaśas and Bhōṭas.”

It will have been seen that while the higher parts of the Himālaya in Kumaun and Garhwal are inhabited by people of Tibeto-Burman stock, the lower valleys are mainly inhabited by Khaśas. These claim to be of Rājput origin. They came in prehistoric times from the North-West, and gradually worked eastwards, annexing the whole of the lower Himālaya as far east as central Nepal. Their own tongue must have had the same origin as that of the Aryan languages now spoken on the North-West Frontier,—Lahndā, Kāshmīrī, Shiṇā of Gilgit, Khōwār of Chitral, and so forth; but in the tract of country at present under consideration, they have adopted the language of the Gūjars and Rājputs³ who entered Kumaun and Garhwal in later times, modifying it as they did so in certain particulars that still betray clear traces of the ancient Khaśa tongue of their forefathers.

While, on the one hand, Khaśas and subsequently Gūjars peopled the hills from the North-West; on the other hand, there was also, from very early times, a steady flow of Rājput immigration from the plains of India in the South. These found a congenial

¹ Forming Vol. XI of the *Gazetteer of the N.-W. P.*

² Indian words occurring in this extract are spelt according to the system followed in the Linguistic Survey.

³ Regarding the Gūjars, see the General Introduction to the Pahārī languages, pp. 8 ff.

atmosphere amongst the Khasās and Gūjars who claimed to be of the same caste. As, Atkinson¹ says :—

“Whatever may have been their origin, the Khasās have forgotten it, and, influenced by modern fashion, have sought to identify themselves with the dominant Hindū races, as a Hindū converted to Islām and called Shaikh seeks to be known as a Saiyad when he becomes well-to-do in the world. In this respect the Khasiyās do not differ from any other hill tribe brought under Brahmanical influence. All see that honour, wealth and power are the hereditary dues of the castes officially established by the authors of the Mānava Dharma-Sāstras and seek to connect themselves with some higher than their own. Even at the present day, the close observer may see the working of those laws which have in the course of centuries transmuted a so-called aboriginal hill-race into good Hindūs. A prosperous Kumaun Dōm stonemason can command a wife from the lower Rājput Khasiyās, and a successful Khasiyā can buy a wife from a descendant of a family of pure plains pedigree.”

Of this early Rājput immigration into the tract now under consideration there are numerous traditions, but we do not come to the more solid ground of written memorials till the 10th or 11th century A.D., when we find a number of people of this caste entering the country. Some of these, taking advantage of internal dissensions among the Khasā inhabitants, succeeded in conquering it, and in founding dynasties that lasted till the Nepal conquest in 1790. Thus, Kumaun was conquered by Sōm Chand, who appears to have come from Kanauj about the year 950 A.D. The date of the arrival of the present Rājput dynasty of Garhwal is lost in the mists of antiquity, and all that we can be fairly certain of is that Ajaya Pāla, ruling in the 14th century, is said to have been the thirty-sixth or thirty-seventh from the founder of the line of kings, who is traditionally said to have been no other than the famous Kaṇishka, and to have come as a Rājput conqueror from Gujarat. The Gorkhās of Nepal, who in later times brought all this country under their sway, were themselves Rājputs who claimed to have come originally from Udaipur. The results of the Musalmān conquest of India materially hastened this immigration. Numerous bodies of Rājputs, fleeing from foreign oppression, found a ready asylum amid their brethren of the Himālaya.

In this way the original Khasās of Kumaun and Garhwal fell under Rājput sway. They intermarried with their conquerors and adopted their language. As already stated, we have no literary remains of the old Khasā speech. Central Pahārī is now a form of Rājasthānī, but throughout its vocabulary and its grammar are scattered numerous relics of the tongue that it supplanted. Attention is drawn to the more important of these in the introduction to the Kumaunī section. The subject will also be further discussed in dealing with Western Pahārī.

Central Pahārī includes two closely connected languages,—Kumaunī spoken in Kumaun and Garhwālī of Garhwal. Each of these is, so far as the materials available permit, described separately in the following pages. The number of speakers of each is as follows :—

Language.	Where spoken.	Number of speakers.	Total.
Kumaunī	Naini Tal	66,119	436,788
	Almora	370,669	
Garhwālī	Garhwal	401,126	670,824
	Tehri-Garhwal	240,281	
	Almora	22,667	
	Dehra Dun	5,000	
	Elsewhere	1,750	
		<hr/> TOTAL .	<hr/> 1,107,612 <hr/>

¹ Op. Laud, p. 440.

The close relationship between Central Pahārī and Rājasthānī has long been recognized,—it should indeed be difficult for the most casual observer to avoid noticing it.¹ In order to show how far the two languages agree, and how far they disagree, in the use of inflexions, I here give a synopsis of the principal grammatical forms of each. I select two dialects of Rājasthānī,—Mārwarī of the West, and Jaipurī of the East,—and compare with them each of the two languages,—Kumaunī and Garhwālī. In the last column I give, for purposes of comparison, the corresponding forms of the nearest Western Pahārī dialect,—the Jaunsāri spoken in the Jaunsār-Bāwar tract of the Dehra Dun district. This has hitherto been classed as a dialect of Central Pahārī, but a cursory inspection of the forms given will show that it differs widely from Kumaunī and Garhwālī, and must be classed as connected with the Western Pahārī spoken in the Simla Hill States. It will be noticed that it is the eastern Rājasthānī forms which most closely agree with Central Pahārī.

DECLENSION OF NOUNS.

GHORŌ, a horse.

	RAJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	ghōḍō	ghōṛō	ghoro	ghōṛō	ghōṛō
Agent	ghōḍāi	ghōṛai	...	...	ghōṛē
Oblique	ghōḍā	ghōṛā	ghwārā	ghōṛā	ghōṛē
Plural—					
Nominative	ghōḍā	ghōṛā	ghwārā	ghōṛā	ghōṛē
Oblique	ghōḍā	ghōṛā	ghwārān	ghōṛā	ghōṛī

In the above, note the *o*-form of the Nominative singular, and the *ā* of the Oblique singular and Nominative plural.

POSTPOSITIONS.

	RAJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Agent	...	...	le	n	...
Genitive	rō, rā, rī	kō, kā, kī	ko, kā, ki	kō, kā, ki	kō, kā, kī
Dative	nāi	nai, kai	kaī, kaṇi	kā, saṇi	kh
Ablative	sū, ū	sū, saī	baṭi, ha	tē	tē, tē

¹ Cf. Atkinson, Op. Laud. Vol. II, p. 269, and Kellogg, *Hindī Grammar*, 2nd Ed., p. 69.

PRONOUNS.

First Person.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	hū, mhū	maī	maī	mī, maī	haū, mē
Oblique	mha, maī	ma, mū, maī	maī	mī, maī	mū
Genitive	mhārō, mārō	mhārō	mero, myōro	mārō	mārō
Plural—					
Nominative	mhē, mē	mhē	ham	ham	am
Oblique	mhā, mā	mhā	haman	hamū	amū
Genitive	mhārō, mārō	mhā-kō	hamaro	hamārō	amārō

Second Person.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	tū, thū	tū	tu	tū	tū
Oblique	tha, taī	ta, tū, taī	twē	twē, twai	taū, tā
Genitive	thārō	thārō	tero, tyōro	tārō	tārō
Plural—					
Nominative	thē, tamē	thē	tum	tum	tum
Oblique	thā, tamā	thā	tuman	tumū	tumū
Genitive	thārō, tamārō	thā-kō	tumaro	tumārō	tuhārō

This.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	yō, fem. yā	yō, fem. yā	yo	yo, fem. yā	eū
Oblique	in	ī	yē, yai	yē, fem. yī	es
Plural—					
Nominative	ē, āi	yē	yō	yē	eū
Oblique	yā, aṇā	yā	inan	yū	eū

In the above, and the next, note how the feminine forms of Rājasthānī reappear in Garhwālī.

That.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	ū, fem. wā	wō, fem. wā	u	wō, fem. wā	...
Oblique	uṇ	ū	wī	wō, fem. wī	...
Plural—					
Nominative	wāi	wai	ū	wō	...
Oblique	wā, wā	wā	unan	wū	...

OTHER PRONOUNS.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwarī.	Jaipurī.			
Relative	jikā, fem. jikā	jō, fem. jā	jo	jō	jō
Oblique Sing.	jīṇ	jī	jē, jai	jē, jai	jēs
Correlative	tikō, fem. tikā	sō	so	sō	sō
Oblique Sing.	tiṇ	tī	tē, tai	tē, tai	tēs
Interrogative—					
Masc. fem.	kun	kun	ko	kō	kūṇa
Oblique	kun	kun	kē, kai	kē, kai	kōs
Neut.	kāi	kāi	kyā, ke	kyā	kā
Oblique	kunī	kāi	kē, kai	kē	kāi
Indefinite—					
Masc. fem.	kōi	kōi	kwē, kai	kwī	kōē
Neut.	kāi	kyō	ke	kichhu, kuchh	kichh

In Jaunsārī, as well as in Rājasthānī, the relative pronoun *jō* is commonly employed as a demonstrative pronoun meaning 'that'.

Verb Substantive.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsārī.
	Mārwarī.	Jaipurī.			
PRESENT—					
Singular.					
1.	hū	chhū	chhū	chhāū	ū or ōṣō
2.	hāi	chhai	chhai	chhāi	au, ōsō
3.	hāi	chhai	chh	chha	ō, ōsō

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri.			
PRESENT—					
Plural.					
1.	hā̃	chhā̃	chhā̃	chhawā̃	ō, ōsō̃
2.	hō	chhō	chhau	chhayā̃	au, ōsō̃
3.	hāi	chhai	chhan	chhan	au, ōsō̃
PAST MASC.—					
Singular.					
1.	{ hō	chhō	{ chhiyā̃	{ chhayō	thō
2.			{ chhiyē		
3.			{ chhiyo		
Plural.					
1.	{ hā̃	chhā̃	{ chhiyā̃	{ chhayā̃	thā̃
2.			{ chhiyā̃		
3.			{ chhiyā̃		

FINITE VERB.

"To go."

Participles and Infinitives.

	Present Participle.	Past Participle.	Infinitive.
Mārwarī	chal'tō	chal'yō	chal'nē, chal'nō
Jaipurī	chal'tō	chal'yō	chal'nē
Kumaunī	hiṭano	hiṭo	hiṭano
Garhwālī	chal'dō	chal'yō	chal'nō
Jaunsāri	naṭhdō	naṭhō	naṭhnō

Old Present.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular.					
1.	chalā	chalā	hiṭā	chalā	naṭhā
2.	chalāi	chalai	hiṭai	chalā	naṭhā
3.	chalāi	chalai	hiṭ	chal	naṭhā
Plural.					
1.	chalā	chalā	hiṭā	chalā	naṭhā
2.	chalā	chalā	hiṭan	chalāi	naṭhā
3.	chalāi	chalai	hiṭan	chalan	naṭhā

Imperative.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular, 2.	<i>chaḷ</i>	<i>chaḷ</i>	<i>hiṭ</i>	<i>chal</i>	<i>naṭh</i>
Plural, 2.	<i>chaḷō</i>	<i>chaḷō</i>	<i>hiṭau</i>	<i>chalā</i>	<i>naṭhō</i>

Future.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular, 3.	<i>chaḷāilā</i>	<i>chaḷailō</i>	<i>hiṭalo</i>	<i>challō.</i>	<i>naṭhdō</i>
Plural, 3.	<i>chaḷāilā</i>	<i>chaḷailā</i>	<i>hiṭālā</i>	<i>challā.</i>	<i>naṭhdē</i>

	Present Sing. 1.	Imperfect Sing. 1.
Mārwarī	<i>chaḷū-hū</i>	<i>chaḷtō-hō</i> or <i>chaḷāi-hō</i>
Jaipurī	<i>chaḷū-chaḷū</i>	<i>chaḷai-chaḷō</i>
Kumauni	<i>hiṭū-chaḷū</i>	<i>hiṭū-chaḷiyū</i>
Garhwāli	<i>chalḍō-chaḷū</i>	<i>chalḍō-chaḷyō</i>
Jaunsāri		<i>naṭhū-thō</i>

CENTRAL PAHĀRĪ (KUMAUNĪ).

Kumaunī is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the Almora District and the northern part of the Naini Tal District of the United Provinces of Agra and Oudh. It is spoken by an estimated number of 436,788 people. To the north are the higher ranges of the Himālaya, inhabited by people speaking Tibeto-Burman languages which are dealt with in Vol. III, Part I, of this Survey. South of the district of Naini Tal lies the native state of Rampur, in the north of which, in the tract known as the *Bhābar*, or sub-montane forest lowlands, a few speakers of Kumaunī (300 in number) are reported to exist. Their speech is locally known as *Bhābarī*, and may be looked upon as an overflow from Naini Tal.

In the south-east of the Almora District, there is a peak over 7,000 ft. high named Kānādēo, the old name of which was Kūrmāchala. Here the god Vishṇu is said to have resided for three years in his *Kūrma*, or Tortoise, incarnation, and whilst there to have been worshipped by Indra, Nārada, and the Rishis. The name 'Kumaun' is said to be connected with this word 'Kūrmāchala.' 'Kumaunī' is an adjective formed from "Kumaun."

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the sub-Himalayan tract, were the Khasās, and the Khas, or Khasiyā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmaṇs or as Rājput̃s. As described in the General Introduction to Central Pahārī, immigrants, not Khasās, have for many centuries been entering this sub-montane tract, Gūjars coming from the West, and Rājput̃s coming from Rajputana (using this word in its widest sense). In Kumaun, the earliest historical, or semi-historical, Rājput̃ name that we come across is that of Sōm Chand, a Chandrabansī Rājput̃ of Kanauj, who immigrated at the head of his followers about the year 950 A.D.,¹ and established himself at Champawat. He found the country divided into a number of small *paṭṭīs*, in each of which there was a semi-independent ruler. Taking advantage of internal dissensions existing between these, he eventually brought the whole country under his sway. He thus founded the "Chand" dynasty, which ruled Kumaun with varying fortunes till the year 1790 A.D., when it was conquered by the Gorkhās of Nepal. These Gorkhās were themselves of Rājput̃ origin, and claimed Udaipur as their former home (see p. 17, *ante*). They held Kumaun till it was taken by the English in the year 1815, as a sequel of the second Nepal war. It will thus be seen that for at least nine centuries Kumaun was under Rājput̃ rule. During this period there was also continual immigration from Rajputana, which was materially hastened by the pressure of Musalmān conquest in the plains.

These Rājput̃ rulers imposed their own language and customs upon the Khasās and Gūjars whom they conquered. The Khasās, themselves, claimed to be Rājput̃s by origin, and intermarriages resulted that further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has been the complete disappearance of the old Khasā

¹ This, and what follows, are taken from Vol. II, pp. 497 ff., of Atkinson's *Himalayan Gazetteer*.

language as an independent form of speech, and the language of Kumaun is now a form of Rājasthānī. There are, however, certain well-defined peculiarities in Kumaunī which it is difficult to explain otherwise than by assuming the reaction of the Khasā language that might naturally be expected. The most important of these is the frequent occurrence of epenthesis, or the change of a vowel owing to the influence of another vowel in the succeeding syllable, much as the English 'mat' becomes 'mate,' with a change of the sound of the 'a' owing to the presence of the following 'e.' So, in Kumaunī, the word *chelo*, a son, becomes *chyālū* in the plural, the *che* becoming changed to *chyā*, on account of the *ā* following in the syllable *lū*. Another marked peculiarity of Kumaunī is the tendency to disaspiration, as in the word *par* for *parh*, read. There are other minor peculiarities also which it is unnecessary to quote here, but these two alone are sufficient to point to a relationship between the old Khasā language and the 'Pisācha' languages of the North-West Frontier,—Kāshmirī, Khowār, Shinā, and so forth. The reasonableness of this conjecture is confirmed by the fact that from early times we have historical evidence that the Khasās extended right along the sub-Himalayan tract from the extreme north-west, that they came originally from that quarter, and that they gradually worked their way eastwards as far as, at least, central Nepal. It may be added that one of the principal dialects of Kumaunī is called Khas-parjiyā, or 'the speech of the Khasā-subjects.'

Till the last few years Kumaunī has received no literary cultivation, and this, and the fact that its speakers inhabit a mountainous country where intercommunication is difficult, have led to a multiplicity of dialects. No less than twelve dialects are recorded in these pages, and there are probably many more local variations. The classification of these dialects is rendered somewhat difficult by the necessity of a cross-division. On one side there is the standard dialect, which is separated from the others, not on account of its local habitation, but by the fact that it is employed for literary purposes and is the polite form of speech used over the whole district. On the other side are the remaining dialects which are separated according to locality, and it happens that those that most nearly approach the literary standard are none of them spoken where the standard has its headquarters and receives literary cultivation,—the country in the vicinity of the town of Almora. The popular speech of this tract, the so-called Khasparjiyā, is less like the literary standard than is, say, the Kumaiyā dialect of Pargana Kali Kumaun, a considerable distance to the south-east. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case in the dialect of Kali Kumaun, while Khasparjiyā and most of the other dialects tend to drop them. On the other hand, as the town of Almora, the educated classes of which employ the literary dialect in formal conversation, is situated in the heart of the Khasparjiyā tract, this literary dialect, although in its grammatical forms more nearly approaching Kumaiyā, is at the present day really based on Khasparjiyā, and has even been described in one of the reports supplied for this Survey as a 'refined form' of that dialect. That Kumaiyā has preserved the old grammatical forms more truly than Khasparjiyā is explained by the fact that the court of the old Chand dynasty was situated at Champawat in the Kali Kumaun Pargana.

The standard literary form of Kumaunī is spoken all over the Kumaun area as the polite form of conversation, and hence no figures can be given for the number of its

speakers. That may be taken as the same as the number of educated Kumaunīs, wherever they live, who, however, also employ one or other of the local dialects when speaking without formality to men of their own neighbourhood.

As for the local dialects, we may first take Khasparjiyā, the basis of the standard. As already stated it drops the final vowels that are still preserved in the literary form of speech. It is spoken in the centre of Kumaun, in Pargana Barahmandal and in the adjoining parts of Pargana Danpur, both belonging to the Almora District. Closely connected with it are (1) Phaldākōṭiyā of Pargana Phaldakot of Almora and of the adjoining country, including the north of the Naini Tal District, and (2) Pachhāī, or the 'western' dialect, spoken in the south-west of Almora, on the borders of British Garhwal, and immediately to the west of Phaldākōṭiyā and Khasparjiyā.

The next group of dialects consists of those of the Kumaiyā type, *i. e.*, those which retain the final vowels of the standard with more or less completeness. Commencing at the south, there are, first, the Kumaunī spoken in the greater part of Naini Tal, and the Kumaiyā of Kali Kumaun immediately to the east of that district. Here the final vowels are almost entirely preserved. North-west of Kali Kumaun lie, in order, the three Parganas of Chaugarkha, Gangola, and Danpur, where we have, respectively, the Chaugarkhiyā, Gaṅgōlā, and Dānpuriyā dialects. The last-named is also spoken in the south of the adjoining Johar Pargana. Here the preservation of final vowels is not so complete. There is a distinct, but not universal, tendency to drop them. It may be pointed out that Khasparjiyā lies immediately to the east of Chaugarkhiyā.

Next, in the east of the District of Almora, along the Nepal Frontier, there is a row of dialects in which Kumaunī shows the influence of the neighbouring Khas-kurā, or Naipālī. These are named, after the Parganas in which they are respectively spoken, Sōriyālī, Askōṭī, and Sirālī. It should be mentioned here that in these localities there are some 12,185 Gorkhās from Nepal, who speak their own Khas-kurā more or less corrupted by intercourse with the surrounding Kumaunīs. This mixed language will not be described in the following pages.

Finally, north of Pargana Askot, lies Pargana Johar. We have seen that Dānpuriyā is the dialect of the south of this Pargana. In its north, the language is the Tibeto-Burman Rangkas, and in the centre of the Pargana we find a mixed jargon, half Kumaunī and half Tibeto-Burman, called Jōhāri.

To sum up, the following is a list of the main dialects of Kumaunī, excluding the literary form, together with the number of speakers of each, as estimated for the purposes of this Survey :—

Name of Dialect.	Number of speakers.	TOTAL.
Khasparjiyā	75,930	
Phaldākōṭiyā	20,908	
Pachhāī	95,750	
		192,588
Kumaunī of Naini Tal	56,679	
Bhābari of Rampur ¹	300	
Kumaiyā	37,696	
Chaugarkhiyā	37,210	
Gaṅgōlā	37,734	
Dānpuriyā	23,851	
		193,470
	Carried over	386,058

¹ See p. 108 *ante*.

Name of Dialect.	Number of speakers.	TOTAL.
	Brought forward	386,058
Soriyālī	19,866	
Askōṭī	10,964	
Sirālī	12,481	
		43,311
Johāri		7,419
Total number of speakers of Kumaunī		436,788

The oldest writer in Kumaunī with whom I am acquainted is Gumānī Pant, who was born in 1790 A.D. He composed principally in Sanskrit, but he is, nevertheless, best known for a number of curious verses, in each of which the first three lines are in Sanskrit, while the fourth is in Kumaunī or Hindi. These are very popular all over northern India, and several of them have been printed in pamphlet form under the title of *Gumānī Nīti*, while others also appear in the volume of his collected works (see the list below).

Literature.

Krishṇa Pāṛē was an author of a different sort. He flourished in the first quarter of the 19th century, during which period Kumaun was captured by the English. He wrote numerous short satirical poems, that are still known and repeated all over Kumaun, in which he laments the evil times that have fallen on his country and strongly criticizes the new regime of law and order. Some of these have been printed, as noted in the list below.

Of late years several patriotic gentlemen of Almora have endeavoured to give their native language the honour of a literature by writing books in Kumaunī. Those which have come under my notice are recorded in the following list. Of them, Paṇḍit Jwālā Datt Jōshī's translation of the *Daśa-kumāra-charita* and Paṇḍit Gaṅgā Datt Uprēti's *Hill Dialects of the Kumaun Division* have been freely used in my account of the language, and I am much indebted to them for the permission kindly granted to reprint extracts from their works. I would also call attention to Paṇḍit Gaṅgā Datt Uprēti's *Proverbs and Folklore of Kumaun*, which is a most valuable collection, affording a mine of information regarding the habits and customs of these Hill people.

The Serampore Missionaries commenced to print a version of the New Testament in Kumaunī. In the year 1832 they reported that they had carried it down to Colossians, but that the work was there stopped owing to the death of the Paṇḍit engaged upon it. Another version of the Gospel of St. Matthew was published at Lucknow in the year 1876.

The following is a list of those books written by Kumaunī authors that I have seen :—

- BHAIRAB DATT JŌSHI.—*Sukh-ko Bāto. The Way to Health, a Sanitary Primer.* Allahabad, 1894.
 CHINTĀMAṆI JŌSHI.—*Durgā (Chandī) Pāṭha-sārah*, a translation from Sanskrit. Almora, 1897.
 GAṅGĀ DATT UPRĒTI.—*Phāras-kā Mahārāj-kī Rāṇī Āstar-kō Itihās*, a translation of the Book of Esther. Almora, 1892.
 GAṅGĀ DATT UPRĒTI.—*Proverbs and Folklore of Kumaun and Garhwāl.* Lodiana, 1894.
 GAṅGĀ DATT UPRĒTI.—*Hill Dialects of the Kumaun Division.* Almora, 1900.
 GUMĀNĪ PANT.—*Gumānī-Nīti*, edited by Rēwā Datt Uprēti, Almora, 1894. Another edition, with English translation in *Indian Antiquary* for 1909, pp. 177 ff.
 GUMĀNĪ PANT.—*Gumānī-kavi-virachita kāvya-saṁgrahaḥ*, the poet's works, collected and edited by Dēvi Datt Śarmā. Etawah, 1897.
 JWĀLA DATT JŌSHI.—*The Daśa-kumāra-charita*, or the Adventures of Ten Princes, of Daṇḍi, translated into Hindi and Kumaunī. Almora, 1892.

KRISHNA PĀRĒ.—*An old Kumaunī Satire*, edited and translated by G. A. Grierson, *Journal of the Royal Asiatic Society*, 1901, pp. 475 ff.

KRISHNA PĀRĒ.—*A Specimen of the Kumaunī Language*. Verses by K. P. with English translation and Notes by Gaṅgā Datt Uprēti. *Indian Antiquary*, 1910, pp. 78 ff.

LILĀDHAR JŌSHĪ.—*Metrical Translation of the Mēghadūta of Kālidāsa*. Almora, 1894.

ŚIVA DATT SATTI ŚARMĀ.—*Buddhi-pravēś*, in three parts, each containing both Hindi and Kumaunī verses. Bombay, Pt. I. 1908, Pt. II. 1907, Pt. III. 1905.

ŚIVA DATT SATTI ŚARMĀ.—*Mitra-vinōd*, songs in Kumaunī. Bombay, 1909.

ŚIVA DATT SATTI ŚARMĀ.—*Gōpī-Gīt*. Bombay, 1909.

The only work hitherto published that contains an account of the Kumaunī language is Kellogg's Hindi Grammar (2nd Edition, London, 1893). In this there are paradigms of the principal grammatical forms. Paṇḍit Gaṅgā Datt Uprēti's work on the Hill Dialects of Kumaun Division, already noted, contains a number of valuable specimens of several dialects of the language.

Authorities.

In the preparation of the accompanying sketch of the Kumaunī language, I have received great assistance from Paṇḍit Chintāmaṇi Jōshī, Paṇḍit Gaṅgā Datt Jōshī, Paṇḍit Jwālā Datt Jōshī, and Paṇḍit Lilādhār Jōshī, who have most kindly revised the proofsheets, and have thus enabled me to make many important additions and corrections. I am more particularly indebted to the first-named gentleman, who took the trouble to prepare a most valuable account of the pronunciation of the language and of the rules for the permutation of vowel-sounds, which throw a remarkable light upon the Khasā basis of Kumaunī, and materially enhanced the value of this grammar.¹ Many vowel sounds of Kumaunī cannot be represented in ordinary Dēva-nāgarī, and no attempt has been made to record them in the various books hitherto printed in that character, the letter representing some nearly related sound being, in each case, used instead. A mere transliteration of the specimens employed by me would hence give an incomplete and misleading account of the pronunciation of the language, whose grammar sometimes depends on changes of sound not represented in writing. Thanks to Paṇḍit Chintāmaṇi Jōshī's notes, I have been able to record in the Roman character the exact shades of sound employed in each form. These remarks apply only to the grammar and specimens of the literary, standard, dialect. In the notices of the various local dialects, I have had no such help at hand, and I have therefore perforce given the specimens of these dialects exactly as they were received. It would have been easy to rewrite them according to the rules laid down for the standard, but I have thought it best not to do this, as I am not aware how far these rules of pronunciation apply to the dialectic forms. Probably they all do apply, and the student, if he so desire, can easily apply them himself where necessary.

Grammar.

As a supplement to the Kumaunī section I give two vocabularies, one Kumaunī-English, and the other English-Kumaunī. The latter I owe to the kindness of Mr. R. Burn, I.C.S., who had Colonel Thornhill's English-Jaunsāri Vocabulary, printed on pp. 413 ff., translated into Kumaunī. From this translation it was easy to prepare both vocabularies. Here, as in the case of the local dialects, the spelling is based on

¹ Almost the whole of the account of the vowel-sounds of the language is based upon the materials supplied by the gentleman, and, indeed, practically the whole of the grammar was rewritten in the light of his remarks on the subject.

transliteration, and no attempt is made to represent the vowel-sounds according to the rules laid down for the standard dialect.

The following sketch of Kumaunī grammar is founded partly on the two specimens annexed, and partly on Paṇḍit Jwālā Datt Jōshī's translation of the *Daśakumāra Charita*. References to the former are by number of specimen and paragraph. Thus, *eso kari-bēr* (II, 3) means that the phrase is to be found in the third paragraph of the second specimen. References to the latter are simply by page-number. Thus, *hamari khuṣi rūṇi yā ni chhi* (page 201) indicates that the phrase is to be found on page 201 of Paṇḍit Jwālā Datt Jōshī's book. So far as was possible, I have confined myself to the two specimens printed herewith, but in many cases this could not be done.

Pronunciation.—The Kumaunī pronunciation of the vowels differs considerably from that to which we are accustomed in Hindī, and requires a detailed account. It varies from place to place and amongst the different classes of society. The description which is here given represents the pronunciation used in conversation by educated Kumaunis of Almora. In reading books, or in formal speech, the pronunciation more nearly approaches that of ordinary Hindī.

अ *a* is pronounced as in Hindī, like the *a* in 'America' or the *e* in 'father.' In prose it is not pronounced at the end of a word, as in बालक *bālak*, not *bālaka*, a child but when certain terminations, of which the most important are *le*, *by*, and *ko*, of, are added to such a word, the *a* is pronounced, as in *bālaka-le*, by a child. In poetry the pronunciation of a final *a* depends upon the metre, as in the following line :—

janama maraṇa tero kē lai nihātī,
dhanadhan Prabhū teri jāta nihātī.

The letter आ has two sounds, represented in transcription by *à* and *ā*, respectively. The first is a short vowel, and is sounded like the *a* in the German 'Mann.' Thus, त्यार *tyàrà*, thine (masc. plur.), both syllables being short. The second sound is the regular long *ā* of Hindī, sounded like the *a* in 'father,' as in राग *rāg*, a tune. When for any reason *ā* is shortened, it becomes *à*, the difference not being shown in the native character. इ, ई, उ, ऊ, are pronounced *i*, *ē*, *u*, *ū*, as in Hindī.

The letter ए has two sounds, represented in transliteration by *e* and *ē*, respectively. The former sounds like the *e* in 'set,' or 'wet,' as in चेलि *cheli*, a daughter. The latter is the ordinary long *ē* of Hindī, sounded like the *a* in 'fate,' as in भेट *bhēt*, an interview.

The letter ऐ has two sounds, represented in transliteration by *ai* and *āi*, respectively. The former sounds like the *a* in 'sat,' 'sad,' 'pat,' etc., as in बैठ *haiṭh*, sounding almost like the English word 'bat.' This is the sound of the vowel in all Tadbhava¹ words. The sound of *āi* is that which is usual in Hindī Tatsamas, like that of the *ī* in 'right.' It principally occurs in Tatsama words, such as चैत्र *chāitra*, the name of a month.

The letter ओ has also two sounds, represented in transliteration by *o* and *ō*, respectively. The former is a short vowel, sounded like the first *o* in 'promote,' as in रोठो *roṭo*, bread. The second is the ordinary long *ō* of Hindī, sounded like the second *o* in 'promote,' as in रोट *rōṭ*, a cake.

¹ A Tadbhava word is one which has descended to Kumaunī from Sanskrit through Prakrit. A Tatsama word, on the contrary, is one which, like *bālak*, a child, has been borrowed directly from that language.

The letter औ *au* is always long, and is pronounced like the *a* in 'ball,' and not like the *ou* of 'house.' Thus, भौत *bhant*, much, nearly rhyming with the English 'caught.'

In writing in the Nāgarī character, no attempt is made by natives to discriminate between the long and short pronunciations of आ, ए, ऐ and औ, nor will this be done in the following pages, but so far as is possible the short and long sounds will be distinguished in transliteration.

There are certain rules under which a long vowel is liable to be shortened or otherwise changed when followed in the next syllable by a short vowel. It should be remembered that à, e, ai, and o, although written in the Nāgarī character आ, ए, ऐ and औ are considered to be short vowels, as distinct from ā, ē, āi, and ō. These rules should be carefully mastered as the whole system of declension and conjugation depends upon them. They are as follows:—

1. Whenever a long vowel is followed in the next syllable by a short vowel which is not the final silent *a*, that long vowel becomes short. In such a case, ā is shortened to à, ē to e, and ō to o. Thus, रोट *rōṭ* (with final silent *a*), a cake, has the ō long, but रोटो *roṭo*, bread, has the first ō shortened to o, because it is followed, in the final syllable by a short o. Similarly, we have words such as भारो *bhāro*, hire, सिंही *siṅhi*, a ladder, भूलो *bhūlo*, forgot, each with a short vowel in the first syllable, though we should expect a long vowel from the analogy of the Hindi *bhārā*, *siṅhī*, and *bhūlā*.

The principal exceptions to this rule occur in the case of words borrowed from other languages, such as *hākim*, an officer, or (Tatsamas, borrowed from Sanskrit) *bālak*, a child, *ātur*, sick. Also a long vowel is not shortened before the infinitive termination *no*, as in *risāno*, to be angry. There are also a few other exceptions in the conjugation of verbs, especially in the case of the periphrastic tenses, which will appear in the tables of the tenses.

2. When the letter *a* is followed by à, it tends to become itself à also. Thus बड़ो *baro*, great, has its plural बाड़ा *bārā*, often written incorrectly in the Nāgarī character बड़ा. Similarly, the word *dagarā*, with, becomes *dagārā* (II, 2) written दगाड़ा or (incorrectly) दगड़ा in Nāgarī. Again, the word *ban*, a forest, has its genitive *baṇa-ko*, which when agreeing with a masculine plural noun becomes *baṇā-kā*. Again (II, 2), the Sanskrit word *durdāsā* when adopted into Kumaunī, becomes *durdāsā*. This rule explains passages such as the following:—

dekhū ham dwīn-mē ko baro chh, let us see who of us two is great (I, 2).

But,—*sārā baṇā-kā rukhan-kāni jo bārā bārā chhiyā*, all the trees of the forest which were very great (I, 2).

3. When the letter *e* or *ē* is followed by à, it becomes *yā*. Thus, *mero*, my, has its masculine plural *myārā*, and the Hindi word *mēlā*, becomes *myālā* in Kumaunī. This change is usually, but not always, indicated in the Nāgarī character. Sometimes we see मेरा and sometimes म्यारा, sometimes मेळा and sometimes म्याळा, but the pronunciation is always *myārā*, *myālā*. We may quote the following examples from the specimens:—

rājai-ki cheli kālindi chhū, I am Kālindī, the daughter of the king (II, 6).

rājā-kā chyālā-kāni bhalo ādimi samajī-bēr, recognizing the king's son as a good man (II, 2).

mero bāb pātāla-ko rājā, my father, the king of Pātāla (II, 6).

myārā ān-mē bahaut ghau hai rau-chhiyā, there were many wounds in my body (II, 2).

tyārā gālan janyo ke-lai chh, why is there a Brahmanical thread round your neck ? (II, 2).

4. Similarly, the letter *o* or *ō* when followed by *ā* becomes *wā*. Thus, *rofo*, a cake, has its plural *rwāfā*. The same remarks as in the last case regarding writing in the Nāgarī character apply also here. Thus we come across both रोटा and राटा, but the pronunciation is always *rwāfā*. As examples from the specimens, we may quote :—

dvīyā paik lākārā-kā bwājā samēt, the two heroes with the loads of sticks (I, 4).

ui-kaṇi rwāfā diṇ jā-chhu, I am going to give loaves to him (I, 3).

thwārā dinan jālai, for a few days (II, 2).

5. When *e* or *o* precedes *o*, many people change them to *yō* and *wō* respectively. Thus, they pronounce *mero*, my, as *myōro*, and *bojo*, a load, as *bwōjo*. The *ō* in this case is not the first *o* in 'promote,' but is the *ō* of 'hot' or 'policy.' This pronunciation sometimes appears in writing, so that we find both मेरो and बोरो as well as म्योरो and ब्योरो, or, as it is sometimes written ब्रुजो, but some people say that forms such as *myōro* and *bwōjo* are vulgar and are not used in polite conversation. Examples of these forms in the specimens are :—

myōro bāb inanā jaso chhiyo, my father was just like these (II, 2). Cf. *mero bāb* above.

taso chyōlo tero hai ga-chh, such a son has been born to thee (II, 1). Here we have *chyōlo* and *tero* side by side.

bhāri pahār jaso bwōjo, a load like a great mountain (I, 2).

6. An initial *e* is often pronounced *ye* or *ya* by the vulgar, and this sometimes appears in writing, so that we may find such a word as *etuk* written as *yetuk* or *yatuk*, but this pronunciation is not heard in polite conversation.

When the letter *ā* is followed by *i* the two together form the diphthong *ai* (not *āi* as in Hindī). Thus, the Hindī for 'he came' would be *āi-gayā* or *ā-gayā*. In Kumaunī it is *ai* (not *āi*) *gayo* (II, 7). This change is extremely common. Thus we have *lauṭai* (for *lauṭā-i*) *diya*, cause him to return (II, 2); *dekhai-bēr*, having shown (II, 2); *sunāin* he caused (me) to hear them (root *sunā*, cause to hear) (II, 2); *sikai* (root *sikā*, teach), he taught (a feminine object) (II, 2); *jai-bēr*, having gone (II, 5); *ai-bēr*, having come (II, 6).

In the same way, words which, in Hindī have *āu*, have *au* in Kumaunī. Thus, Hindī *ghāu*, Kumaunī *ghau*, a wound (II, 2). Hindī *nāu*, Kumaunī *nau* (I, 2), a name; *pāū-chhiyo* (for *pāū-chhiyo*), he was obtaining (II, 7).

The letters *l* and *ḷ* when medial or final are often dropped, and to prevent the hiatus thus called, the letter *w* is generally inserted in its place. Thus, *bādaḷ* or *bādaw*, a cloud; *beḷiyā* or *beiyā*, yesterday; *chālḷo* or *chāwḷo*, to strain; *dīāwī*, a *dīwālī* song; *gaḷūḷo* or *gaūḷo*, to melt; *kālḷo* or *kāwḷo*, black; *kāmḷo* or *kāmḷo*, a blanket; *kirmālū* or *kirmāwū*, an ant; *nālū* or *nāwū*, a brook; *nīgālī* or *nīgāwū*, a kind of bamboo; *pālḷo* or *pāwḷo*, frost; *śyāl* or *śyāw*, a jackal; *thōḷ* or *thōw*, a lip; *ujyālḷo* or *ujyāwḷo*, bright.

There is a strong tendency to disaspirate. Thus, *bhūnno* or *būnno*, to fry. Consonants which are aspirated in Hindī are commonly disaspirated in Kumaunī. Thus :—

Hindī.	Kumaunī.
<i>parhā</i>	<i>paro</i> , (II, 5), read.
<i>bōjhā</i>	<i>bwōjo</i> (I, 2), a load.
<i>sūkhī gayā-hai</i>	<i>sukī ga-chh</i> (I, 1), has dried up.
<i>sikhāi</i>	<i>sikai</i> (II, 2), he taught her.
<i>kādhē</i> or <i>kānhē</i>	<i>kānā</i> (I, 3), on the shoulder.

Sometimes, however, there are instances of prefixing *h*, as in *haur* (I, 1), but more usually *aur*, and.

The cerebral *n* is very common in Kumaunī. In words which are not borrowed, but have reached the language from Sanskrit through the medium of Prakrit, every single medial *n* of Prakrit has remained a cerebral in Kumaunī. Thus, the Sanskrit word *vanah* becomes *vanō* in Prakrit, and therefore is *ban* in Kumaunī. If the Kumaunī *n* represents a double *nn* or *nn* in Prakrit, then in Kumaunī the *n* is dental and not cerebral. Thus, the *n* in *kān*, the ear, is dental, because it is derived from the Prakrit *kannō* with a double *nn*. On the other hand, in Tatsama words, borrowed directly from the Sanskrit, the *n* in Kumaunī is dental, when it is dental in that language. Thus, the Sanskrit *dīnah* or *dīnam*, a day, *dhanam*, wealth, and *manah*, mind, are represented in Kumaunī by *din*, *dhan*, and *man*, all with dental *n*, because the *n* is dental in Sanskrit. This rule only applies to a medial *n*. An initial *n* is never cerebral.

Kumaunī also has a cerebral *l*, which is subject to exactly the same rules as the cerebral *n*. This is well illustrated by the following pairs of words. Prakrit *balam*, Kumaunī *bal*, force, but Prakrit *bolai*, Kumaunī *bal*, he says; Prakrit *kalā*, Kumaunī *kal*, a machine, but Prakrit *kallam*, Kumaunī *kal*, to-morrow or yesterday; Prakrit *kālō*, Kumaunī *kālo*, black, but Prakrit *kallō*, Kumaunī *kālo*, deaf. This distinction between dental and cerebral *ls* is not marked when writing in the Nāgarī character, but will be marked, as far as possible, in transliteration. It must be remembered that, as in the case of *n*, an initial *l* is never cerebral.

The semi-consonant *v* or *w* is very often written *u*, especially before *i* or *ī*. Thus we have both *vi* and *wi* for 'him.'

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *nāmi*, not *nāmī*, famous, in the first line of Specimen I. Nasalization by *anunāsika* is very common, and is often omitted in writing. Thus Specimen I has always *mē*, while Specimen II has always *mē̃*, for 'in,' the latter being the correct pronunciation.

Article.—The numeral *ēk*, one, is commonly employed as an indefinite article. As usual, the place of the definite article is supplied by a demonstrative pronoun.

Gender.—There are two genders, masculine and feminine. These generally follow the Hindī and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindī and Rājasthānī are masculine in Kumaunī. Thus, *ākho*, an eye, is masculine in *myārā ākhā-mē*, in my eye (I, 4).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, in Kumaunī, as in Rājasthānī, end in *o*. Thus Hindī *chēlā*, Kumaunī *chelo* (or *chyōlo*), a son. These nouns form the nominative plural by changing the final *o* to *ā*. Thus, *bhīṇo*, a wall, plural *bhīṇā*; *buṛo*, old, plural *buṛā*; or (with the changes indicated in the rules of pronunciation) *baṛo*, great, plural *bārā*; *chāro*, a bird, plural *chārā*; *chelo* (*chyōlo*), a son, plural *chyālā*; *bojo* (*bwōjo*), a load, plural *bwājā*.

Feminine nouns in *i* (or *ī*) sometimes form the nominative plural in *iyā* (or *iyā*) as in Hindī. Thus, *cheli*, a daughter, nom. plur. *cheliyā* or *cheliyā*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

In the case of other nouns, the nominative plural is the same as the nominative singular. Thus, *bāman*, a Brāhman, or Brāhmans; *pau*, a foot or feet.

Case.—As in other Indo-Aryan languages, cases are generally made by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *rājā-kaṇi*, to the king; *ādīmi-le*, by the man; *bāman-kaṇi*, to the Brāhman; *dēś-hai*, from the country. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *ā*. Thus, *ākho*, eye, obl. form singular and nom. plur. *ākhā*.

Occasionally we come across an oblique form in *ai*, which is used for all kinds of nouns. Thus we have *rājai-ki cheli*, the daughter of the king (II, 6). The *ai* is even added to a plural oblique form. Thus, *pāpi*, a sinner; obl. plur. *pāpin*; but *pāpinai-ki durdāśā*, the evil condition of sinners (II, 2). This termination *ai* must be distinguished from another termination *āi* which only gives emphasis, and does not indicate case. Thus, *dvī*, two; *dvīyāi*, the two, both (I, 4); *swain*, a dream; *swaināi*, merely a dream (II, 3); *inanāi jaso*, like these very persons (II, 2).

Occasionally we also meet nouns whose nominatives do not end in *o*, yet with an old oblique form in *ā*. These forms are usually almost adverbs. Examples in the specimens are:—*kār*, time; *adharāt kārā*, at the time (of) midnight (II, 4); *diś*, a direction; *uttar diśā-hūni*, towards the direction (of) the north (II, 3); both *kun* and *kunā* in *ek pūrab diśā-kā kun-mē*, *doharo pachhō-kā kunā-mē*, one in the corner (i.e. quarter) of the East, and the other in the corner of the West (I, 1).

Once or twice there are instances of an oblique form singular in *n*. Thus, *gūlan*, on the neck (II, 2); *taḷau*, a pond; *taḷau*, in the pond (I, 1); *bhīlan jasō*, like a Bhīl (II, 2).

The oblique form plural is made by adding *an* or *n* to the nominative plural. If the nominative plural ends in *ā* or *ā* this is changed to *an*. Thus, *kumār*, a prince, nom. plur. *kumār*, obl. plur. *kumāran* (II, 1); *khuṭ*, a foot; *khuṭan paṛo*, he fell at his feet (II, 8); *ākho*, eye; nom. plur. *ākhā*; obl. plur. *ākhan* (II, 6); *chhyatri*, a knight; nom. plur. *chhyatri*; obl. plur. *chhyatrin* (II, 1); *dagari*, a female companion; nom. plur. (vulgar) *dagariyā*; obl. plur. *dagariyan* (I, 2).

In one instance the oblique plural ends in *nā*, instead of *n*, viz., *kīro*, a worm (I, 2); *ham sab kīranā-kā barābar chkhū*, we are all equal to worms (I, 5). Attention has been already drawn to the form *pāpinai-ki durdāśā*, the evil condition of sinners (II, 2).

¹ Regarding the terms *tadbhava* and *tatsama*, see note on p. 113.

In the above it will have been noticed that the oblique form is often employed by itself, without any postposition, to indicate any case, most usually the locative.

The following are further examples of this use of the oblique form :—

bāṭh (nom. *bāṭo*), on the road (I, 1).

dhurā, (gone) to the mountain top (I, 2).

ākhā, in the eye (I, 4).

buṭṭā samēṭ, together with the load (I, 4).

myārā dagārā, in my company, with me (II, 2).

wā-kā kinārā, on its bank (II, 3).

Pachhō-kā Paikā-kā ghar pujo, he arrived at the house of the Western hero (I, 2).

ghar, (took me) home (II, 2).

goru-bhaṣan charūṇ-huṇi, for the grazing of kine and buffaloes (I, 3).

ēk din, on one day (II, 1).

bhālan jaso, like a Bhil (II, 2).

wā-kā man, in his mind (II, 7).

There are the usual cases, formed respectively with the following postpositions :—

Nominative, no postposition.

Accusative, same as nominative, or *kaṇi*, *kan*, *kañ*.

Instrumental and Agent, *le*; Instr., *kā mārīyā* (= Hindi *kē mārē*).

Dative, *kaṇi*, *kañ*, *thañ* (or *thē*); *huṇi*, *hū*; *sū*; *kā lijīyā* (= Hindi *kē liyē*).

Ablative, *baṭi*, *hai*, *hai-bēr*, from; *mē-hai* (= Hindi *mē-sē*); *dagārī*, with.

Genitive, *ko* (*kā*, *kī*).

Locative, *mē* (or *mē*), in, on; *par*, on; *jālai* (= Hindi *tak*).

Note that when an oblique form ends in an unpronounced *a*, it takes that *a* again into pronunciation before the postpositions *le* and *ko* (*kā*, *kī*). In the plural, this is optional before *le*. Thus, *bhaṭ*, a warrior, has its agent case singular *bhaṭa-le*, and its genitive singular *bhaṭa-ko*, etc. In the plural, the agent is *bhaṭan-le* or *bhaṭana-le*, and its genitive *bhaṭana-ko*. If an oblique case ends in *ā*, this *ā* becomes *a* before these postpositions. Thus, *chelo*, a son, has its agent case *chyāla-le*, and its genitive singular *chyāla-ko*, etc. Before *kā*, under the usual rule, all these *as* become *ā*, thus, *bhaṭanā kā*, *chyālanā-kā*. So *rātū-kā bakhāt*, at the time of night (I, 4); *risū-kā mārīyā*, through anger (I, 2); *pūrab diśū-kā kun-mē*, in the direction of the Eastern quarter (I, 1); *pūrabā-kā paika-le*, by the hero of the East (I, 1). In writing, however, this change of *ā* to *a*, and *vice-versā*, is often not followed, so that in the specimens we find regularly *chyālū-le*, *chyālū-ko*. This has been corrected in the transliteration.

We may, therefore, thus decline the two nouns, *bhaṭ*, a warrior, and *chelo*, a son :—

	Sing.	Plur.
Nom.	<i>bhaṭ</i>	<i>bhaṭ</i> .
Acc.	<i>bhaṭ</i> , <i>bhaṭ-kaṇi</i>	<i>bhaṭ</i> , <i>bhaṭan-kaṇi</i> .
Instr. & Ag.	<i>bhaṭa-le</i>	<i>bhaṭan-le</i> , <i>bhaṭana-le</i> .
Dat.	<i>bhaṭ-kaṇi</i>	<i>bhaṭan-kaṇi</i> .
Abl.	<i>bhaṭ-hai</i>	<i>bhaṭan-hai</i> .
Gen.	<i>bhaṭa-ko</i> , <i>bhaṭā-kā</i> , <i>bhaṭa-kī</i>	<i>bhaṭana-ko</i> , <i>bhaṭanā-kā</i> , <i>bhaṭana-kī</i> .
Loc.	<i>bhaṭ-mē</i>	<i>bhaṭan-mē</i> .
Voc.	<i>arē bhaṭ</i>	<i>arē bhaṭau</i> .

	Sing.	Plur.
Nom.	<i>chelo</i> (vulg. <i>chyólo</i>)	<i>chyàlù.</i>
Acc.	<i>chelo, chyàlù-kani</i>	<i>chyàlù, chyàlan-kani.</i>
Instr. & Ag.	<i>chyàla-le</i>	<i>chyàlan-le, chyàlana-le.</i>
Dat.	<i>chyàlù-kani</i>	<i>chyàlan-kani.</i>
Abl.	<i>chyàlù-hai</i>	<i>chyàlan-hai.</i>
Gen.	<i>chyàla-ko, chyàlù-kà, chyàla-ki</i>	<i>chyàlana-ko, chyàlanà-kà, chyàlana-ki.</i>
Loc.	<i>chyàlù-mě</i>	<i>chyàlan-mě.</i>
Voc.	<i>arē chyàlù</i>	<i>arē chyàlau.</i>

For other nouns we may quote:—

	Sing.		Plur.
Nom.		Obl.	Nom.
<i>ràjà</i> , a king		<i>ràjà</i> (gen. <i>ràja-ko</i>)	<i>ràjà</i>
<i>charo</i> , a bird		<i>chàrà</i>	<i>chàrà</i>
<i>ghoro</i> , a horse		<i>ghwàrà</i>	<i>ghwàrà</i>
<i>ādimi</i> , a man		<i>ādimi</i>	<i>ādimi</i>
<i>ḍāku</i> , a robber		<i>ḍāku</i>	<i>ḍāku</i>
<i>baṭau</i> , a traveller		<i>baṭau</i>	<i>baṭau</i> or <i>baṭàwà</i>
<i>dagari</i> , a female companion	<i>dagari</i>		<i>dagari</i> (vulg. <i>dagariyā</i>)
			<i>dagari</i> (vulg. <i>dagariyan</i>).
			<i>Obli.</i>
			<i>ràjan.</i>
			<i>charan.</i>
			<i>ghwàran.</i>
			<i>ādimin.</i>
			<i>ḍākun.</i>
			<i>baṭaun.</i>
			<i>dagarin</i> (vulg. <i>dagariyan</i>).

It is unnecessary to give many examples of the **Nominative**. The following will suffice:—

Paik-kani bari rīs ai (for *ai*), great anger came to the hero (I, 2).

ēk baṇ hātī lai pāni pin-sū ui taḷau-mē ayo, a wild elephant also entered that pond to drink water (I, 1).

chyōlo tero hai ga-chh, a son has been born to you (II, 1).

āgo bāḷo, fire was lit (II, 5).

ēk bari sundar dekhani chāni jwān syaini chhi, there was a very beautiful young woman, fair to look upon (II, 5).

bich-mē Pārbati-kà pau chhan, in the midst are footprints of Pārvatī (II, 3).

wī-kani dagariyā (nom. sing. *dagariyo*) *wī-kà kwē wā ni miḷà*, he found none of his companions there (II, 7).

lākārā ēk-baṭṭā kārā, sticks were collected (II, 5).

The case of the **Agent** is employed exactly as in Hindī (and not as in Khas-kurā) being used only with the subjects of transitive verbs in tenses formed from the past participle. The verb agrees in gender and person with the object, when the object is in the form of the nominative. If the object has the postposition *kani* (Hindī *kō*) the verb remains in the masculine, exactly as in Hindī. In Kumaunī, this case is exactly the same in form as the instrumental, its postposition (as in Khas-kurā) being *le*. A few examples will suffice here. Others will be found under the head of verbs:—

wī ādimi-le wī-thai yo kayo, that man said to him (II, 2).

buṛiya-le kayo, the old woman said (I, 3).

rāja-le muni-ki bāt (fem.) *māni-lē*, the king obeyed the word of the saint (II, 1).

ēk-eka-le yaṛi sari bāt (fem. plur.) *kain*, each one told all these things (I, 4).

myārā dagariyana-le ēk bāman pakaro, my companions seized a Brahman (II, 2).

The usual postposition of the **Accusative** is *kañi*, used exactly like the Hindi *kō*. As in Hindi, and under the same circumstances, the accusative, when not definite, has the form of the nominative. Examples are :—

rājā-kā chyalā-kañi bhalo ādimi samaji-bēr, having recognised the king's son as a good man (II, 2).

bāman-kañi ni mārau, do not kill the Brahman (II, 2).

sarā banā-kā rūkhan-kañi upāri-bēr, having torn up the trees of the whole forest (I, 2).

dhārya kar, make courage, *i.e.* take heart (II, 6).

ui-kañi (dative) *ruṭāṭā din jā-chhu*, I am going to give loaves to him (I, 3).

The following examples show the use and force of the various postpositions of the **Dative** :—

Rājāhan-kañi āsaj bhayo, to Rājāvāhana there became astonishment (*i.e.* he was astonished) (II, 2).

yē-kañi pāpinai-ki durdāsā dekhai-bēr, having shown to this (person) the evil state of sinners (II, 2).

Jamā-kā dūt māñ-kañi (acc.) *Jam-rāj-thaī li-gayā*, the messengers of Yama took me away to King Yama (II, 2).

Mātānga-le kūwar-thaī kayo, Mātānga said to the prince (II, 3). Note that verbs of saying have the indirect object in the dative, not in the ablative as it would be in Hindi (*kūwar-sē kahā*).

bimbarā-kā mukh-thaī pujo, he came to the mouth of the cave (II, 7).

ui-ki cheli-thē Paika-ko patto puchho, he asked to (*i.e.* from) his daughter the whereabouts of the hero (I, 2).

ū yeth-uth dēsan-huñi nhai-gayā, they went away hither and thither to (various) countries (II, 4).

gaū-huñi bāṭā lāgā, they started on the way to the village (I, 3).

pāni pin-sū ui talau-mē āyo, he came into that pond for drinking water (I, 1).

āpani dagariyan-kañi dekhauñ-sū āpani khal-di-mē dhari-liyo, she placed it in her pocket for showing it to her friends (I, 2).

sāmālū-kā lījiyā sātū-ko thailo, a sack of *sattū* for provision (for the journey) (I, 1).

The postpositions of the **Instrumental** case are *le* and *kā māriyā*. The latter corresponds to the Hindi *kē mārē*. Examples are :—

banā-kā mirag āpani bāna-le talau-mē āyā, the beasts of the forest came into the pond by (*i.e.* according to) their habit (I, 1).

chillāṭ karo, jai-le ui Paika-ki nān ṭuṭi gai, he made a scream, by which the sleep of that hero was broken (I, 1).

darā-kā māriyā bhāji gai, through fear she ran away (I, 2). Hindi (*dar-kē mārē*).

The following examples illustrate the use of the **Ablative** postpositions :—

āgā-baṭi bhair nikalo, he emerged from the fire (II, 5). (Compare *āgā-hai*, below).

wī-kā ākhan-baṭi āsu ūñ paiṭhā, tears began to come from her eyes (II, 6). Compare *ākhan-hai*, below).

wī din-baṭi māi āpānā-dagariyan-hai alag rū-chhu, from that day I dwell apart from my companions (II, 2).

kā-baṭi ā-chhai, whence hast thou come (II, 2)?

jab-baṭi mā jwān bhayū, since I have been a youth (II, 2).

jaswe Mātang agā-hai bhair ā-chhiyo, as Mātanga came out from the fire (II, 5).

(Compare *agā-baṭi*, above.)

ākhā-hai nikūli-bēr, having extracted (the bit of grass) from her eye (I, 4).

(Compare *ākhan-baṭi*, above.)

auran-hai alag hai-jai, having become apart from the others (II, 3).

jo mā-le ḍākun-hai bachā-chhiyo, (the Brāhman) whom I had saved from the robbers (II, 2).

āpani khalḍi-mē-hai gāri-bēr, having taken (it) from in (*i.e.* out of) her pocket (I, 4).

As examples of the Ablative of comparison, we may quote :—

ēk-hai ēk ṭhūlo, *ēk-hai ēk nāno chh*, one is greater than another, one is smaller than another (I, 5).

āpū-āpū-kani yē saṃsāra-ki sab bastun-mē-hai saban-hai nāno jāni-bēr, (then every one) each having considered himself smaller than everything from in (*i.e.* of) all the things of this world (I, 4) (*i.e.* having considered himself the smallest thing in the world).

The postposition of the **Genitive** is *ko*. As in Hindī, the genitive is an adjective, and, when the governing noun is masculine and is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular, the *ko* becomes *kā*. Remember that before *kā*, *a* becomes *ā*. When the governing noun is feminine, the *ko* becomes *ki* under all circumstances. Thus :—

Pātāla-ko rājā, the king of Pātāla (II, 3).

chhyatrina-ko kām, the profession of knights (II, 1).

rājā-kā chyālā-kani, to the son of the king (II, 2).

Jamā-kā dūt, the messengers of Yama (II, 2).

muni-ki bāt, the word of the saint (II, 1).

asurnā-kā rājai-ki cheli, the daughter of the king of the Asuras (II, 6).

wajirna-ki salāha-le, with the advice of the viziers (II, 6).

dharma-ki pustak, books of religion (II, 2).

Other examples will be found under the head of adjectives.

The genitive is sometimes used in senses where in English we should employ another case. Thus, *nāmā-kā bāman*, Brāhman of name (*i.e.* Brāhman in name) (II, 2).

The most common postpositions of the **Locative** are *mē*, *mā* or *mē*, in or on, and *jālai*, up to. *Par*, on, is also used by the vulgar. Thus, *jaṅgal-mē*, in the forest (II, 2); *swain-mē*, in a dream (II, 3); *āpani khalḍi-mē*, in her pocket (I, 2); *āpānā khwārā-mē*, on his own head (I, 2); *thwārā dinan-jālai*, up to (*i.e.* for) a few days (II, 2).

Other postpositions which indicate locality are *dagari* or *dagārā*, with, and *najik*, near. Examples are :—

kumāran-dagari wī-kani bhair bhejo, he sent him forth with the princes (II, 1).

wī-kā dagārā jāna-ko karār, an agreement of going with him (II, 4).

tyārā dagārā, with thee (II, 3).

wī talau-kā najik, near that tank (I, 1).

wī talau-kā najikā-kā baṇā-kā mirag, the beasts of the forest of near that tank (I, 1).

It will be seen that all these except *dagari* govern an oblique genitive.

The **Vocative** in the singular is always the same as the oblique form. In the plural it usually takes the suffix *au* as shown in the paradigms. Sometimes we find a plural noun taking *ā* instead of *au*.

Adjectives.—Except *tadbhava* adjectives ending in *o* and a few others, all adjectives are immutable. Thus the feminine of *sundar* is *sundar*, as in :—

ēk bari sundar jwān syaini, a very beautiful young woman (II, 5).

Tadbhava adjectives in *o* (and these include all genitives) follow the analogy of Hindi. That is to say, they change *o* to *ā* when agreeing with a masculine noun which is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular. When agreeing with a feminine noun they change *o* to *i* throughout. The following are examples (including further examples of the genitive) :—

doharo Pachhō-kā kunā-mē raū-chhiyo, the second (hero) lived in the West (I, 1).

jaso chyōlo tu chā-chhiyē, taso chyōlo tero hai ga-chh, what kind of son you were desiring, that kind of son has become yours (II, 1).

bhalo ādimi samaji-bēr, recognizing (him) as a good man (II, 2).

eka-ko nām suni-bēr, having heard the name of the one (I, 1).

ḍākhuna-ko kām, the profession of robbers (II, 2).

thwārā (nom. *thoro*) *dhāl-mē*, in a short interval (II, 5).

myārā (nom. *mero*) *ākhā-mē*, in my eye (I, 4).

myārā ān-mē, in my body (II, 2).

āpārā dēs-hai, from his own country (II, 1).

Bindhyāchalā-kā jāngal-mē, in the forest of Vindhya-chala (II, 2).

wī-kā gālan, on his neck (II, 2).

yē-kā maraṇa-ko bakhat, the time of the death of this (person) (II, 2).

myārā (nom. *mero*) *dagariyā rāji hunēr nhātan*, my companions will not be agreeing (II, 4).

lākārā ek-bāṭṭū kārā, sticks were made collected (II, 5).

wī-kā lukārā bārā (nom. sing. *baro*) *sundar chhiyā*, her clothes were very beautiful (II, 5).

thwārā dinan jālai, for a few days (II, 2).

wā-kā pāpinai-ki durdāsā, the evil condition of the sinners of that place (II, 2).

āpārā dagariyan-hai alag rū-chhu, I am dwelling apart from my companions (II, 2).

wī-kā ākhan-baṭi, from her eyes (II, 6).

bari rīs ai (for *ai*), a great anger came (I, 2; II, 2).

pāpinai-ki durdāsā, the evil condition of sinners (see above).

ādimina-ki bari bhēr, a great crowd of men (II, 5).

jab māi-kani āpani sudh ai, when my consciousness came to me (II, 2).

Mahādēb-jyu-ki pujā, worship of Mahādēva-jī (II, 2).

āpani bāna-le, according to their own habit (I, 1).

dohari thaur nasi gāyā, they went away to another place (I, 1).

pāli syaini-le kayo, the first woman said (I, 4).

àpàrà wājirna-ki salāha-le, with the advice of my viziers (II, 6).

àpāni dagariyan-kaṇi dekhaun-sū, for showing to her own (female) friends (I, 2).

Comparison is made, as in Hindī, by putting the thing with which comparison is made in the ablative case. Examples are given under the head of the ablative.

PRONOUNS. (a) Personal Pronouns.—The first two personal pronouns are declined as follows :—

	I.	Thou.
Sing. Nominative	<i>maĩ</i>	<i>tu</i>
Agent	<i>maĩ-le</i>	<i>twĩ-le</i>
Accusative	<i>maĩ (-kaṇi)</i>	<i>twē (-kaṇi)</i>
Genitive	<i>mero</i> (vulgar <i>myōro</i>)	<i>tero</i> (vulgar <i>tyōro</i>)
Oblique form	<i>maĩ</i>	<i>twĩ, twē</i>
Plur. Nominative	<i>ham</i>	<i>tum</i>
Agent	<i>hama-le</i>	<i>tuma-le</i>
Genitive	<i>hamaro</i>	<i>tumaro</i>
Oblique form	<i>haman</i>	<i>tuman</i>

In the above the plural is commonly employed honorifically for the singular. An emphatic form of *tu* is *tu-ĩ*, thou verily, thou only. Following the usual rule of pronunciation the oblique forms of *hamaro* and *tumaro* are *hamàrà* and *tumàrà*, respectively. Examples of the use of these two pronouns are the following :—

jab-baṭi maĩ jwān bhayũ, *maĩ-le lai lūt-pīt bahaut kari-chh*, ever since I became a youth, I also have done much robbery (II, 2).

maĩ Asurna-kā rājai-ki cheḷi chhũ, I am the daughter of the king of the Asuras (II, 6).

maĩ-le unan-thaĩ kayo, I said to them (II, 2).

wĩ-kaṇi maĩ dekhi-bēr fīṭh lagi, to him, having seen me, there came a feeling of compassion (II, 6).

maĩ-kaṇi mārī-diyo, they killed me (II, 2).

maĩ-kaṇi ghar li-jai, having taken me away home (II, 2).

maĩ-kaṇi àpāni sudh ai, my consciousness came to me (II, 2).

tum maĩ-dagari byā lai karau, do you also make a marriage with me (II, 6).

myōro bāb lai inan-ā jaso chhiyo, my father also was like these very people (II, 2).

mero bāb Pātāla-ko rājā Bīśnu-le mārī dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

myārā ān-mē bahaut ghan hai rau-chhiyā, there were many wounds in my body (II, 2).

wā myārā mitr āyā, my friends came there (II, 2).

ham teri tapasyā dekhi-bēr bārā khuśi bhayā, I (honorific plural), having seen thy austerity, became much pleased (II, 3).

haman dēs-dēsān-mē wĩ-kaṇi dhunapo chaĩ-chh, it is proper for us to seek him in various countries (II, 4).

tum hamari laṛai dekhi diyan, do you look on at our fighting (I, 3).

kai-kañi tu yeti ãñ jan diyē, do thou not allow anyone to come hither (II, 5).
tu ko chhai, who art thou (fem.) ? (II, 6).

āchho, tui tē liyē, good, do thou, and thou alone, take (it) (I, 4).

twē-le mañ-kañi, jab mañ chup hai-bēr tapasyā karanār-chhyū, dukh dē-chh ; so
mañ twē-kañi yo sarāp dī-chhu ki terā- aur teri syaini-mē bichhōr holo, thou
 hast troubled me when I was engaged in silently performing austerity ;
 therefore I give this curse to thee that there will be separation between thee
 and thy wife (page 50). (Note *terā- . . . mē* here for *twē-mē*).

ab twē-kañi phal dinū, now I am giving to thee the fruit (of thy austerity)
 (II, 3).

twē-dagari bhēt karana-ki bari ichchhā chhi, there was a great wish of making a
 meeting with thee (I, 2).

u twē-dagari byā karalo, he will make marriage with thee (fem.) (II, 6).

mañ-kañi twē-dagari mili-bēr bari khusi bhai-chh, great joy has become to me
 on meeting with thee (II, 8).

taso chyōlo tero hai ga-chh, such a son has become thine (II, 1).

tyārū gūlan janyo kē-lai chh, why is there a Brahmanical thread on thy neck ?
 (II, 2).

teri tapasyā dekhi-bēr, having seen thy austerity (II, 3).

yē-vile mañ tumaro ãño chai rau-chyū, aur ab tum wi jagā dekhān-huñi
hiñi-di hālau, for this cause I was watching for your coming ; and do you
 now come along to inspect that place (II, 3).

tum hamari larai dekhi-diyau, do you watch our fighting (I, 3).

tuma-le myārū upar bari dayā kari-chh, you have made (=shown) great com-
 passion upon (=to) me (page 77).

je tuma-le hukam dē-chhiyo, te mañ-le kari hāla-chh, I have performed the order
 which you gave (page 69).

tumaro ãño, your coming (as above).

tumārū darśan hai gañ, your interviews have occurred, *i.e.* (I) have met you
 (interviews in plural of respect) (II, 8).

tumari āwāl-bhiñi dekhūlo, I will see your combat (I, 3).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person.
 In Rājāsthānī these have feminine forms in the nominative singular, but I have not
 noted any such forms in Kumaunī, and both pronouns seem to be throughout of common
 gender. They are declined as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yo</i>	<i>u</i>
Acc.	<i>yo, yē, yē-kañi</i>	<i>u, wī, wi, wī-kañi, wi-kañi</i>
Gen.	<i>yē-ko</i>	<i>wī-ko, wi-ko</i>
Obl.	<i>yē (or yañ)</i>	<i>wī</i>
Plur.		
Nom.	<i>yō, yañ</i>	<i>ū</i>
Gen.	<i>inaro</i>	<i>unaro</i>
Obl.	<i>inan, in</i>	<i>unan, un</i>

When used as adjectives, the nominative forms are employed with nouns in the nominative, and the oblique forms with nouns in oblique cases. *In* and *un* are only used as adjectives.

The forms of the genitive plural should be noted. The termination *rō* is the termination of the genitive in the Mārwarī dialect of Rājasthānī. As usual, the oblique forms of these genitives are *inārū* and *unārū*.

An emphatic form of *yo* is *yē*, this very, and of *u* is *uī* or *wī*, he indeed, that very person. Similarly the emphatic forms of the oblique plural are *inanārū* and *unanārū*.

The following are examples of the use of these pronouns :—

wī ādimi-le wi-thaī yo kayō, that man said this to him (II, 2).

yo ēk bāman-kañi bachūn-mē mārī ga-chh, this (person) has been killed in saving a Brāhman (II, 2).

apānā purānā ān-mē yo raulo, he will remain in his own old body (II, 2).

wī-mē yo karāmat chhī, in it there was this power (II, 7).

yo kai-bēr, having said this (II, 4).

yē dekhi, seeing this (II, 5).

yē-vilē yē-kañi chhārī diya, for this reason release him (II, 2).

yē-kañi tu swain-ā jan samajiyē, do not thou consider this merely a dream (II, 3).

yē-kañi muluk jītānā chainī, to him kingdoms to be conquered are necessary (II, 1).

yē-kā maraṇa-ko bakhat nī āyo, the time of his death is not come (II, 2).

yē saṁsāra-ki sab bastun-mē-hai saban-hai nāno, smaller than all from among all things of this world (I, 4).

yē jaṅgal-mē, in this forest (II, 2).

yo bāt sochi-bēr ki ‘myārū dagariyā yē bāt-mē rāji hunēr nhātan’, thinking this thing that ‘my companions will not be agreeing in this thing’ (II, 4).

yē bīch, in the meantime (II, 4).

yē pachhin, after this (II, 2).

yō yeth-uth phirū, they wandered hither and thither (II, 2).

yō dwī paik, these two heroes (I, 4).

yō sab kirū hamārū birālu-kañi dī-dē, give all these insects to our cat (I, 4).

myōro bāb lai inan-ā jaso chhiyo, my father also was just (*ai*) like these people (II, 2).

u nhai gayo, he went away (II, 2).

u bāman miḷo, that Brāhman was met (II, 2).

mero mālik Rājāhān uī chh, that very person is my lord Rājāvāhana (II, 8).

wī dekhi-bēr, having seen him (II, 2).

wī-kañi mārāṇ paiṭhā, they began to kill him (II, 2).

wī-le kayo, he said (II, 1).

wī-le kayo, she said (II, 6).

uī-le apānā khāniya sātū talau-mē khiti-diya, he threw his *sattū*, which he had for food, into the pond (I, 1).

wī ādimi-le rājū-kā chyalū-thaī kayo, that man said to the king's son (II, 2).
rāja-le wī-kāni āpānā dēs-hai bhair bhejo, the king sent him forth from his country (II, 1).

wī-kāni ēk talau mīlo, to him was met (i.e. he came upon) a pond (I, 1).

wī-kāni rwātū diyā, she gave loaves to him (I, 3).

wī-thaī yo kayo, he said this to him (II, 2).

wī dīn-baṭi māi āpānā dagaṛiyan-hai alag rū-chhu, from that day I am dwelling apart from my companions (II, 2).

wī-kū gūlan janyo chhi, a Brahmanical thread was on his neck (II, 2).

wī-ko nūti, her grandson (I, 4).

wī-kū pachhin-baṭi, from behind him (I, 2).

wī talau-kū najikū-kū baṇā-kū mirag, the wild beasts of the neighbourhood of that lake (I, 1).

wī-mē tu jāyē, do thou go into it (a cave) (II, 3).

Mātaṅg aur u wī bhyōl-mē puṛā, Mātaṅga and he arrived in that mountain (II, 4).

wī bakhat, at that time (II, 7).

ū Pātāl-mē puṛi-gāyā, they arrived in Pātāla (II, 5).

unaro baṛo bhūri pahār jaso bwōjo, a great heavy bundle of them (sc. trees) like a mountain (I, 2).

unārū aghin-baṭi, in front of them (II, 5).

unana-le sab jāgā dhuno, they searched in all places (II, 4).

unana-le ādimina-ki baṛi bhēr dekhi, they saw a great crowd of men (II, 5).

unan-kāni ēk tāl mīlo, they came upon a lake (II, 5).

māi-le unan-thaī kayo, I said to them (II, 2).

unan ēk ādimi mīlo, they came upon a man (II, 2).

jab unan nīn ai-chhi, when sleep came to them (II, 4).

(c) The **Reflexive pronoun** is *āpū*, self, which does not change in declension except that its genitive is *āpano* (-ānā, -āni), own. *Āphī* is an emphatic form of *āpū*. Examples of its use are :—

āpū wī-le mastak-ā lākūrū ēk-bāṭṭū kūrū, he himself collected many sticks (II, 5).

una-le baṛi bhēr āpū uṛyāni ūni dekhi, they saw coming towards themselves (i.e. them) a great crowd (II, 5).

jab māi-kāni āpani sudh ai, ta māi-le āpū-kāni jāngal-mē paṛiyo pāyo, when my own senses came to me, then I found myself fallen in the forest (II, 2).

tab sabana le āpū āpū-kāni nāno jāni-bēr, then all each thinking himself small (I, 4).

āpānā dēs-hai bhair bhejo, he sent them forth from his own country (II, 1).

āpānā dagaṛiyn-hai alag rū-chu, I dwell apart from my own companions (II, 2).

Sōmadattale āpani kathā kai, Sōmadatta told his story (II, 9).

sab bāt āphī hai jālin, all things will come to pass of themselves (page 103).

(d) The **Relative** pronoun and its **Correlative** are declined as follows :—

	Who.	That, he, she, it.
Sing.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Obl.	<i>jē, jai, jyai</i>	<i>tē, tai, tyai</i>
Plur.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Gen.	<i>janaro</i>	<i>tanaro</i>
Obl.	<i>janan, jan</i> (only as adj.)	<i>tanan, tan</i> (only as adj.)

In the nominative *so* can only be used for persons, *jo* and *tau* for both persons and things, and *je* and *te* only for things. In the oblique singular *jyai* and *tyai* can only be used as substantives and can only refer to things. As usual, the oblique forms of *janaro* and *tanaro* are *janàrù* and *tanàrù*. When used as an adjective *jo* or *je* and *so* or *te* are employed when the noun in agreement is in the nominative singular or plural ; *jē* (or *jai*) and *tē* (or *tai*) when it is in an oblique case singular ; and *jan* and *tan* when it is in an oblique case plural.

Examples of the use of these pronouns are :—

ēk ādimi miḷo jo Bhīlan jaso dekhī-chhiyo, they came across a man who looked like a Bhīl (II, 2).

u bāman miḷo jo māi-le dākun-hai bachā-chhiyo, I came across that Brāhman who had been saved by me from the robbers (II, 2).

Mātang aur u wī bhyōl-mē pujā jo Mahādēb-jyu-le Mātang-kaṇi batai rākha-chhiyo, Mātanga and he arrived at that mountain which Mahādēva-ji had indicated to Mātanga (II, 4).

wī-mē jo lekhiyo chhiyo te paṛo, what was written therein that he read (II, 5).
je wī-mē lekhiyo chh, te tu kariyē, what is written therein, that do thou (II, 3).
chhyatrīna-ko je kām chh, te karaṇo chāi-chh, it is proper that he should perform that which is the business of knights (II, 1).

baṛo chīlāṭ karo, jai-le u Paika-ki nīn tuṭi gai, he trumpeted loudly, by which the sleep of that hero was broken (I, 1).

jai-kā hāt-mē u rū-chhi, wī-kaṇi ke dukh nī hūṇ paū-chhiyo, on whose hand it remained, to him no trouble could happen (II, 7).

jai bakhat u māli huṇi āyo, at what time he came to the upper (ground) (II, 7).
sārū baṇā-kā rukhan-kaṇi, jo bārū bārū chhiyā, jāi-āi-baṭi upāri-bēr, having torn up, even from their roots, all the trees of the forest which were very big (I, 2).

bahaut ādimi jo nāmā-kā bāman chhan, janana-le bēd chhāri-hālī, many men who are Brāhmans (only) in name, (and) who have abandoned the Vēdas (II, 2).

tum jan bātan-mē man lagū-chhā, on what things you are applying your mind (page 214).

(e) The **Interrogative** pronoun is *ko*, who? which is declined like *jo*, except that in the nominative singular its inanimate form is *kyā* or *ke*. Examples are :—

dekhū ham dwīn-mē ko baṛo chh, let us see who is the greater of us two (I, 2)?

tu ko chhai, who are you (masc.) (II, 2)?

tu ko chhē, who are you (fem.) (II, 6) ?

kūṇa-ko ke matlab chh, what is the object of (*i.e.* in) speaking (page 28) ?

wā jāi-bēr ke dekhā-chhi, going there, what does she see (page 53) ?

tyārū gālan janyo kē-lai chh, for what (*i.e.* why) is there a Brāhmanical thread on your neck (II, 2).

(f) The **Indefinite** pronouns are *kwē*, *ke*, *kai* or *kaĩ*, anyone, some one, anything, something. *Ke* can only refer to inanimate things. The others may refer either to persons or to things. The obl. sing. is (animate) *kai* or *kaĩ* and (inanimate) *kē* or *kya-ī*, and the obl. plur. *kananā* or (adj.) *kanā*. The genitive plural is *kanarai* or *kanarwē*. *Jo-kwē* (Hindī *jō-kōi*) is 'whoever,' and *je-ke* (Hindī *jō-kuchh*) is 'whatever.' Examples of these are :—

kwē darau naĩ, let not anyone be afraid (page 29).

wī-ko kwē chyōlo nhāti, he has no son (II, 6).

kai-kanī tu yeti ũn jan diyē, do not allow anyone to come hither (II, 5).

wī-kanī dagariyā wī-kā kwē wā ni milā, he did not find any of his companions there (II, 7).

yē saṁsār-mē kē bāta-ko ghamand kai manushya-kanī karano ni chain, in this world it is not proper for any man to make pride of (*i.e.* in) anything (I, 5).

wī-le unan-thaĩ ke ni kayo, he did not say anything to them (II, 4).

kaĩ patto ni lāgo, they did not find any trace (II, 4).

ke dukh ni hun paũ-chhiyo, no sorrow was permitted to happen (II, 7).

kwē ghārī yeth-uth phiranai rayo, for some time he kept wandering (II, 7).

kai samay-mē, once upon a time (I, 1).

je-ke wī-le karano chh, te paĩlī kawai diyau, send word beforehand as to whatever is to be done by her (page 56).

(g) As examples of other pronominal forms, we may quote :—

eso, yeso, yaso (plur. masc. *yāsā*), of this kind.

eso kari-bēr, having done thus (II, 3).

ēk yesi (fem.) *ṭhaur pujo*, he arrived at such a place (I, 4).

bahaut ādimi yāsā chhan, there are many such men (II, 2).

Similarly—

pahār jaso bwōjo, a load like a mountain (I, 2).

Bhīlan jaso, like a Bhīl (II, 2).

jasi syāñi maĩ bēṇā chā-chhyū, ṭhik yo usi chh, the woman whom I was wishing to marry, is exactly like this one (page 178).

uswe karo, he did so (II, 5).

jaswe Mātang āgū-hai bhair ā-chhiyo, taswe una-le ādimina-ki bari bhīr dekhi, as Mātanga emerged from the fire, so (*i.e.* at the same time) they saw a great crowd of men (II, 5).

yetuk kai-bēr, having said so much (I, 3).

yetukā-mē, in the meantime (*itnē-hī-mē*) (I, 1).

Pachhō-kā Paika-ko tarān katuk chh, how much muscular strength is possessed by the hero of the West (I, 1) ?

wā, there; *yā*, here; *eth* (*yeth*), hither; *uth*, thither; *yeth-uth*, hither and thither; *eti* (*yeti*), hither; *jab*, when; *tab*, then, and so on.

VERBS.

In the general principles of its conjugation Kumaunī closely follows Hindi; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding *z* to the root (as in Khas-kurā).

A. Auxiliary Verbs and Verbs Substantive.

The **Present** is:—

Singular.	Plural.
(1) <i>chhũ</i> , I am.	<i>chhũ</i> , we are.
(2) <i>chhai</i> , (fem.) <i>chhē</i> , thou art.	<i>chhan</i> , you are.
(3) <i>chh</i> , he is.	<i>chhan</i> , they are.

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhũ* is both masculine and feminine, and *chh* means both 'he is' and 'she is.'

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhũ*, not *chhū*, and the second person plural is *chhā*, not *chhan*. We thus get the following paradigm for the Auxiliary verb:—

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender.
1. <i>chhũ</i>	<i>chhũ</i>	<i>chhũ</i>
2. <i>chhai</i>	<i>chhē</i>	<i>chhā</i>
3. <i>chh</i>	<i>chhya</i> , <i>chhe</i>	<i>chhan</i>

The form *chh* of the third person singular has in prose no vowel, and is pronounced together with the final syllable of the word which precedes it. Thus, *baro chh*, he is great, is pronounced *barochh*, and *katuk chh*, how much is it? is pronounced *katukchh*. In poetry, as usual, the final *a* may be pronounced, so that we should have *baro chha*, *katuka chha*.

There is a negative verb substantive *nihātũ* or *nhātũ*, I am not, I will not be, which is thus conjugated:—

Singular.	Plural.
(1) <i>nhātũ</i> (fem. <i>nhātyũ</i>)	<i>nhātũ</i> (fem. <i>nhātiyũ</i>)
(2) <i>nhātai</i> (fem. <i>nhātyē</i>)	<i>nhātan</i> (<i>nhātā</i>) (fem.) <i>nhātiyan</i> (<i>-iyā</i>)
(3) <i>nhāti</i> (fem. <i>nhāte</i>)	<i>nhātan</i> (fem. <i>nhātan</i> or <i>naī</i>)

The **Past** changes for gender. It is the same in form whether it is a verb substantive or an auxiliary. It is conjugated as follows:—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>chhiyũ</i> , <i>chhyũ</i>	<i>chhiyũ</i> , <i>chhyũ</i> , I was	<i>chhiyā</i> , <i>chhyā</i>	<i>chhiyā</i> , <i>chhyā</i> , we were.
2. <i>chhiyē</i>	<i>chhi</i> , thou wast	<i>chhiyā</i>	<i>chhiyā</i> , you were.
3. <i>chhiyo</i> , he was	<i>chhi</i> , she was	<i>chhiyā</i>	<i>chhin</i> , they were.

Note that in the plural the second person is *chhiyā*, but the third person *chhiyā*.

Instead of this verb, the perfect and pluperfect tenses of the verb *rũñō*, to remain, are very frequently employed as auxiliaries. The perfect, I have remained, is used to mean 'I am,' and the pluperfect 'I had remained' is used to mean 'I was.' As the conjugation of this verb is somewhat irregular, these two tenses are here given in full.

Perfect.—'I have remained,' 'I am.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-chhũ</i> , or <i>rau-chhũ</i>	<i>rai-chhũ</i> , or <i>rē-chhũ</i>	<i>ra-chhũ</i> , or <i>rau-chhũ</i>	<i>rai-chhũ</i> , <i>rē-chhũ</i> .
2. <i>ra-chhai</i>	<i>rai-chhē</i>	<i>ra-chhā</i>	<i>rai-chhā</i> .
3. <i>ra-chh</i>	<i>rai-chhya</i>	<i>rĩ</i> or <i>raĩ</i>	<i>rĩ</i> or <i>raĩ</i> .

In the above, as shown in the first person, *rau* may be substituted for *ra*, and *rē* for *rai*.

Pluperfect.—'I had remained,' 'I was.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-chhiyũ</i>	<i>rai-chhiyũ</i>	<i>ra-chhiyā</i>	<i>rai-chhiyā</i> .
2. <i>ra-chhiyē</i>	<i>rai-chhī</i>	<i>ra-chhiyā</i>	<i>rai-chhiyā</i> .
3. <i>ra-chhiyo</i>	<i>rai-chhi</i>	<i>ra-chhiyā</i>	<i>rai-chhin</i> .

As before, we may have *rau* for *ra*, and *rē* for *rai*. Any optional form of the auxiliary may be employed. Thus, *ra-chhiyũ*, etc. Similarly, we have the negatives *ra-nhātī*, he is not, and *ra-nhātan*, they are not, etc., etc.

The following are examples of the use of Verbs Substantive. Examples of Auxiliary verbs will be found under the head of finite verbs :—

myōro naĩ Ratnōdbhav chh, *maĩ Magadh dēsā-kā rāja-ko wajīr chhũ*, my name is Ratnōdbhava, I am the vizier of the king of the Magadha-country (page 34).

maĩ Asurna-kā rājai-ki cheli Kālindi chhũ, I am Kālindi, the daughter of the king of the Asuras (II, 6).

tu ko chhai, who art thou? (masc. II, 2).

tu ko chhē, who art thou? (fem. II, 6).

chhyatrīna-ko jē kām (masc.) *chh*, (that) which is the business of knights (II, 1).

tyārā gālan janyo (fem.) *kē-lai chh*, why is there a Brahmanical thread on your neck (II, 3)?

ham Teri srishtī-mē saban-hai nānā chhũ, we are smaller than all things in Thy creation (I, 5).

tum ko chhau, aur yā kē-lai rā-^hchhā, who are (verb substantive) you, and why are (auxiliary verb) you dwelling here? (page 146).

yē jāngal-mē bahaut ādimi yāsā chhan, in this forest there are many men of this kind (II, 2).

teri bāt (fem.) *sāchi chhan*, thy words are true (page 172).

maī eso ullu nhātū, I am not such an owl (page 168).

wi-ko kwē chyōlo nhāti, of him there is not any son (II, 6).

myārā dagariyā rāji hunēr nhātan, my companions will not be consenting (II, 4).

jēwar aur karāmata-ki thaili ab kabhā mīlanēr naī, the jewels and the magic purse (fem.) will never be got (page 97).

maī yeso sarāp lāyak nī chhyū, I was not worthy of (incurring) such a curse (page 121) (a woman speaks).

jo lekhiyo chhiyo, te paṛo, he read what was written (II, 5).

wi-kā gālon janyo (fem.) *chhi*, on his neck was a Brahmanical cord (II, 2).

jwān syaini chhi, there was a young woman (II, 5).

rāja-ki cheli aur maī rāj-mahalā-kā chhājā-mē baithiyā chhiyā, (a woman is speaking), (we, i.e.) the king's daughter and I were seated on the balcony of the royal palace (page 101).

wi-kā lukarā bārā sundar chhiyā, her clothes were very beautiful (II, 5).

jhuṭi balāno, chuguli khāno, ghūs khāno, wi-huṇi ke bāt (fem. plur.) *nī chhin, aur lagai sab abgun-ā* (masc. plur.) *chhiyā*, telling lies, eating (i.e., doing) backbiting, eating (i.e., taking) bribes, were nothing to him, and also there were all vices (i.e., he had every vice) (page 215).

wā-kā bhitar uchchā-mē ēk kuñj chhiyo; wā-kā jānā-huṇi sirī chhin; wi kuñj-mē phūl aur nānā nānā pāt bichhiyā chhiyā; wā palān bichhiyo chhiyo; phūl-dān dhariyā chhiyā; sunā-kā garavā aur pañkhā aur bahaut bhali chīj chhin; inside that place, on an elevation, was an arbour; there were steps for going to it; in that arbour flowers and various kinds of leaves were strewn about; there there was a bed spread; flower-vases were set about; there were golden jars, and fans, and many excellent articles (page 122).

B. Active Verb.—The **Infinitive** or **Verbal Noun** has two forms,—a weak and a strong. The weak infinitive is made by adding *an* to the root. Thus, *hiṭan*, to go. This infinitive is, so far as I have noted, always used in an oblique case. Thus, *hiṭana-ko*, of going; *hiṭan-hūni*, for going, to go.

The strong infinitive is made by adding *ano* to the root, with an oblique form in *ānā*. Thus, *hiṭano*, the act of going; *hiṭana-ko*, of going; *hiṭānā-huṇi*, to go.

Some verbs are irregular in their infinitives. The roots *ā*, come; *ka*, say; *ra*, remain; *lyā*, bring; *khā*, eat; and all causal roots ending in *ā*, as *dekhā*, to cause to see, form the infinitives in *ūn* and *ūno*. Thus, *ūno*, the act of coming; *kūno*, the act of saying; *rūno*, the act of remaining; *lyūno*, the act of bringing; *charūno*, to cause to graze, to graze cattle. The *ū* of the infinitive is often needlessly nasalized, so that we also have *ūno*, *kūno*, etc. Similarly causals of the above five verbs and all double causals have their infinitives in *aūno* (*aūno*); thus, *kaūno*, to cause to say; *charaūno*, to cause to feed. This *aū* is often contracted to *au*, so that we also have *kauno*, *khauno* and *charauno*.

All other verbs whose roots end in vowels optionally nasalize them before the termination of the infinitive; and the termination itself is *ṇ* or *ṇo*, not *aṇ*, *aṇo*. Thus :—

<i>jā</i> , go,	makes its strong infinitive	<i>jāṇo</i> or <i>jāṇṇo</i>
<i>dī</i> , give	„	<i>dīṇo</i> or <i>dīṇṇo</i>
<i>lī</i> , take	„	<i>līṇo</i> or <i>līṇṇo</i>
<i>hu</i> , become	„	<i>huṇo</i> or <i>huṇṇo</i>

Similarly, for the weak forms, *jāṇ* or *jāṇṇ*, and so on.

It will be observed that the *ṇ* of the infinitive termination is the cerebral *ṇ*, not the dental *n*. In one instance (given in the third example below), I have come across a word in which the *n* is dental (*karan*, not *karaṇ*). We can compare this with the rule in Pañjābī, in which the *ṇ* of the infinitive usually, but not always, becomes *n* after a root ending in *r*. In Kumaunī the *ṇ* does not necessarily become *n*, for in the very first example given below we have *maranṇ*, not *maran*, and near the end of the examples, we have *karaṇṇo*, not *karaṇo*.

The following are examples of the use of the infinitive :—

(a) WEAK FORMS—

yē-kā maraṇa-ko bakhat nī āyo, aur yo ēk bāmaṇ-kaṇi bachūṇ-mē māri ga-chh, the time of this one's death is not come, and he has been killed in saving a Brahman (II, 2).

lauṇaṇa-ki ai, the (idea) of returning came (to him) (II, 7).

twē dagari bhēt karana-ki bari ichchhā chhi, there was a great desire of (i.e., for) making a meeting with thee (I, 2).

wī jāgū dekhaṇ-huṇi hīti-dī hālau, come and set out for seeing that place (II, 3).
sastāṇ-huṇi baiṭhi gayo, he sat down to rest himself (II, 7).

pūṇi dhunaṇ-huṇi nasi gāyā, they went away to search for water (I, 1).

lākārā kātāṇ-huṇi dhurā jai-raṇṇ, he (honorific plural) has gone to the top of the mountain to cut wood (I, 2).

goru-bhāisan charūṇ-huṇi baṇ jai-ra-chh, he has gone to the forest to graze cattle (I, 3).

talau-mē pūṇi piṇ-sū āyā, they came to drink (lit. for drinking) water in the pond (I, 1).

Pachhō-kā Paika-ki cheli vī bakhat dhān kuṭaṇ lūgi rē-chhi, the daughter of the Hero of the West was at that time engaged (in) pounding paddy (I, 2, Cf. I, 4).

āpani dagariyan-kaṇi dekhaṇ-sū āpani khalḍi-mē dhari liyo, she put it in her pocket to show to her friends (I, 2).

yō dwī Paik wā laṇaṇ-sū tāyār bhāyā, these two Heroes became ready for fighting there (I, 4).

wī-kaṇi mārāṇ paithā, they began to kill him (II, 2).

ēk sahar dekhīṇ paitho, a city began to be visible (II, 5).

ākhan-baṭi āsu ūṇ paithā, tears began to come from (her) eyes (II, 6).

kāmaṇ paithā, they began to tremble (I, 4).

kai-kaṇi tu yeti ūṇ jan diyē, do not allow anyone to come hither (II, 5).

dukh nī huṇ paū-chhiyo, sorrow was not getting (permission) to occur (i.e. could not occur) (II, 7).

u Paik dhurà-huṇi jāṇ lāgi ra-chhiyo, that Hero set out to go to the top of the mountain (I, 2).

bwōjo āpāṇā ghar-huṇi lyūṇ lāgi ra-chhiyo, he set out to bring the load to his own house (I, 2).

(b) STRONG FORMS—

jhuṭi balāṇo, chugulī khāṇo, ghūs khāṇo wi-huṇi ke bāt ni chhin, telling lies, backbiting, and taking bribes were nothing to him (page 215).

yē-vīlē māi tumaro āṇo chai rau-chhyū, for this reason was I looking for your coming (II, 3).

wī-kaṇi dhumāṇo chaī-chh, to search for him is proper (*i.e.* we must search for him) (II, 4).

kūwar-kaṇi anyārā-mē hiṭāṇo paṇo, to walk in darkness fell to the prince (*i.e.*, he had to walk in darkness) (II, 7).

Pachhō-kā Paika-ko tarāṇ katuk chh parakhāṇo chaī-chh, I must test how much muscular strength the Western Hero has (I, 1).

ghamaṇḍ kai manushya-kaṇi karaṇo ni chhain, it is not proper for any man to show (*lit.* make) pride (I, 4).

ui-kaṇi rōṭā dīṇā jā-chhu, I am going to give loaves to him (I, 3).

kūwara-le wī-kā dagārā jāṇā-ko karār karo, the prince agreed to go with him (II, 4).

māi-le bātāi-bāṭā jāṇā-ko chhanamanāṭi supo, I heard the tramp of (their) going along the road (page 197).

māi ēk siddh-thaī salāh liṇā-huṇi gai-chhyū, I went to a holy man to take advice (II, 6).

rājā sab āpāṇā wajīran-kaṇi aur naukaran-kaṇi samudrā-kā kinārā hau khaṇḍā-hūṇi li-gayo, the king took away his viziers and servants to the sea-shore to cause them to eat the air (page 201).

bahaut dēs rūṇā lāyak chhan, many countries are fit to dwell in (page 165).

The **Present Participle** is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hiṭāṇo*, going.

The derivation of the participle shows that the *n*, being descended from an older *nt*, is certainly the correct form; but, nevertheless, the participle is frequently written with an *n* instead, thus (incorrectly, according to the derivation) *hiṭāṇo*, agreeing with the infinitive, with which it is therefore liable to be confused.

The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hiṭānai* (really an old locative), or *hiṭāṇā*. Both of these are frequently spelt, as is shown by the examples below, with a cerebral *n*.

This oblique present participle, *hiṭānai* or *hiṭāṇā*, means 'in going,' 'while going,' and is exactly equivalent to the English 'a-going.' It is frequently used with the past tenses of verb *rūṇō*, to remain, of which, as has been shown under the head of auxiliary verbs, the perfect *ra-chhū*, I have remained, is equivalent to 'I am,' 'I shall be,' and the pluperfect *ra-chhyū*, I had remained, is equivalent to 'I was.' Finally, the past tense

'*rayũ*' is in this connection employed in its proper sense of 'I remained,' 'I continue.' We thus get the following sets of forms :—

hiṭanai-(or *hiṭānā-*) *rayũ*, I remained a-going, I continued going.

hiṭanaira-(or *hiṭānāra-*) *chhũ* (for *hiṭanai ra-chhũ*, etc.), I am a-going, I go, or even, I shall go.

hiṭanaira-(or *hiṭānāra-*) *chhiyũ* (for *hiṭanai ra-chhiyũ*, etc.), I was a-going, I was going.

I have not met any example of the nominative masculine singular of this participle used in its correct sense. But the participle is also employed as the third person singular of the past conditional (like the Hindī *chaltā*, if he had gone), and of that I have found one instance. I am, however, able to give good examples of the feminine and of the masculine nominative plural. The feminine of *hiṭanō* is, as usual, *hiṭani*, and the masculine plural is *hiṭānā*.

Thus :—

maĩ (fem.) *mari jānyũ*, *ta bhalo huno*, if I had died, it would have been well; equivalent to the Hindī (*jō*) *maĩ mar jātz, tō bhalā hōtā* (page 182).

jab maĩ bagīchā-mē sochani sochani phiranai ra-chhiyũ, when I (fem.) remained a-wandering meditating, meditating, in the garden (page 195).

una-le ādimina-ki bari bhēr (fem.) *ũni dekhi*, they saw a great crowd of men coming (II, 5).

Mātang Mahādēb-jyū-kā bachan (plur. masc.) *purā hunā dekhi-bēr*, Mātanga having seen the words of Mahādēva-jī becoming fulfilled (II, 6).

As examples of the oblique form we have :—

maĩ bēn li-bēr āpaṇo man belamūnai-rayũ, I having taken a harp, keep a-diverting my mind (page 164).

yeth-uth phiranai-rayo, he remained a-wandering hither and thither, *i.e.*, he continued to wander (II, 7).

sāri rāt bāt karanai-rayā, the whole night we remained a-making words, *i.e.*, we kept conversing (pages 167, 168).

wī-mē phatik chamakanai-rī, in it many crystals have remained a-glittering, *i.e.*, are glittering (II, 3).

'*ann-pāni chhoṛi-bēr maranũ*' *kūnai-rī*, they are saying, 'having abandoned food (and) water we die' (page 195).

ēk din u dik hai-bēr yeth-uth jānai-rai-chhi, one day, she being in trouble, was a-going hither and thither (page 182).

u lai meri taraph bhali-kai chānai-rai-chhi, she also kept a-looking well in my direction (page 89).

Compare, however,—

jab u jānai-rai-chhi, ta maĩ-ujyāni bhaut bēr chāni, when she was going away then she looked in my direction (page 166).

ēk siddh hōm karānāra-chh (for *karānā ra-chh*), a holy man is doing sacrifice (page 198).

ēk jwān ādimi khelānāra-chh (for *khelānā ra-chh*), a young man is sporting (II, 7).

tum bahaut din-baṭi phirānāra-chhā (for *phirānā ra-chhā*), you are a-wandering from (i.e. for) many days (page 155).

tu ke karānāra-chhiyē (for *karānā ra-chhiyē*), what wast thou a-doing (II, 9)?
jab ham gaṭ-baṭi śahar-mē ūnāra-chhiyā (for *ūnā ra-chhiyā*), when we were coming from the village into the city (page 84).

The **Past Participle** may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *a* to the root. Thus, *hiṭa*, fem. *hiṭi*, gone. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hiṭa-chh*, he has gone; *hiṭi-chh*, she has gone; *hiṭa-chhiyo*, he had gone; *hiṭi-chhya*, she had gone.

Causal verbs, whose infinitives end in *ūno*, form the weak past participle in *ā*. Thus, from *bachūno*, to preserve (H. *bachānā*), we have *bachā*, fem. *bachai* or *bachē*.

The following weak verbal past participles are also irregular:—

Infinitives.	WEAK VERBAL PAST PARTICIPLES.	
	Masculine.	Feminine.
<i>rūno</i> , to remain	<i>ra</i> or <i>rau</i>	<i>rai</i>
<i>kūno</i> , to say	<i>ka</i> or <i>kau</i>	<i>kai</i>
<i>ūno</i> , to come	<i>ā</i>	<i>ai</i>
<i>lyūno</i> , to bring	<i>lyā</i>	<i>lyai</i>
<i>jāno</i> , to go	<i>ga</i> or <i>gau</i>	<i>gai</i>
<i>hūno</i> , to become	<i>bha</i> or <i>bhau</i>	<i>bhai</i>
<i>dīno</i> , to give	<i>dē</i>	<i>dī</i>
<i>līno</i> , to take	<i>lē</i>	<i>lī</i>

The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṭo*, masc. plur. *hiṭā*; fem. sing. and plur. *hiṭi*. This past participle is employed only in the formation of the past tense. Thus, *hiṭo*, he went.

Causal verbs form the past participle in *āyo*. Thus, *bachāyo*, preserved, fem. *bachai* or *bachai*. The following are irregular:—

Infinitives.	STRONG VERBAL PAST PARTICIPLES.	
	Masc. Sing.	Fem. Sing.
<i>rūno</i> , to remain	<i>rayo</i>	<i>rai</i> or <i>rē</i>
<i>kūno</i> , to say	<i>kayo</i>	<i>kai</i> or <i>kē</i>
<i>ūno</i> , to come	<i>āyo</i>	<i>ai</i> or <i>ai</i>
<i>lyūno</i> , to bring	<i>lyāyo</i>	<i>lyai</i> or <i>lyai</i>
<i>jāno</i> , to go	<i>gayo</i>	<i>gai</i> or <i>gē</i>
<i>hūno</i> , to become	<i>bhayo</i>	<i>bhai</i> or <i>bhē</i>
<i>dīno</i> , to give	<i>diyo</i>	<i>dī</i> (plur. <i>din</i>)
<i>līno</i> , to take	<i>liyo</i>	<i>lī</i> (plur. <i>lin</i>)

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *iyo*. Thus, *hiṭiyo*, gone. It is used when the participle is employed as an independent adjective. Its feminine singular is *hiṭi* and its plural (both genders) is *hiṭiyā*. We should expect the feminine plural to be *hiṭi*, not *hiṭiyā*, but this is not

borne out by the examples which I have collected. I have not come across any examples of adjectival past participles of the irregular verbs.

As in Hindi, the past participles of transitive verbs are passive, and when used to form tenses must be construed with the subject in the agent case. The verb *lyūṇo*, to bring, like the Hindi *lānā*, is treated as intransitive.

As the verbal past participles are only employed in the formation of finite tenses, no examples of them can be given here. The following are examples of the use of the adjectival participle :—

mai-le āpū-kani jaṅgal-mē pariyo pāyo, I found myself fallen (i.e., lying) in the forest (II, 2).

twē-kani ēk lekhiyo tāmā patr mīlalo. *Je wī-mē lekhiyo chh, te tu kariyē*, you will find a written copper tablet. Do what is written in it (II, 3).

nau kumār Rājāhan-kani harāyo dekhi-bēr, the nine princes having seen (i.e., considered) that Rājāvāhana was lost (II, 4).

doharo rīs-mē bhariyo raū-chhiyo, the other was remaining filled with anger (I, 1).

wī kuñj-mē phūl aur nānā nānā pāt bichhiyā chhiyā, wā palān bichhiyo chhiyo, phūl-dān dhariyā chhiyā, in that arbour flowers and various leaves were scattered; there a bed was spread, (and) flower-jars were placed (page 122).

rāja-ki cheli aur māi rāj-mahālā-kā chhājā-mē baiṭhiyā chhiyā, (we, viz.) the daughter of the king and I (a woman is speaking) were seated in a balcony of the royal palace (page 101).

The **Future Passive Participle** is exactly the same in form as the strong infinitive, with which it is liable to be confounded. Thus, *hiṭaṇo*, obl. sing. and masc. plur. *hiṭāṇā*; fem. *hiṭāṇī*, it is to be gone, it (or he) will go; similarly, *māraṇo*, he is to be beaten, he will be beaten.

Examples of the use of this participle are :—

chhyatrīna-ko je kām chh, te karaṇo chaī-chh, that is necessary to be done which is the business of knights (II, 1).

jwān, bhalo dekhāṇo chāṇo, baṇi gayo, he became young (and) good to be seen (and) to be beheld (II, 5).

ēk baṛī sundar dekhāṇi chāṇi jwān syāṇi chhi, there was a young woman very beautiful to be seen (and) to be beheld (II, 5).

ab hama-le ke karaṇo-chh, now what is to be done by us (page 198)?

muluk jītāṇā chainē, countries are necessary to be conquered (i.e. must be conquered) (II, 1).

wē-le Mahādēb-jyū-ki puṛā karaṇi sikai, by him the worship of Mahādēva-jī was taught to be done (i.e., I was taught how to worship) (II, 2).

ēk bāt (fem.) *tuman-thaī kūṇi chh*, one thing is to be said to you (II, 2).

hamari khuṣī (fem.) *rūṇi yā nī chhi*, my wish was not to be remained here (i.e., I did not wish to remain here) (page 201).

tuman jāṣā aur māi jāṣā ādimi jab ēk-bāṭṭā holā, ta nī huṇi bāt ke nī rau (for *rauli*), when men like you and me will become (i.e. get) together, then anything will not remain not to be become (i.e. impossible) (page 56).

The **Conjunctive Participle** has two forms, a short and a long. The short form is made by adding *i* to the root; thus, *hiṭi*, going, having gone. The long form is made by adding *bēr* to the short form; thus, *hiṭi-bēr*, going, having gone. It is hence necessary to consider the irregularities of only the short form. They are followed exactly by the long form. Passive verbs form the conjunctive participle without adding *i*. Thus *mārī-bēr* (for *mārīi-bēr*) having been killed. Compare *mārī-ga-chh*, he has been slain (II, 2).

Verbs whose infinitives end in *ūno* (including causals) form the conjunctive participle in *ai* (not *ai* as we might expect). Thus, *dekhai*, *dekhai-bēr*, having caused to see. The following are irregular:—

Infinitives.	Short Conjunctive Participles.
<i>rūno</i> , to remain	<i>rai</i>
<i>kūno</i> , to say	<i>kai</i>
<i>kauno</i> , to cause to say	<i>kawai</i>
<i>ūno</i> , to come	<i>ai</i> (see above)
<i>lyūno</i> , to bring	<i>lyai</i>
<i>jāno</i> , to go	<i>jai</i>
<i>hūno</i> , to become	<i>hai</i>
<i>dīno</i> , to give	<i>dī</i> or <i>dī</i>
<i>līno</i> , to take	<i>lī</i> or <i>lī</i>

The short form of the conjunctive participle is generally employed in the formation of compound verbs (*q. v.*). The following are examples of its independent use:—

unan māi dekhi bari rīsa ai, to them, having seen me, great anger came (II, 2).
āpū-āpū-kani nāno jūni-bēr, achhatai-pachhatai, hāt jori, binti kari, ui syaini aur ui-kā khwēn-thē chhorai-bēr, āpānā ghar-huṇi gāyā, each having considered himself small, wailing and lamenting, making supplication, having got rid of (*i.e.* away from) that woman and her husband, they went to their own house (I, 4).

‘myārā dagariyā yē bāt-mē rāji hunēr nhātan’ kai, saying (in his mind) ‘my companions will not consent in this affair’ (II, 4). Here *kai* (like the Khas-kurā *bhani*) is used at the end of a quotation, like the Sanskrit *iti*. This is very common. Similarly:—

‘mero mālik Rājāhan u-ī chh’ kai, saying ‘that person is indeed my lord Rājāvāhana’ (II, 8).

Numerous examples will be found under the head of intensive verbs. Compare also the following examples of the long form:—

larai kari-bēr yē-kani muluk jitanā chainī, having done fighting, this (prince) must conquer countries (II, 1).

Rājāhan-kani wī dekhi-bēr asaj bhayo, to Rājāvāhana, having seen him, there came astonishment (II, 2).

rājā-kā chyalā-thai bhālō ādimi samaji-bēr, having understood the king’s son to be a good man (II, 2).

Mātanga-ki bāt suni-bēr, having heard the words of Mātanga (II, 4).

u khusū-khusū bhāji-bēr Mātang-thai gayo, he escaping secretly, went to Mātanga (II, 4).

pāpinai-ki durdāsū dekhai-bēr, having shown the evil state of sinners (II, 2),
wī-le dhāt lagai-bēr kayo, he, having applied a shout (i.e. with a shout), said
 (II, 8).

yo kai-bēr ũ ye'h-uth dēsan-hūni nhai-gayā, saying this, they went away, hither
 and thither, to (various) countries (II, 4).

Mātang niḍar hai-bēr, Mātanga having become fearless (i.e. fearlessly) (II, 5).
Mātang-thaī ai-bēr wī-le ēk ratn bhēt-mē dhari diyo, having come to Mātanga,
 she offered him a jewel (II, 6).

ēk bārū boṭā-kā tali jai-bēr sūn pari-gayo, having gone under a big tree he fell
 asleep (I, 1).

sātu-ko thailo lī-bēr bāṭā lūgo, taking a sack of *sattū*, he set out on the road
 (I, 1).

A **Noun of Agency** is formed by changing the *ano* of the Infinitive to *aniyo* or *aniyā*. In two of the following examples the words *huṇiyo* and *karaniyā* have rather the sense of a future passive participle than of a noun of agency.

twē jaso bahādur hātin haṭai dinyā (represented in Hindi by *dēnēwālā*) *hamale kwē ni dekho*, I never (before) saw anyone (who was) such a brave
 thruster aside of elephants as thou (page 135).

je huṇiyo (Hindi *hōnēwālā*) *bhoyo te hū-chh*, that which is to be will be (page 84).

rājā-thaī ni karaniyā karm karai, having got done by the king things which
 should not be done (Hindi *jō kām us-kē na karnē-kē thē, yē karāyē*) (page 224).

More often we meet a form made by changing the *no* of the present participle to *nēr*. Thus, *hiṭanēr*, a goer. Examples are :—

Pachhō-kā raunēr Paikā-kā paṭṭagan-mē, in the courtyard of the hero who was
 a dweller of (i.e. in) the West.

kasūr karanēr jo ghus di sakā-chhiyā, bachi jā-chhiyā, fault-doers who were
 able to give bribes got off (page 224).

aghin ke karanēr chhai, in future (of) what will thou be a doer, i.e. what will
 thou do? (page 85).

myārū dagariyā rāji hunēr nhātan, my companions will not be willing (*hōnēwālē*) (II, 4).

tum wī-kaṇi māri dēlā, ta māi-kaṇi u thaili miṭanēr nhāti, if you kill him, then
 I shall not get that bag (page 100).

tuman jēwar aur karāmata-ki thaili ab kabhaī miṭanēr naī, you will never get
 (*milnēwālē*) the jewels and the magic bag (page 97).

bhōl rāja-ko chyōlo ānēr chh, tomorrow a king's son is a comer (*ānēwālā*), i.e.
 will come (II, 3).

thwār-āi qhīl-mē hamaro thagapanno mālum hai jānēr chh, in a very short
 time my swindling will become known (page 144).

kalpa-sundari jānanēr suṇanēr chh, Kalpasundari (fem.) is learned and intelligent (page 116).

u tati-jālai jānēr nhāti, jati-jālai boṭan muni tum thāri ni-holā, he will not go
 until you stand under the trees (page 189).

The **Old Present**, which, as usual, has generally the sense of a present conditional, is thus conjugated :—

Singular.	Plural.
1. <i>hiṭṭū</i> , I go, I may go	<i>hiṭṭū</i>
2. <i>hiṭai</i>	<i>hiṭau</i>
3. <i>hiṭ</i>	<i>hiṭau ; hiṭan</i>

From *rūno*, to remain, we have :—sing. (1) *rūṭ* or *raṭ*, (2) *rai*, (3) *raau* or *rau* ; plur. (2) *raau* or *rayau*, (3) *rau*, *raau* or *rayan*, *rūn*. Similarly, *kūno*, to say : also causals such as *dekhūno*, to cause to see.

From *dīno*, to give, we have :—sing. (1) *dyṭ*, (2) *dē*, (3) *de* ; plur. (2) *deau*, *diya*, (3) *deau*, *diya*, *din*. Similarly, *līno*, to take.

ūno, to come, has sing. (1) *ū*, (2) *ai*, (3) *au* ; plur. (2) *āau*, *āya*, (3) *āya*, *ūn*. Similarly, *lyūno*, to bring.

jāno, to go, has sing. (1) *jṭ*, (2) *jāwai*, *jā*, (3) *jā*, *jau* ; plur. (2) *jāau*, *jāya*, (3) *jāau*, *jāya* or *jān* ; similarly, *khāno*, to eat.

hūno, to become, sing. (1) *hṭ*, *hoṭ*, *haṭ*, (2) *hoai*, (3) *hō*, *hoau* ; plur. (2) *hoau*, (3) *hoau*, *hun*.

The following are examples of the use of this tense :—

mañ eso ullu nhātṭū jo teri bātān-mē ṭū, I am not such an owl as that I should come into (*i.e.* agree with) your words (page 168).

dekhṭū ham dwīn-mē ko baro chh, let us see who of us two is the greater (I, 2).

so ab kwē yeso upāy batai di hālau jai-le yo bālak bachi jā, aur ham kath yesi jāgā nhai jṭ jā rai-bēr ham bachi jṭ, so now show some such device by which this child may escape and some such place to which we may go, and where remaining we may escape (page 227).

tum katukē unari pothi parau, aur katukē unari bātān sunau, however much you may read their books, however much you may hear their word (page 220).

katuk ādimi naukar dharā, jai-le dūr dūr jālai yē-ko naṭ hō aur mastak-ā yē-kanī rupai milau, how many men did I appoint as servants, so that her name may spread to a great distance and many rupees may be got by her (page 73).

The **Imperative** is the same as the Old Present, except in the second person of which there are several forms, which may be shown as follows :—

Singular *hiṭ*, *hiṭiyē*.

Plural *hiṭau*, *hiṭiyā*.

The termination *iyē* is not respectful as it is in Hindī. For the irregular verbs I have noted :—

rūno, to remain, and *kūno*, to say ; sing. *rau*, *rayē* ; plur. *rawau*, *rayau*, *rayā*.

Similarly for *kūno*.

ūno, to come, *lyūno*, to bring ; sing. *ā*, *ayē*, *āyē* ; plur. *āau*, *āya*, *āyā*, *ayā*, *āyā*.

Similarly for *lyūno*.

jāno, to go ; sing. *jā*, *jayē*, *jāyē* ; plur. *jāau*, *jāya*, *jāau*, *jāya*, *jāyā*, *jāyā*.

hūno, to become ; sing. *hō*, *hoē*, *huyē* ; plur. *hoau*, *huyau*, *hoyā*, *huyā*.

dīno, to give, and *līno*, to take; sing. *dē*, *diyē*, *liyē*; plur. *dīau*, *diyau*, *diyā*, *diya*, *liyau*, *liyā*.

The following are examples of this tense in the second person :—

tu wā jā, do thou (masc.) go there (II, 3).

(*tu*) *dhairya kar*, do thou (fem.) make courage (II, 6).

myārū ākhā-mē jhār paṭhi ga-chh, *gārī-dē*, a speck of dust has got into my eye, extract it (I, 3).

tu luki rau, do thou remain concealed (page 128).

Gaṅgā-kaṇi yo sarāp diyo ki 'tu lai syaini hai jayē aur bahut ādimin dagari rayē, he imposed this curse upon the Ganges, 'thou also become a woman and dwell with many men' (page 121).

tu myārū hāt khaṭan-kaṇi kholi dē, do thou unfasten my hands and my feet (page 169).

wī-mē tu jāyē, go thou into it (II, 3).

te tu kariyē, do thou that (II, 3).

yē-kaṇi tu swain-ā jan samajiyē, do not thou consider this merely a dream (II, 3).

kai-kaṇi tu yeti ūn jan diyē, do not thou allow anyone to come hither (II, 5).

āchho, *tu-ī lī-liyē*, good, thou verily take it (I, 4).

tum hamari laṭai dekhi-diyau, do you please look on at our fighting (I, 3).

bāman-kaṇi nī mārāu, do not ye kill the Brāhman (II, 2).

(*tum*) *myārū dagārū alag hiṭau*, do you step aside with me (II, 2).

tum wī jāgā dekhan-huṇi hiṭi di hālau, do you come along to see that place (II, 3).

tum ke nī dārai, do not you fear at all (page 146).

tum māṭ-dagari byā lai karāu, *rājya lai liyā*, do you both make a marriage with me, and also take the kingdom (II, 6).

yē-kaṇi chhāri diyā . . . phiri laṭai diyā, do ye let him go, and put him back again (II, 2).

wī-kaṇi myālā-mē jo chānē ū dekhi sakanē, *tum lai dekhālā ta dekhiyā*, those who wish to see her in the fair can do so; (if) you would see, then see (page 165).

tum wā-kā ādimin dagari yesikai miḷi jāyā jesikai kwē tuman pachhyāno nē aur jatuk naki tumarū puti hai sakali tatuk kariyā, do you mix with the people of that place, so that no one may recognize you; and do as much harm as can happen through you (page 224).

phiri tum ghar ai-jāyā, then do you (feminine) come home (page 189).

tum wī-thaṭ kāyā ki, ' *tu bāṭo bānai hālalai ta ham twē-kaṇi chhōri dyālā*'; *par wī-kaṇi chhōriyā jan*; *jaswē kām kari hālalo*, *wī-kaṇi berī pairai diyā*, *rājā-thaṭ kāyā ki*, ' *yo bāṭ-ā jiddā ādimi chh*, *kasik-ā māl nī batūno*, *wī-kaṇi mārī lai diyā*' * * * *tum rōj rājai-ki chyeli-thaṭ jānai-rayā*, do you say to him, '(if) thou wilt finish making the (secret) way, I (honorific plural) will release you'; but do not release him; as soon as he shall finish the work put fetters on him (and) say to the king, 'this is a very obstinate man, he does not in any way disclose the (stolen) property, kill him also.' * * * do you keep a-going every day to the king's daughter (page 103).

The **Future** is formed by adding *lo* to the Old Present, but there are some irregularities.

When the subject is feminine, *lo* becomes *li* in the singular, except in the first person in which it remains unchanged.

In the plural of both genders, *lo* becomes *lā*, except in the third person.

The following is the paradigm. When the feminine is the same as the masculine no forms are given for the feminine.

I shall go, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>hiṭūlo</i>	...	<i>hiṭūlā</i>	...
2. <i>hiṭalai</i>	<i>hiṭali</i>	<i>hiṭalā</i>	...
3. <i>hiṭalo</i>	<i>hiṭali</i>	<i>hiṭālā</i>	<i>hiṭalin.</i>

The irregular verbs closely follow the Old Present, with a few obvious contractions. The following are examples of the use of this tense:—

mañ dēs dēsan hiṭūlo aur syainin-kañi ḍhuḍūlo; *jo myārā man ai jāli, wī dagari byā kari lyūlo*, I will go from country to country and will seek out women; she who strikes my fancy, with her will I make a marriage (page 177).

jab khūp dhūā ũñ paithalo, tab mañ lai yē maṇḍap-mē luki rūlo, aur tu Bikaṭbarmā-thaī kayē, 'ta baṛo dhūrṭt chhai, jab myōro rūp pai-lelai ta jāni ke ke karalai,' when much smoke will begin to come, then I also will remain hidden in this shrine, and do thou say to Vikatavarmā, 'thou art great knave, when thou wilt receive my form, then who knows what thing thou wilt do' (page 125).

mañ tithāñ jōgi bañi-bēr ũlo, I shall come to the cemetery, having turned myself into a Yōgi (page 229).

yē-kañi yē-kā bāba-ko rājya lai deūlo, I will also cause his father's kingdom to be given to him (page 228). *Deūlo* is the future of the causal of *dino*, to give.

phiri tumari āwāl-bhīri dekhūlo, then I (fem.) will see your combat (I, 3).

jai bakhat mañ ghāṭ bajūlo wī bakhat jālai wāi bhai rayē, jab ghāṭ bājali tabtu āgā-thaī āyē, until I (fem.) shall cause the bell to sound, do thou remain there, when the bell (fem.) will sound, then do thou come forward (page 127).

mari jūlo, I (fem.) will die (page 74).

eso kari-bēr tu Pātāla-ko rājā hai-jālai, having acted thus, thou wilt become the king of Pātāla (II, 3).

yē kām-kañi kari hālālai, aur yo bāt kai-thaī nī kaulai, ta mañ twē-kañi chhoṛi dyūlo, if thou wilt complete this business, and will not tell this thing to any-one, then I will release thee (page 105).

tu Kalpasundarī holī, aur kuchh din Bikaṭbarmā-dagari raulī, phir jab u lai Upahārbarmā-mē miḷi jālo, tu wī-dagari bahut din jālai sukh karālī, thou (fem.) wilt be Kalpasundarī, and for some days wilt dwell with

Vikaṭavarmā; then when he also will be absorbed in Upahāravarmā, thou wilt be happy with him for many days (page 121).

tu wī-kañi ke delī, what wilt thou (fem.) give him (page 118)?

rāji hai jālī, thou (fem.) wilt agree (page 119).

je tu kaulī te mañ kari dyūlo, what thou (fem.) shalt say, that I (fem.) will do (page 183).

bañ-mē ham lojana-ki hār-jīt-kañi ko jāñalo, who will know our (respective) defeat and victory in the forest (I, 2).

āpāñā purāñā āñ-mē raulo, he will remain in his old body (II, 2).

ēk dibya-āñ-wālo ādimi ālo, a man with a celestial body will come (II, 6).

u sab khai lelo, he will eat them all up (I, 4).

bhōl u lai pakarīlo aur meri syāñi lai pakarīli, to-morrow both he will be arrested and my wife will be arrested (page 97). *Pakarīno* is passive of *pakarāno*.

meri chyei eso kauli, my daughter will say thus (page 72).

tyārā dagārā rūñ pañhali, she will begin to dwell with thee (page 74).

dibya drishṭi hai jāli, there will be superhuman power of sight (page 58).

gañ-mē jāi-bēr lañūlā, having gone into the village we shall fight (I, 2).

jatuk dukh ham dī sakūlā tatuk twē-kañi dyūlā, we (*i.e.* I) shall give you all the sorrow that we can give (page 99).

tum dwī jāñi rājya-karālā, you two persons will do ruling (II, 6).

rājā tum je kaulā te hukam delo, the king will give the order which you will suggest (page 104).

jati jālai boñan muñi tum thārī ni holā, until you (fem.) stand under the trees (page 189).

tyārā dwī jāñlyā nāñātin huālā, there will be two twin children to thee (page 162).

barābar tumārā nāñātin huālā, there will be children to you regularly (page 190).

sab bāt (fem. plur.) āphī hai jālin, all things will come to pass of themselves (page 103).

A kind of **Dubitative Future** is formed by adding the same suffix *lo* to the weak oblique form of the present participle. Thus, *hiṭana-lo*, he will probably go, he probably is going.

Examples are :—

yo ke jādu-hādu jāñan huna-lī, this (woman) will probably be a-knowing some kind of magic or other (*i.e.* she probably knows) (page 182).

ā bārā gyāñi chhan, so tuman mālūm chh ā kā huna-lā, he (plur. of respect) is very wise, therefore is it known to you where he probably is (page 71)?

The **Past Conditional** tense is formed from the Present Participle, to which personal terminations are added directly.

Thus, Present Participle *hiṭano*, going, Past Conditional *hiṭanū*, (if) I had gone. The third person singular adds no termination. The tense thus closely agrees with the corresponding tense in Hindi formed from the present participle without any suffixes at all (*chaltā*).

The following is the paradigm of this tense. When the feminine is the same as the masculine, no form is given for the feminine.

(If) I had gone, I should have gone (if).

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭanũ, hiṭanyũ or hiṭanĩ</i>	.....	<i>hiṭanũ or hiṭanã.</i>
2. <i>hiṭanai</i>	<i>hiṭanĩ</i>	<i>hiṭanã.</i>
3. <i>hiṭano</i>	<i>hiṭani</i>	<i>hiṭanã (fem. hiṭanin).</i>

The forms for the irregular verbs are based on the corresponding present participles and require no further explanation.

The following is an example of the use of this tense :—

maĩ mari jànyũ ta bhalo huno, (if) I (fem.) had died, it would have been well (page 182).

The **Present Definite** is properly formed by suffixing the present tense of the verb substantive, in the form employed as an auxiliary, to the weak oblique form of the present participle. Thus, *hiṭan-chh*, he is a-going, he goes. Generally this full form is contracted by changing the final *n* to a mere nasal. Thus, *hiṭã-chh*. This gives rise to further irregularities. In the plural, the first and third persons are differently formed, the terminations being added directly to the present participle. We thus get the following paradigm of the usual (contracted) form of the present definite.

I go, I am going (sometimes, almost 'I shall go').

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭã-chhu, (-chhũ) or (more usually) hiṭũ-chhu, etc.</i>	.....	<i>hiṭanũ.</i>
2. <i>hiṭã-chhai</i>	<i>hiṭã-chhẽ</i>	<i>hiṭã-chhã.</i>
3. <i>hiṭã-chh</i>	<i>hiṭã-chhya</i>	<i>hiṭanĩ or hiṭanĩ (fem. hiṭanin).</i>

For the various irregular verbs we may quote the following forms :—

dekhũ-chhu, or dekhaũ-chhu, I cause to see ; 2. sing. masc. *dekhũ-chhai, dekhaũ-chhai*, 3. sing. masc. *dekhũ-chh, dekhaũ-chh*, and so on.

rũ-chhu, or raũ-chhu, I remain ; *rũ-chhai, raũ-chhai*, and so on ; so *kũ-chhu, kaũ-chhu*, I say ; *ũ-chhu*, I come ; *lyũ-chhu*, I bring, etc.

jã-chhu, I go ; *jã-chhai, etc.* So *chã-chhu*, I wish ; *khã-chhu*, I eat, etc.

hũ-chhu, I become ; *hũ-chhai, etc.*

dĩ-chhu, I give ; *dĩ-chhai, etc.* So *lĩ-chhu*, I take.

dehkiĩ-chhu, I am visible ; *dekhĩ-chhai, etc.* And so all passives.

The following are examples of the use of the full form of this tense :—

tu māi-kañi bhālo jai mānan-chhē, if thou (fem.) lovest me (see below).

tum kwē mantra-le jhāṇano lai jānan-chhā, do you know even any method of exorcising by a charm ? (see below).

The following are examples of the more usual (contracted) form :—

wī dīn-baṭi māi āpāṇā dagariyan-hai alag rū-chhu, *aur dharam-karam-mē lūgi rū-chhu*, *aur Mahādēb-jyū-ki tapasyā karū-chhu*, from that day I am dwelling apart from my companions, and I am remaining engaged in religious acts, and am performing austerity (in honour) of Mahādēva-jī (II, 2).

ui-kañi rwāṭā dīṇā jā-chhu, I am going to give loaves to him (I, 3).

'tum jā-chhā ta māi lai ū-chhu' ; so māi-le kayo ki, *'yeso ni hai sakano ; tu māi-kañi bhālo jai mānan-chhē, ta je māi kū-chhu, te tu kar.'* '(if) you (masc.) are going, then I (fem.) also am coming. Then I said that, 'such cannot be (see negative present, below) ; if thou (fem.) lovest me, then what I am saying, that do thou do (page 124).

tab-baṭi māi jāgā jāgā māni khā-chhu, since then I (fem.) am eating, begging from place to place (i.e.) I live by begging (page 114).

tum bārā gyānī chhan aur jo yē lokā kà sukhan-kañi chhūri-bēr paraloka-ko thikā-ṇo karāṇā chānī unārā upar tum bārī dayā rūkhā-chhā ; māi ab āpāṇā ye nīch kām dekhi bārī dik chhū, *aur yē-kañi chhoṛi dīṇā chā-chhu*, you (masc.) are very wise, and show great mercy upon those who wish to prepare for the other world after giving up the pleasures of this world : now I (fem.) seeing this my own low profession am much troubled, and wish to abandon it (page 72).

māi hāt dekhano lai jāṇā-chhu, I (fem.) also know how to inspect hands (i.e. to tell fortunes), (page 117).

bhīl jaso dekhī-chhai, thou appearest like a Bhīl (II, 2).

yo bārī naki bāt chh ki yesā-guṇ-wālo ādimi hai-bēr dākuna-ko kām karā-chhai.

Āj-baṭi tu 'kabhañ yeso ni karū,' kū-chhai aur bhālā ādimina-ki jasiyāt rū-chhai, *ta māi twē-kañi chhutai dī-chhu*, this is a very evil thing that being a man possessing such qualities, thou art doing the business of robbers. (If thou art saying (i.e. wilt say) 'I will never do such a business,' and art remaining (i.e. wilt remain) like respectable men, then I am getting thee released (i.e. will release) thee (page 135).

tu 'Kām-dyūptā kē-lai māi dekhi dik chh,' kai kū-chhē ? so wī-ko dik huṇa-ko kāraṇ yo chh ki tu wī-ki syāñi Rati-hai lagai bhali dekhī-chhē, yē vīle teri rīs karā-chh, aur twē-kañi dukh dī-chh, art thou (fem.) saying that (*kai*, literally, saying) 'Why is Kāmadēvā troubled at seeing me ?' Now this is the reason of his being troubled, that thou appearest more beautiful than Rati his wife ; for this reason he is making anger to thee (i.e. he is angry with thee), and is giving thee sorrow (page 123).

tu āpū-kañi bāki batū-chhē, thou (fem.) art showing thyself off too much (page 78).

jatuk tu māi-kañi dekhāṇā chā-chhē, wī-hai lai bāki māi twē-kañi dekhāṇā chā-chhu, as much as thou (fem.) desirest to see me, much more than that even do I desire to see thee (page 55).

je hupiyō bhayo te hũ-chh, that which was to be is (page 84).

ab yo yeso karā-chhi, ta ke maĩ khā-chhu, ke mero paraicār khā-chh, now, (if) she does so, what do I eat, and what does my family eat (*i.e.* how are we to live) (page 73).

unari pujā hũ-chhē, their worship (fem.) takes place (page 75).

meri mai-kañi u bahaut bhalo manā-chhya, she loves my mother very much (page 167).

yo apāñā mālika-ki barī tahāl karā-chhya, she does great service to her husband (page 174).

ann-pāñi chhori-bēr maranũ, we are dying having given up food and water (page 195).

ab twē-kañi phal dinũ, now I (masc. plur. of respect) give the fruit to thee (II, 3).

ab ke karanũ, what shall I (fem. plur. of respect) do (page 117)?

tum kvē mantra-le jhārano lai jāñan-chhā? ke upāy jāñā-chhā yē-kañi bachai diyañ, do you know even any (method of) exorcising by a charm? (if) you know any device, save him (page 84). Here *jāñan-chhā* and *jāñā-chhā* are absolutely synonymous.

jañgal-mē ke karā-chhā, what are you doing in the forest (page 76)?

tum yā-hai kē-lai jā-chhā, why are you going from here (page 165)?

kvē hāt dekhũ-chhā, do any of you show your hands (to have your fortune told) (page 177)?

maĩ kvē-chhu ki 'tum jan bātan-mē man lagũ-chhā unan-kañi chhori diyañ', I say that, 'do you give up those things to which you apply your mind' (page 214).

dālkuna-ko kām karanī, they practise the business of robbers (II, 2).

muluk jītāñā chainī, countries are desired (pres. pass.) to be conquered (*i.e.* should be conquered) (II, 1).

maĩ-kañi yē-kā upāy bahaut ūñī, to me many devices of this come (*i.e.* I am able to suggest many devices) (page 189).

myāñā-mē jo chāñī ū dekhi sakanī, in the fair, whoever desire, they can see (her) (page 165).

arth-kām kāsā hunī, kē-le ū baranī, what sort of things are wealth and pleasure, and by what (means) do they increase (page 75)?

arth u chh jāi-kañi ādimi kamūñī, barūñī, aur samāñi rūkhanī, wealth is that by which men earn, cause to increase, and having collected put by (page 75).

When the present tense is preceded by a negative, the above forms are not used, the forms of the Past Conditional being used instead. Thus, *ni hiñanyũ*, not *ni hiñā-chhu*, I do not go. Examples are:—

maĩ apāñā kākā-kañi bikh dī-bēr mārāñā ni chānyũ, I (masc.) do not wish to kill my uncle by giving him poison (page 131).

maĩ chōr lai chhũ, ta yāsā naki chori ni karanyũ, I am indeed a thief, but I do not commit a wicked theft in such a way (page 85).

yo bar-ā jiddī ādimi chh, kasik-ā māl ni batūno, this is a very obstinate man, in no way does he show (where) the property (is) (page 104).

gyāni-ko vikhay-sukha-le dharam ni bigarano, par ham arth-kāman-kañi ni jānanā, the virtue of a wise man is not spoilt by worldly happiness, but I (masc. plur. of respect) do not know wealth and pleasures (page 75).

The **Imperfect** is formed in the same way as the present definite, substituting the past for the present tense of the Auxiliary verb. Thus :—

I was going, I used to go, etc.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭā-chhiyā̃, (-chhiyā̃)</i>	.....	<i>hiṭā-chhiyā̃(-chhiyā̃)</i>	.....
2. <i>hiṭā-chhiyā</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	.....
3. <i>hiṭā-chhiyo</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	<i>hiṭā-chhin.</i>

The various irregular verbs form their imperfects on the analogy of the Present Definite.

The following are examples of the use of this tense :—

jasi syāni mā beṇṇā chā chhiyā̃, ṭhāk yo usi chh, the woman whom I was wishing to marry is exactly like this (one) (page 178).

jaso chyōlo tu chā chhiyē, the kind of son which thou wast desiring (II, 1).

bhīlan jaso dekhī-chhiyo, he was appearing (i.e. looked like) a Bhil (II, 2).

ke dukh ni hun paṭ-chhiyo, no pain was permitted to exist (II, 7).

u gainā bajṇṇā-mē aur kābya paṭan-mē man lagā-chhiyo, aur rājya ki tarph kabhañ ni chā-chhiyo, he used to apply his mind to singing and music and reading poetry, and never used to look in the direction of his kingdom (page 213).

eka-ko nām suni-bēr doharo ris-mē bhariyo raṭ-chhiyo, on hearing the name of one the other used to be filled with rage (I, 1).

Dandak jaṅgalā-kā bich-mē jo gār jā-chhi, the river (fem.) which was going in the midst of the Dandaka forest (II, 3).

jai-kā hāt-mē u rā-chhi, on whose hand it (fem.) remained (II, 7).

dwī nāmī Paik, ek Pūrab diśā-kā kun-mē doharo Pachhō-kā kuṇā-mē raṭ-chhiyā, two famous Heroes used to dwell, one in the corner of the East, and the other in the corner of the West (I, 1).

wī ādimi-kañi bahut bāt ṭ-chhin, to that man many things (fem.) were coming (i.e. he knew many things) (page 215).

kasūr karanēr jo ghūs dī sakā-chhiyā bachi jā-chhiyā, garība-ko kvē ni hū-chhiyo jāgā jāgā chori hū-chhin, the offenders who were able to give bribes used to get off, there was no one becoming (on the side) of the poor, here and there thefts (fem.) were taking place (page 224).

The **Past** tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no

suffix is added, and we have the past participle standing by itself. The following is the paradigm :—

I went.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyũ</i>	....	<i>hiṭā</i>	....
2. <i>hiṭai</i>	<i>hiṭi</i>	<i>hiṭā</i>	....
3. <i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭā</i>	<i>hiṭin.</i>

The above is the conjugation of all regular verbs, both transitive and intransitive. But it must be remembered that in the case of transitive verbs the tense is treated passively, while *hiṭyũ* (intransitive) means 'I went,' *mārũ* (transitive) means 'I was killed.' 'I killed him' would be *māi-le wī-kaṇi mūro*, by me, with reference to him, it was killed; or *māi-le u mūro*, by me he was killed. The construction is, in fact, exactly the same as in Hindī, the verb agreeing in gender and number with the object, when the latter is in the form of the nominative, and otherwise being in the third person masculine singular.

The irregular verbs base their conjugation on the irregular strong past participles, and the only form which presents any difficulties is the third person plural feminine, which is as follows :—

rūno, to remain, *rayin* or *rain*; so *kūno*, to say, causals like *dekhūno*, etc.

ūno, to come, *ayin* or *ain*; so *lyūno*, to bring.

jāno, to go, *gayin* or *gain*.

hūno, to become, *bhayin* or *bhain*.

dīno, to give, *diyīn* or *dīn*; so *līno*, to take.

The following are examples of the use of the past tense of intransitive verbs :—

thwār-ai dhāl māi wā ṭahalyũ, tālai gahāṇā pāta-ko chhanachhanāṭ aur sugandh ūṇā paṭhi māi jaldī uṭhi gayũ, for a short time I waited until the tinkling of ornaments and a fragrant odour began to come; I (then) quickly arose (page 123).

māi maryũ, I died (II, 2).

māi jwān bhayũ, I became a youth (II, 2).

māi bhalo hai gayũ, I became well (II, 2).

māi ēk gwālā-kā wā rayũ, I (fem.) dwelt with a cowherd (page 113).

ab tuman-thāi āyũ, now I (fem.) came to you (II, 6).

dōphari jālāk hiṭo, he marched till noon (I, 1).

thwārā dhāl-mē āgā-baṭi bhair nikaḷo, after a short time he emerged from the fire (II, 5).

u jhulā-hai talī kudo, he leaped down from the swing (II, 8).

u wī-thāi dawī-bēr gayo, aur wī-kā khuṭan paṛo, he went running to him and fell at his feet (II, 8).

yeth-uth pheranai rayo, he remained a-wandering hither and thither (II, 7).

Bāmdēb rīshi rājā-thaĩ āyo, the saint Vāmadēva came to the king (II, 1).

u khusū-khusū bhājī-bēr Mātāng-thaĩ gayo, he escaping secretly went to Mātānga (II, 4).

wī-kañi tīṭh lagi, compassion (fem.) touched him (II, 6).

rāñi-ki khabar sunana-ki aur āpāñā ādimina-ki bhēt karanai-ki bañi phikar rai, great anxiety (fem.) remained for hearing news of the queen, and for meeting my own people (page 113).

unan maĩ dekhi bañi rīs ai, seeing me great anger (fem.) came to them (II, 2).

āpañi ijā-thē bhitar bhājī gai, she ran away inside to her own mother (I, 2).

(ham) *boṭāñā-kā phāñā pakarī-bēr dusarī taraph nhai gayā, aur kai-kā hāt ni āyā*; *ghar jai-bēr ham lai nai dhwaī sīñ parā, I* (plural of respect) seizing the branches of the trees, went to the other side (of the wall), and did not come (i.e. fall) into anyone's hand; going into the house I also, having bathed and washed, fell asleep (page 86).

ham terī tapasyā dekhi-bēr bārū khusī bhayā, I (plural of respect) having seen your austerity, became much pleased (II, 3).

maĩ aur u pachhinai jañgal-mē rai gayā, (we, i.e.) I and he remained behind in the forest (page 112).

myārā bārū bhāg chhiyā jo tum lai milī gayā, I had great good luck (lit. there were my great fortunes) that you also were met (by me) (page 148).

tab dwīyai gañ-huñi bātā lāgā, then the two set out on the road to the village (I, 3).

thwārā dinan jālai yō yeth-uth phirā, for a few days they wandered hither and thither (II, 2).

wā myārā mitr āyā, there my friends came (II, 2).

bahaut dūr jālai anyārā-anyār-ā dwī jañi gayā, for a great distance the two persons went in thick darkness (II, 5).

nau kumār bahaut dik bhāyā, the nine princes became much troubled (II, 4).

yē vīle Kāmamañjari aur wī-ki ijā lai wā balaiñ-gain : ũ atti ḍarin aur maĩ-thaĩ sallāh puchhan-huñi ain, on this account Kāmamañjari and also her mother were summoned there. They feared greatly and came to me to ask advice (page 94).

maĩ dekhi ũ ḍari gain aur kāmāñā paithin, they (fem.) seeing me became afraid and began to tremble (page 145).

wī-kā dagarā wī-ki dagariyā bahaut syāñi ain, with her many women, her companions, came (page 165).

The following are examples of the use of the past tense of transitive verbs :—

maĩ-le yo bichār karo, I made this decision (page 37).

maĩ-le yo suni, I heard this (fem.) (page 37).

tuma-le maĩ-kañi pāñlē khabar kē-lai ni di, why did you not at first give the news (fem.) to me (page 84)?

nau kumāran dagari wī-kañi āpāñā dēs-hai bhair bhejo, he sent him, with the nine princes, forth from his own land (II, 1).

Mātāng-thaĩ ai-bēr wī-le ēk ratn bhēt-mē dhari diyo, coming to Mātānga, she laid before him a jewel as a present (II, 6).

wī-le kayo, he said (II, 1).

maĩ-kani mări diyo, (they) killed me (II, 2).

maĩ-le āpũ-kani jaṅgal-mẽ pariyo pāyo, I found myself fallen in the forest (II, 2).

(*maĩ-le*) *yē-kani nāchano, gaino, bājo bajūno, lekhaṇo paṛano, balāno cholāno sikāyo*, I (fem.) taught her to dance, to sing, and to play musical instruments, to write and to read, to talk and converse (page 73).

una-le ādimina-ki baṛi bhiṛ dekhi, they saw a great crowd (fem.) of men (II, 5).

Sōmdatta-le āpaṇi kathā kai, Sōmadatta told his story (fem.) (II, 9).

Mahādēb-jyu-ki puṛā karaṇi sikai, he taught me to worship (fem.) Mahādēva-jī (II, 2).

Kālindi-ki bāt wī-le mani-li, he accepted the word (fem.) of Kālindi (II, 6).

Mātaṅga-le wī-kani ēk maṇi di, Mātaṅga gave him a jewel (fem.) (II, 7).

wī-le mastakāi lākārā ēk-bāṭṭā kārā, aur āgo bāḷo, aur mantr pūrā, he collected many sticks (plur. masc.) and lit a fire (sing. masc.) and recited charms (plur. masc.) (II, 5).

ui-le āpārā khāṇiya sattu talau-mē khiti diyā, he threw the *sattu* (plur. masc.) which was his food into the lake (I, 1).

hama-lē rāta-ki bāt jagā jagā sunin, I heard here and there the affairs (plur. fem.) of the preceding night (page 86).

maĩ-le wī-ki buṛi chheṛi Dharmmrakshitā dagari pachhyāṅ lagai aur Kāma-mañjari-huṇi wī-kā hāta-le mast chāj bhejin, I made acquaintance (fem. sing.) with her old maid servant Dharmarakshitā, and by her hand sent many things (plur. fem.) to Kāmamañjarī (page 91).

wī-le maĩ-kani dharma-ki pustak sunain, he caused me to hear (*i.e.* taught me) religious books (plur. fem.) (II, 2).

buṛiya-le maĩ-thaṅ yo bat kayin, the old woman said these things (plur. fem.) to me (page 120).

ēk-eka-le yaṅ sari bāt kain, each of them said all these things (plur. fem.) (I, 4).

wī-le gūli dīn, he gave abuse (plur. fem.) (page 61).

maĩ-le yo sab bāt mālum kari liyin, I understood all these things (plur. fem.) (page 120).

The **Perfect** is formed by conjugating the weak verbal past participle with the present tense of the Auxiliary verb. The first person, however, is not used, the first person of the Past being used instead, and the third person plural masculine is quite irregular. Thus :—

I have gone.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiyũ</i>	<i>hiyũ</i>	<i>hiṭā</i>	<i>hiṭā</i>
2. <i>hiṭa-chhai</i>	<i>hiṭi-chhē</i>	<i>hiṭa-chhā</i>	<i>hiṭi-chhā</i>
3. <i>hiṭa-chh</i>	<i>hiṭi-chh</i>	<i>hiṭē</i>	<i>hiṭi-chhān</i>

Transitive verbs are, as in the case of the Past tense, construed passively.

The irregular verbs employ the weak past participles given on page 135. The only form in which difficulties arise is the third person plural, which is as follows :—

rūno, to remain, third plural perfect *rañ* or *rñ*. So *kūno*, to speak, and causal verbs like *dekhūno*, to show : *ūno*, to come, plur. *āñ*. So *lyūno*, to bring : *jāno*, to go, plur. *gañ* : *dīno*, to give, plur. *dñ*. So *līno*, to take.

The following are examples of the use of this tense :—

A.—Intransitive Verbs :—

tu ko chhai, kã-baṭi ā-chhai, who art thou, whence hast thou (masc.) come (II, 2) ?

tu ko chhē, kã-baṭi ai-chhē, who art thou (fem.), whence hast thou (fem.) come (II, 6) ?

ab tu ai gai-chhē, now thou (fem.) hast arrived (page 116).

bālak kaṇi bāg li gau-chh, a tiger has carried off the child (page 229).

talau suki ga-chh, the tank has dried up (I, 1). For *ra-chh*, *vide ante*, page 130.

bāji-kaṇi jiti gai-chh, she has completely won the wager (page 77).

mañ-kaṇi jabardastī āpano khasam banai-bēr yā lyai rai-chh, having forcibly made me her husband, bringing me here, she has remained (page 176).

āj bhēt hai pari-chh ; baṛi khuṣi bhai-chh, to-day a meeting has occurred ; much happiness has become (to me) (I, 2).

tum sust kē-lai hai rau-chhā, why have you become sad (and remain sad now) (page 56) ? For the use of the perfect of *rūno* as a verb substantive, see page 130, *ante*.

tum lai dēs dēs hiṭi ā-chhā, you also have come (here) after going to various countries (page 164).

bārā phari-wālā syāp nikālī rañ, many-hooded snakes have remained emerging (*i.e.* continue emerging) (page 58).

yō ādimi kã-baṭi āñ, whence have these men come (II, 9) ?

bār bars hai-gañ, twelve years have passed (I, 2).

B.—Transitive Verbs :—

mero bāb Pātāla-ko rājā Biśnu-le mūri dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

beliyā rāt swain-mē Mahādēb-jyū-le mañ-kaṇi darśan dē-chh, aur yo kau-chh, last night in a dream Mahādēva-jī has given me a vision and has said this (II, 3).

mai-le lai lūṭ-pīṭ bahaut kari-chh, aur ādimi bārā dik karē, I also have done much robbery (fem. sing.), and have made men (masc. plur.) much troubled (II, 2).

rāṇḍa-le jhuṭā saugan khai rākhñ, the villain has eaten up (*i.e.* sworn) false oaths (masc. plur.) (page 105).

myārā lagaiyā (adjectival past participle) *phul wī-le ṭori-bēr Ramayantikā-kaṇi dñ*, he has plucked the flowers planted by me and given them to Ramayanti (page 119).

The **Pluperfect** is formed in the same way as the Perfect, only the past tense of the auxiliary verb being substituted for the present tense. It is quite regular in its conjugation, which is as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭa-chhiyũ</i> (<i>chhiyũ</i>)	<i>hiṭi-chhiyũ</i> , etc.	<i>hiṭa-chhiyā</i> , etc.	<i>hiṭi-chhiyā</i> , etc.
2. <i>hiṭa-chhiyē</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i> .
3. <i>hiṭa-chhiyo</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhin</i> .

The irregular verbs present no difficulties.

The following are examples of the employment of this tense :—

A.—Intransitive :—

maĩ rāṇi samēt ai rau-chhiyũ, I had come (and been there) with the queen (page 31).

tū āj jālai ke karāṇāra-chhiyē (for *karanā ra-chhiyē*), what hadst thou remained a-doing till to-day (II, 9).

jai din tū bāg-baṭi gai-chhi, tai din-ā-baṭi mero man tu-i-le hari lē-chhi, from the day on which thou (fem.) hadst gone from the garden, from that very day thou alone hast robbed (me of) my heart (page 54).

jab u Paik dhurā-huṇi jān lagi ra-chhiyo, when that Hero had set himself to go to the mountain-top (I, 2).

jaswē Mātāṅg āgā-hai bhair ā-chhiyo, as soon as Mātāṅga had come out from the fire (II, 5).

cheli dhān kuṭaṇ lagi rai-chhi, the daughter had set herself a-husking paddy (I, 2).

rāja-ki cheli palān-mē sē rai-chhi aur saheli yeth uti sē rai-chhin, the king's daughter had gone to sleep on the bed and her female companions had gone to sleep (and had remained sleeping) here and there (round her) (page 106).

adharāt karā, jab unan nīn ai-chhi, at the time of midnight, when sleep (fem.) had come to them (II, 4).

myārā ān-mē bahaut ghau hai rau-chhiyā, many wounds were in my body (II, 2).

dwī syāṇi dhān kuṭaṇ lagi rai-chhin, two women had set themselves a-husking paddy (I, 4).

syāṇi jo in bātan-kaṇi suṇi rai-chhin wī-kā mukh-thaī ēk-baṭṭi bhain, the women who had been hearing these words became assembled before him (page 221).

B.—Transitive :—

u bāman mīlo jo mā-le ḍāḍkun-hai bachā-chhiyo, that Brahman met me whom I had saved from the robbers (II, 2).

wī bhyōl-mē pujū jo Mahādēb-jyū-le Mātāṅg-kaṇi batai rākha-chhiyo, they arrived at the mountain which Mahādēva-jī had indicated to Mātāṅga (II, 4).

C.—Passives and Causals :—

A passive voice is formed by adding *z* to the root. Thus the root of *dekhano*, to see, is *dekh*. The passive root is *dekhz* with an infinitive *dekhino*, to be visible. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhz*, not

dekhī. This conjunctive participle is often prefixed to the verb *jāno*, to go, and the whole has then the force of a simple passive. Thus, *dekhī jāno*, to be seen.

Examples of the use of the two passives are as follows :—

A. *ēk śahar lai dekhān paītho*, a city also began to be visible (II, 5).

jab śulī-mē yē-ko khasam charāzlo, taba jānālī, she will understand when her husband will be mounted (passive of causal) upon the impalement-post (page 61).

bhōl u lai pakarāzlo aur meri syainī lai pakarāzī, to-morrow both he will be arrested, and my wife will also be arrested (page 97).

B. *Kāmamañjari aur wī-ki ijā lai wā balaiī gēn*, Kāmamañjari and also her mother were summoned (passive of causal) there (page 94).

yo ēk bāman-kañi bachūn-mē mārī ga-chh, he has been killed saving a Brahman (II, 2).

Causal Verbs are formed, as in Hindi, by adding *ā* to the root. The infinitive ends in *āno*. Thus, *dekhāno*, to cause to see, with a strong verbal past participle *dekhāyo* and an adjectival participle *dekhāiyo*. So, *haūno*, to cause to become; *khaūno* (from *khāno*, to eat), to feed. Many causals are also formed, as in Hindi, by lengthening the root vowel, or in other ways, as in *māraṇo*, to kill.

As examples of causals we may quote :—

mero nāti goru-bhaīsan charūn-huñi bañ jai ra-chh, my grandson has gone to the forest to graze cattle and buffaloes (I, 3).

apānā khwēn-kañi dekhāyā, she showed them to her husband.

yē-kañi yē-kā bāba-ko rājya lai deūlo, I shall also cause his father's kingdom to be given to him (page 228).

je-ke wī-le karaṇo chh, te paīzī kawai (infinitive *kaūno*, to cause to say) *diyaū*, send word (Hindi *kahlā dō*) beforehand as to whatever is to be done by her (page 56).

Causals may, in their turn, be made passive by adding *ī*. Examples are given above under the passive (*charāzlo* and *balaiī gēn*). Again we can have double causal with infinitives in *āno*, as in *bolāūno*, to get a person called (from causal *bolūno*). Sometimes the *āno* is contracted to *auno*, as in *apāñi dagariyan-kañi dekhāun-sū khalādi-mē dhari-liyo*, she put it in her pocket to show it to her friends (I, 2). Here the double causal has, as sometimes happens, the sense of the causal.

D.—Compound Verbs :—

Compound verbs are formed much on the same lines as in Hindi.

Intensive compounds are made by prefixing the short form of the conjunctive participle of the main verb to another subsidiary verb which is conjugated throughout. The most common subsidiary verbs are *jāno*, to go; *dīno*, to give; *līno*, to take; *rūno*, to remain; *rākhaṇo*, to place; and *hālano*, to throw. Compounds with *hālano* often have a completive sense.

Thus :—

ai jāno, to arrive.

bañi jāno, to become.

bhiji jāno, to be soaked.

hai jāno, to become.
jāgi jāno, to halt.
khai jāno, to eat up.
li jāno, to take away.
mārī (passive) *jāno*, to have been slain.
nasi jāno, or *nhai jāno*, to go away.
parī jāno, to throw oneself down.
pujī jāno, to arrive.
pujai jāno, to escort to a place.
puri jāno, to heal.
chhārī dīno, to release.
dekhi dīno, to see for oneself, to inspect.
dhari dīno, to place.
di dīno, to give away.
hiṭi dīno, to go along.
khiti dīno, to throw to a certain place.
lautai dīno, to put back again.
māri dīno, to slay.
māni līno, to accept, agree to.
li līno, to take for oneself.
hai rūno, to continue to exist (Hindī, *hō rahnā*).
batai rākhano, to show.
banai hālano, to finish making, to complete.
chhārī hālano, to abandon completely.
dekhi hālano, to see suddenly, to happen to see.
kai hālano, to tell completely.
kari hālano, to finish doing.

Examples of the use of these compound verbs are :—

phiri dharatī-mē ai gayo, he arrived afterwards upon the earth (II, 7).
mañ-kañi puja-hujā ai gai, worship and such like things came to me (*i.e.* I learnt to worship) (II, 2).
jwān, bhalo dekhano chāno, aur hrīst-puṣṭ bani gayo, he became a youth, fair to look upon, happy and plump (II, 5).
ui-le āpanā khāniya sātu talau-mē khiti diyā : jab sātu bhiji gayā, sab sātu pañi samēt khai gayo, he threw his dinner-*sattū* into the lake ; when the *sattū* was thoroughly soaked he ate it all up, water and all (I, 1).
mañ bhalo hai gayū, I became well (II, 2).
chyōlo tero hai ga-chh, a son has become yours (*i.e.* you have got a son) (II, 1).
tu Pātāla-ko rājā hai jālai, thou wilt become the king of Pātāla (II, 3).
wā ū jāgi gayā, there they halted (II, 5).
Jamā-kā dūt mañ-kañi Jamrāj-thāñ li-gayā, Yama's messengers took me away to King Yama (II, 2).
yo māri ga-chh, he has been slain (II, 2).
pañi dhunan-huñi nasi gayā, they went away to search for water (I, 1).
tab u nhai gayo, then he went away (II, 2).

ēk bārā boṭā-kā tali jai-bēr sīn pari gayo, having gone below a big tree, he threw himself down to sleep (I, 1).

agū-mē pari gayo, he threw himself into the fire (II, 5).

ū Pātāl-mē puji gayā, they arrived in Pātāla (II, 5).

Mātaṅg wī-kañi dūr-jālai pujai gayo, Mātaṅga escorted him for some distance (II, 7).

wā myārā ghau puri gayā, there my wounds were completely healed (passive) (II, 2).

yē-vile yē-kañi chhāri diyā, aur phiri laṭai diyā, for this reason release him, and put him back again (II, 2).

tum hamari larai dekhi diyau, do you please inspect our fighting (I, 3).

wī-le ēk ratn bhēṭ-mē dhari diyo, she presented a jewel as a welcome (II, 6).

tum wī jagā dekhan-huñi hiṭi-di hālan, do you come along to see that place (II, 3).

mañ-kañi mārī diyo, they slew me (II, 2).

rāja-le muni-ki bāt māni lī, the king accepted the words of the saint (II, 1).

āchho, tu-ī lī-liyē, good, do thou verily take (it and keep it) (I, 4).

myārā āñ-mē bahaut ghau hai rau-chhiyā, there had been many wounds on my body (II, 2).

wī bhyōl-mē puja jo Mahādēb-jyu-le Mātaṅg-kañi batai rākha-chhiyo, they arrived at that mountain which Mahādēva-jī had shown to Mātaṅga (II, 4).

rāṇḍa-le jhūṭa saṅgan khai rākhī, the villain has taken a false oath (page 105).

tu baṭo banai hālalai, ta ham twē-kañi chhoṛi dyūlā, when thou shalt have finished making the road I will release thee (page 103).

jana-le bēd, śastr, aur dharm karm, sab chhāri hālī, (men) who have altogether abandoned the Vēdas, the Scriptures, and pious works (II, 2).

wī-le kumār dekhi hālo, he happened to see the prince (II, 8).

ab māi-le sab hāl āpāṇā tuman-thāi kai-hālī, now I have completely told all my affairs to you (II, 2).

jaswe kām kari hālalo wī-kañi berī pairai diyā, as soon as he shall have finished doing the work put fetters on his feet (page 104).

Potential compounds have *sakanō* with the short conjunctive participle. Thus:—
jatuk dukh ham dī sakūlā tatuk twē-kañi dyūlā, as much sorrow as I shall be able to give thee so much will I give thee (page 99).

wī-kañi myālā-mē, jo chāñī, ū dekhi sakanī, whoever desire to see her in the fair can do so (page 165).

Completive compounds are formed with *hālano*, as explained under Intensives.

Desiderative compounds are formed by conjugating *chāno*, to wish, with the oblique infinitive. Thus:—

mañ āpāṇā kākā-kañi mārāṇā nī chānyū, parantu wī-kañi chhoṛi dīṇā chā-chhu, aur wī-ko ādar satkār karāṇā chā-chhu ; u jo hirā māñ ṭhagi-bēr līṇā chhā-chhiyū, ab usikē nī līṇā chānyū, I do not want to kill my uncle, but want to show honour and respect to him ; that diamond which I was wishing to take by fraud, now I do not wish to take in that manner (page 131).

The verb *chāno*, to desire, should not be confused with the verb *chāno*, to look at.

The passive of *chāno*, to wish, *chāino*, is used to mean 'it is necessary,' 'it is proper.' Its third singular old present is *chai*, which is equivalent to the Hindi *chāhiyē*, but the verb is conjugated throughout. Thus :—

mai-kani dhairya karano chai, it is necessary for me to make patience, (*i.e.* I must be patient) (page 178).

Pachhō-kà Paika-ko tarān parakhano chāi-chh, the muscular strength of the Hero of the West is proper to be tested (*i.e.* I must test it) (I, 1).

ghamanā karano ni chain (for *chaino*), it is not proper to show pride (I, 5).

N.B.—This *chain* for *chaino* is not uncommon.

te karano chāi-chh, that should be done (II, 1).

muluk jītānā chainā, countries should be conquered (lit., are necessary to be conquered) (II, 1).

sātu-ko thailo jo bātū-huṇi chāi-chhiyo, a sack of *sattū*, which was necessary for the road (I, 1).

Inceptives are similarly formed with the verb *paithano* (not *lagano*), to begin. The oblique infinitive may be either weak or strong. Thus :—

ghabarai-bēr kaman paithā, being agitated, they began to tremble (I, 4).

ḍari gain aur kamanā paithin ; *ēk burīyā kūṇ paithi*, they (fem.) became afraid, and began to tremble ; an old woman began to say (page 145).

wī-kani mārān paithā, they began to beat him (II, 2).

ēk śahar lai dekhīn paitho, a city also began to be visible (II, 5).

ākhan-bāṭi āsu ūṇ paithā, tears began to come from (her) eyes (II, 6).

As examples of **Permissives** and **Acquisitives** we have :—

kai-kani tu yeti ūṇ jan diyē, do not allow any one to come hither (II, 5).

ke dukh ni huṇ paū-chhiyo, no sorrow was allowed to become (*i.e.* could be felt) (II, 7).

A compound indicating **necessity** is made by conjugating *paraṇo*, to fall, with the direct strong infinitive. Thus :—

anyārā-mē hiṭāno paraṇo, walking in darkness fell (*i.e.* he had to walk in darkness) (II, 7).

N.B.—*paraṇo*, to fall, must not be confounded with *parāno*, to read.

The following is therefore a summary of the conjugation of the verb *hiṭano* in its more usual forms :—

Infinitive or Verbal Noun, *hiṭano*, the act of going ; obl. form, *hiṭan*, *hiṭanā*.

Present Participle, *hiṭano* ; fem. *hiṭani*, going ; obl. form, *hiṭanā*, *hiṭanai* ; (*hiṭanai-rachhū*, *hiṭanaira-chhū*), I am a-going ; *hiṭanai-ra-chhiyū* (*hiṭanaira-chhiyū*), I was a-going.

Past Participle, Weak Verbal, *hiṭa*, fem. *hiṭi* ; Strong Verbal, *hiṭo*, fem. *hiṭi* ; Adjectival, *hiṭiyo*, gone.

Future Passive Participle, *hiṭano*, fem. *hiṭani*, to be gone, about to be gone ; masc. obl. sing. and plur. *hiṭanā*.

Conjunctive Participle, *hiṭi*, *hiṭi-bēr*, going, having gone.

Old Present, I go, I may go.			Imperative, Go.		Future, I shall go.			
Singular.		Plural.	Singular.	Plural.	Singular.		Plural.	
Common Gender.			Common Gender.		Masculine.	Feminine.	Masculine.	Feminine.
1	hiṭū	hiṭū	...	...	hiṭūlō	...	hiṭūlā	...
2	hiṭai	hiṭau	hiṭ hiṭiyē	hiṭau hiṭiyā	hiṭalai	hiṭali	hiṭalā	...
3	hiṭ	hiṭau hiṭan	...	...	hiṭalo	hiṭali	hiṭalā	hiṭalin

Past Conditional, (if) I had gone, I should have gone.				I went.				
Singular.		Plural.		Singular.		Plural.		
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	
1	hiṭanū, hiṭanyū hiṭani	...	hiṭanū, hiṭanā	hiṭyū	...	hiṭā	...	
2	hiṭanai	hiṭani	hiṭanā	...	hiṭai	hiṭi	hiṭā	...
3	hiṭano	hiṭani	hiṭanā	hiṭanin	hiṭo	hiṭi	hiṭā	hiṭin

Present Definite, I go, I am going.				Negative Present Definite, I do not go.				
Singular.		Plural.		Singular.		Plural.		
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	
1	hiṭū-chhu	...	hiṭanū	...	ni hiṭanū, ni hiṭanyū ni hiṭani	ni hiṭanū ni hiṭanā	...	
2	hiṭā-chhai	hiṭā-chhē	hiṭā-chhā	...	ni hiṭani	ni hiṭani	ni hiṭanā	...
3	hiṭā-chh	hiṭā-chhya	hiṭani (-nī)	hiṭanin	ni hiṭano	ni hiṭani	ni hiṭanā	ni hiṭanin

Perfect, I have gone.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭyũ</i>	...	<i>hiṭā</i>	...
2 <i>hiṭa-chhai</i>	<i>hiṭi-chhē</i>	<i>hiṭa-chhā</i>	<i>hiṭi-chhā</i>
3 <i>hiṭa-chh</i>	<i>hiṭi-chh</i>	<i>hiṭi</i>	<i>hiṭi-chhan</i>

Imperfect, I was going.				Pluperfect, I had gone.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭā-chhiyũ</i>	...	<i>hiṭā-chhiyā</i>	...	<i>hiṭa-chhiyũ</i>	<i>hiṭi-chhiyũ</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i>
2 <i>hiṭā-chhiyē</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	...	<i>hiṭa-chhiyē</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i>
3 <i>hiṭā-chhiyo</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	<i>hiṭā-chhin</i>	<i>hiṭa-chhiyo</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhin</i>

Any optional form of the Auxiliary verb may be used throughout.

Indeclinables.—The ordinary negative is *nī* but *jan* is also employed with the imperative. *Nī*, is emphatic, 'not in any way.'

yē-kā maraṇa-ko bakhāt nī āyo, the time of his death did not come (II, 2).

bāman-kaṇi nī māraṇ, do not kill the Brāhman (II, 2).

jan samajiyē, do not consider (II, 3).

An emphatic suffix (like the Hindī *hī*) is *ā*. Thus, *tu swaṇ-ā jan samajiyē*, do not thou consider this merely a dream (II, 3). So *dvī-(y)ā*, both.

I give two specimens of this literary Kumaunī. One is a folktale taken from the late Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun District*. The other is a chapter from Paṇḍit Jwālā Datt Joshi's translation of the *Daśakumāra Charita*. I take this opportunity of recording my indebtedness to the kindness of these gentlemen in permitting me to use these extracts from their valuable works.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN I.

(From the "*Hill Dialects of the Kumaun Division*" of
Paṇḍit Ganga Datt Upreti, 1900.)

॥ पूरब पछों-पैकन-कि भेट ॥

कै समय-मे द्वी नामि पैक, एक पूरब दिशा-का कुण-मे, दोहरो पछों-का कुण-मे रौंछिया । एक-को नाम सुणि-बेर दोहरो रीस-मे भरियो रौंछियो । होर एका-का घर-बटि दोहार-को घर बार बर्स-को बाटो टाड़ छियो । एक दिन पूरबा-का पैक-ले आपणा मन-मे ठारि कि पछों-का पैक-को तराण कतुक छ परखणो चैछ । आपणा घर-बटि सामल-का लिजिया सातु-को थैलो, जो बाटा-हुणि चैछियो, ली-बेर बाटा लागो । दोफरि जालेक हिटो, तब बाटा-मे उड़-कणि एक बड़ो लामो चाकलो गैरो तलौ मिलो । उड़-ले आपणा खाणिय सातु तलौ-मे खिति-दिया । जब सातु भिजि-गया सब सातु पाणि समेत खै-गयो । फिर उड़ तलौ-का नजीक एक बड़ा बोटा-का तलि जै-बेर शीण पड़ि-गयो । येतुकै-मे उड़ तलौ-का नजीका-का बणा-का मिरग आपणि बाण-ले तलौ-मे पाणि पिण-सुँ आया । देखन त तलौ सुकि-गछ, तब दोहरि ठौर पाणि दुनण-हुणि नसि-गया । ये माथ एक बण हाति लै पाणि पिण-सुँ उड़ तलौ-मे आयो । आपणो सून पाणि पिण-हुणि तलौन हालो । पाणि नि पायो, त रिसा-का मारिया बड़ो चिल्लाट करो, जै-ले उड़ पैक-कि नौन टुटि गइ ॥

पैक-कणि बड़ि रीस आइ । उड़-ले हाति-को सून पकड़ि-बेर पछों-का रौनेर पैका-क पटाँगण-मे खिति-दियो । उड़ पटाँगण-मे पछों-का पैक-कि

चेलि उइ बखत धान कुटण लागि-रैछि । हाति-कणि अनौखो किड़ो देखि-बेर उरा-का मारिया आपणि इजा-थें भितर भाजि गइ । तब उइ-कि सहीतारि भैर आइ हाति-कणि अनौखो किड़ो समजि-बेर आपणि दगड़ियन-कणि देखौण-सुँ आपणि खल्दि-मे धरि-लियो । पछा उइ दिनै पूरब-को पैक ले बार बर्स-को बाटो घड़िन-मे हिटि-बेर पछौं-का पैका-का घर-पुजो । उइ-कि चेलि-थें पैक-को पता पुछो । चेलि-ले कयो, म्यारा बौज्य लाकड़ा काटण-हुणि धुरा जै-रई, बार बर्स है गई । पूरबा-का पैक-ले धुरा-को बाटो बतै माँगो, चेलि-ले बतै-दियो । जब उ पैक धुरा-हुणि जाँण लागि रछियो बाटा-मे दीन-कि भेट है-गइ । पछौं-को पैक सारा बणा-का रुखन-कणि, जो बाड़ा बाड़ा छिया, जाड़ै-बटि उपाड़ि-बेर उनरो बड़ो भारि पहाड़ जसो बोजो आपणा खारा-मे धरि-बेर आपणा घर-हुणि ल्यूण लागि-रछियो । पूरब-को पैक उइ-का पछिन-बटि गयो । उइ-को बोजो पछिन-बटि खैचि-बेर रोकि-दियो । तब पछौं-का पैक-ले बड़ो जोर लगायो, आपणा बोजो अधिन लगायो । पछिन देखि-बेर कयो, अरे पूरबा-का पैक, मै-ले तेरो नौ पैलौ-बटि सुणि राख छियो । ते दगड़ि भेट करन-कि बड़ि इच्छा छि । सो आज भेट है-पड़ि-छ । बड़ि खुशि भै-छ । आव तुम हम लड़ै करि-बेर देखूँ हम दीन-मे को बड़ो छ । पूरबा-का पैक-ले कयो, याँ बण-मे हम लोगन-कि हार-जीत-कणि को जाणलो । गौं-मे जै-बेर लड़ुला ॥

तब द्वीयै गौं-हुणि बाटा लागा । बाटा-मे उनन-कणि एक बुड़िया मिलि, दीन-ले बुड़िया-थें कयो, तुम हमरि लड़ै देखि-दियौ । बुड़िया-ले कयो, मेरो नाति गोरु भैसन चरुण-हुणि बण जै-रछ । उइ-कणि राटा दिणा जाँछु । फ़िरि तुमरि अँवाल भिड़ि देखुँलो । येतुक कै-बेर बुड़िया-ले द्वीयै पैक और लाकड़ा-को बोजो आपणा काना-मे धरि-बेर आपणा नाति-थें गइ, उइ-कणि राटा दिया ॥

जब यों द्वी पैक वाँ लड़ण-सुँ तँयार भया, तब बुड़िया-का नाति-ले बुड़िया, और गोरु भैसा, लाकड़ा-को बोजो सुधा द्वीयै पैक, आपणि गाँति-मे धरि-लिया । आपणा घर-हुणि बाटा लागो । येतुकै-मे आँधि लागि । उइ आँधि-मे उड़ि-बेर एक येसि ठौर पुजो कि जाँ द्वी स्यैणि धान कुटण लागि-रैछिन, और एक स्यैणि-का आँखा भितर पैठि-गयो । उइ स्यैणि-ले दोहरि-थें

कयो, म्यारा आँखा-मे भा पैठिड़ गछ, गाड़ि-दे । दोसरि-ले कयो, जो उ भाड़ मै-कणि दौ-देली त गाड़ि-छूँलो । तब पैलि स्यैणि-ले कयो आँछो, तुई लि-लिये । दोहरि स्यैणि-ले भाड़,—बुड़िया और उइ-को नाति, गोरु भैंसा, द्वीये पैक लाकड़ा-का वाजा सतमे,—आँखा-है निकालि-बेर आपणि खल्दि-मे धरि-लिया । फिरि राता-का बखत आपणि खल्दि-मे-है गाड़ि-बेर आपना खेन-कणि देखाया । उइ-ले कयो यौ सब किड़ा हमरा बिरालु-कणि दौ-दे । उ सब खे-लेलो । इन बातन देखि सुणि-बेर द्वीये पैक, बुड़िया, और उइ-को नाति भौत डरा । घबरै-बेर कामण पैठा । तब सबन-ले आपूँ आपूँ-कणि ये संसार-कि सब बस्तुन-मे-है सबन-है नानो जाणि-बेर अछतै पछतै हात जोड़ि बिन्ति करि उइ स्यैणि और उइ-का खेन-थे छोड़ै-बेर आपणा घर-हुणि गया । आपणा घरन-मे जै-बेर एक एक-ले यौ सारि बात आपना घरकारन-थे और पड़ौसिन और आपणा इष्ट मिचन-थे कैन ॥

सबन-ले आपूँ-कणि नानो समझि-बेर परमेश्वर-कणि धन्यवाद दौ-बेर कयो, हे परमेश्वर, हम तेरि सृष्टि-मे सबन-है नाना छूँ । ये संसार-मे के बात-को घमण्ड कै मनुष्य-कणि करणो नि चैन । एक-है एक ठुलो, एक-है एक नानो छ । परमेश्वर-कि सृष्टि-मे हम सब किड़ना-का बराबर-छूँ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SPECIMEN I.

(STANDARD DIALECT.)

*(From the "Hill Dialects of the Kumaun District,"
of Paṇḍit Ganga Datt Upreti.)*PŪRABA-PACHHŌ-KĀ PAIKANA-KI BHĒṬA.
EAST-WEST-OF HEROES-OF MEETING.

1. Kai-samay-mē dvi nāmi Paik, ēk Pūrab-diśā-kā
A-certain-time-in two famous heroes, one the-east-direction-of
 kuṇ-mē, doharo Pachhō-kā kuṇā-mē, raū-chhiyā. Eka-ko
corner-in, the-other the-west-of corner-in, remaining-were. One-of-
 nām suṇi-bēr doharo ris-mē bhariyo raū-chhiyo, haur ekā-
name heard-having the-other anger-in filled remaining-was, and one-
 kà ghar-baṭi dohara-ko ghar bār-barsa-ko bāto tār chhiyo.
of the-house-from the-other-of the-house twelve-years-of road distant was.
 Ēk din Pūrabā-kā Paika-le āpāṇā-man-mē ṭhāri ki
One day the-east-of hero-by his-own-mind-in it (fem.)-was-resolved that
 'Pachhō-kā Paika-ko tarāṇ katuk chh, parakhaṇo chaī-
'the-west-of hero-of muscular-strength how-much is, to-test proper-
 chh.' Āpāṇā-ghar-baṭi sāmālā-kā lijiyā sātu-ko thailo,
is.' His-own-house-from provision-for-a-journey-of for sattu-of a-sack,
 jo bāṭā-huṇi chaī-chhiyo, lī-bēr bāṭā lāgo.
which the-road-for necessary-was, taken-having on-the-road he-set-himself.
 Dōphari jālēk hiṭo, tab bāṭā-mē ui-kaṇi ēk baṇo lāmo
Noon till he-walked, then the-road-in him-to a great long
 ehākaḷo gairo taḷau miḷo. Ui-le āpāṇā khāṇiya sātu
wide deep pond was-met. Him-by his-own to-be-eaten sattu
 taḷau-mē khiti-diyā. Jab sātu bhiji-gāyā sab sātu
the-pond-in were-thrown. When the-sattu was-completely-wet all the-sattu
 paṇi-samēt khai-gayo. Phiri ui-taḷau-kā najik ēk-bārā-boṭā-kā tali
the-water-with he-ate-up. Then that-pond-of near a-great-tree-of below
 jai-bēr śiṇ paṇi-gayo. Yetuk-āī-mē ui-taḷau-kā najikā-kā
gone-having asleep he-completely-fell. So-much-even-in that-pond-of near-of
 baṇā-kā mirag āpaṇi-bāṇa-le taḷau-mē paṇi piṇ-sū āyā.
the-forest-of animals their-own-custom-by the-pond-in water drinking-for came.

Dekhan ta talau suki-ga-chh, tab dohari thaur pàni
On-seeing indeed the-pond dried-completely-is, then another place water
 dhunan-huni nasi-gàya. Yē māth ēk ban hāti lai pàni
searching-for they-went-away. This after a wild elephant also water
 pin-sū ui-talau-mē àyo. Āpaṇo sūn pàni pin-huni
drinking-for that-pond-in came. His-own trunk water drinking-for
 talaun hālo. Pàni ni pāyo, ta risà-kà mārīyā
in-the-lake was-plunged. Water not was-got, then anger-of by-being-struck
 baṛo chillāt karo, jai-le ui-Paika-ki nīn tuṭi-gai.
great trumpeting was-made, which-by that-hero-of sleep was-completely-broken.

2. Paik-kaṇi baṛi rīs ài. Uī-le hāti-ko sūn
The-hero-to great anger came. Him-by the-elephant-of the-trunk
 paṛi-bēr Pachhō-kā raunēr-Paika-kā paṭāgaṇ-mē khiti-diyo. Uī-
seized-having the-west-of dweller-hero-of courtyard-in was-thrown. That-
 paṭāgaṇ-mē Pachhō-kā Paika-ki cheli uī-bakhat dhān kuṭan
courtyard-in the-west-of hero-of daughter (at-) that-time paddy a-pounding
 lagi-rai-chhi. Hāti-kaṇi anaukho kīro dekhi-bēr
engaged-remained-was. The-elephant (acc.) a-strange insect seen-having
 darā-kā mārīyā āpaṇi-ijā-thē bhitar bhāji-gai. Tab uī-ki
fear-of on-being-struck her-own-mother-to within ran-away. Then her-of
 mhautāri bhair ài, hāti-kaṇi anaukho kīro samaji-
the-mother outside came, the-elephant (acc.) a-strange insect understood-
 bēr, āpaṇi-dagaṛiyan-kaṇi dekhaṇ-sū āpaṇi-khaldi-mē
having, her-own-companions-to showing-for her-own-pocket-in
 dhari-liyo. Pachhā uī-din-āi Pūra-ba-ko Paik lai
it-was-placed (and)-taken. Afterwards on-that-day-even the-east-of hero also
 bār-barsa-ko bātō gharin-mē hiṭi-bēr Pachhō-kā Paika-kā
twelve-years-of road (a-few)-half-hours-in walked-having the-west-of hero-of
 ghar pujo. Uī-ki cheli-thē Paika-ko patto puchho.
in-house arrived. Him-of daughter-from the-hero-of trace was-asked.
 Cheli-le kayo, 'myārā baujyu lākārā kātān-huni
The-daughter-by it-was-said, 'my (plur. of respect) father timbers cutting-for
 dhurā jai-raī, bār bars hai-gaī.' Pūrabā-kā Paika-le
to-the-mountain-top gone-has, twelve years have-passed.' The-east-of the-hero-by
 dhura-ko bātō batai-māgo, cheli-le batai-diyo.
mountain-of road to-be-shown-was-asked, the-daughter-by it-was-shown.
 Jab u Paik dhurā-huni jān lagi-ra-chhiyo, bātā-mē
When that hero the-mountain-top-to to-go engaged-was, the-road-in
 dvina-ki bhēt hai-gai. Pachhō-ko Paik sarā-baṇā-kā
the-two-of meeting took-place. The-west-of hero the-whole-forest-of

rukhan-kaṇi, jo bārā bārā chhiyā, jā-āi-baṭi upāri-bēr unaro
trees (acc.), what great great were, root-even-from torn-up-having of-them
 baṛo bhāri pahār jaso bwōjo āpāṇā-khwārā-mē dhari-bēr āpāṇā-
great heavy mountain like load his-own-head-on place-having his-own-
 ghar-huṇi lyūṇ lāgi-ra-chhiyo. Pūraba-kō Paik ui-kā pachhin-
house-toward to-take engaged-was. The-east-of hero him-of behind-
 baṭi gayo, ui-ko bwōjo pachhin-baṭi khañchi-bēr, roki-diyo.
from went, him-of load behind-from pulled-having, he-was-stopped.
 Tab Pachhō-kā Paika-le baṛo jēr lagāyo, āpaṇo bwōjo aghin
Then the-west-of hero-by great force was-applied, his-own load forward
 lagāyo. Pachhin dekhi-bēr kayo, 'Arē, Pūraba-kā Paik, mai-le
pushed. Behind looked-having it-was-said, 'Ah, east-of hero, me-by
 tero nau paili-baṭi suṇi-rākha-chhiyo. Twē-dagari bhēt karana-ki
thy name first-from heard-continually-was. Thee-with meeting making-of
 baṛi ichchhā chhi. So āj bhēt hai-ṇa-chh. Baṛi khuṣi
great wish was. So to-day meeting occurred-is. Great happiness
 bhai-chh. Āb tum ham laṛai kari-bēr dekhū
become-has. Now you I (plur. for sing.) fighting made-having let-us-see
 ham-dwīn-mē ko baṛo chh.' Pūraba-kā Paikā-le kayo, 'yā
us-two-in who great is.' The-east-of hero-by it-was-said, 'here
 baṇ-mē ham-logana-ki hār-jit-kaṇi ko jānalo? Gaū-mē
forest-in us-people-of losing-winning-(acc.) who will-know? Village-in
 jai-bēr laṛūlā.
gone-having we-shall-fight.'

3. Tab dwiyāi gaū-huṇi bātā lāgā. Bātā-mē
Then both village-towards on-road were-engaged. The-road-on
 unan-kaṇi ēk buṛiyā mili. Dwina-le buṛiyā-thē kayo,
them-to a old-woman was-met. The-two-by the-old-woman-to it-was-said,
 'tum hamari laṛai dekhi-diyau.' Buṛiya-le kayo, 'mero
'you our fighting inspect.' The-old-woman-by it-was-said, 'my
 nāti goru-bhaṛsan charūṇ-huṇi baṇ jai-ra-chh. Ui-kaṇi
grandson (of-)kine-buffaloes the-grazing-for to-the-forest gone-is. Him-to
 rwātā diṇā jā-chhu. Phiri tumari āwāl-bhīri dekhūlo.
bread to-give going-I-am. Afterwards your combat I-will-see.'
 Yetuk kai-bēr buṛiya-le dwiyāi Paik aur lākara-ko
So-much said-having the-old-woman-by the-two heroes and the-wood-of
 bwōjo āpāṇā-kānā-mē dhari-bēr āpāṇā-nāti-thē gai, ui-kaṇi
load her-own-shoulder-on placed-having her-own-grandson-to went, him-to
 rwātā diya.
bread were-given.

4. Jab yō dvī Paik wā laraṇ-sū tāyār bhāyā, tab
When these two heroes there fighting-for ready became, then
 burīyā-kā nāti-le burīyā, aur goru-bhaṣā, lākāra-
the-old-woman-of grandson-by the-old-woman, and the-kine-buffaloes, the-wood-
 ko bwōjo sudhā dvīyā Paik, āpaṇi-gāti-mē dhari-liyā.
of load including the-two heroes, his-own-fold-of-sheet-in were-put.
 Āpāṇa-ghar-huṇi bātā lāgo. Yetuk-āi-mē
His-own-house-towards on-the-road he-set-himself. So-much-even-in
 ādhi lāgi. Ui-ādhi-mē urī-bēr ēk yesi ṭhaur
a-windstorm arose. That-windstorm-in flown-having a such place
 pujo ki jā dvī syaiṇi / dhān kuṭaṇ lāgi-rai-chhin, aur
he-arrived that where two women paddy to-husk engaged-were, and
 ēk-syaiṇi-kā ākhā bhitār paṭhi-gayo. Ui-syaiṇi-le dohari-thē
one-woman-of in-the-eye within he-penetrated. That-woman-by the-second-to
 kayo, 'myārā-ākhā-mē jhār paṭhi-ga-chh, gārī-de.'
it-was-said, 'my-eye-in a-bit-of-grass penetrated-has, extract(-it).'
 Dosari-le kayo, 'jo u jhār mai-kaṇi dī-deli, ta
The-second-by it-was-said, 'if that bit-of-grass me-to you-will-give, then
 gārī-dyūlo.' Tab paili-syaiṇi-le kayo, 'āchho, tu-ī
I-will-extract(-it).' Then the-first-woman-by it-was-said, 'good, thou-veryly
 li-liyē.' Dohari-syaiṇi-le jhār, burīyā aur
take-for-yourself.' The-second-woman-by the-bit-of-grass, the-old-woman and
 ui-ko nāti, goru-bhaṣā, dvīyā Paik lākāra-kā bwājā-samēt,
her-of grandson, kine-buffaloes, the-two heroes wood-of load-together-with,
 ākhā-hai nikālī-bēr āpaṇi-khaḍi-mē dhari-liyā. Phiri
the-eye-from extracted-having her-own-pocket-in they-were-placed. Afterwards
 rātā-kā bakhat āpaṇi-khaḍi-mē-hai gārī-bēr āpāṇa-khwēn-kaṇi
night-of at-the-time her-own-pocket-in-from extracted-having her-own-husband-to
 dekhāyā. Ui-le kayo, 'yō sab kirā hamārā-birālu-kaṇi
they-were-shown. Him-by it-was-said, 'these all insects our-cat-to
 dī-de. U sab khai-lelo.' In bātan dekhi-suṇi-bēr
give-away. He all will-eat-for-himself.' These words seen-heard-having
 dvīyā Paik, burīyā, aur ui-ko nāti bhaut dārā.
the-two heroes, the-old-woman, and her-of the-grandson much feared.
 Ghabarai-bēr kārāṇ paṭhā. Tab sabana-le āpū-āpū-kaṇi
Agitated-being to-tremble they-began. Then all-by themselves-themselves (acc.)
 yē-samsāra-ki sab-bastun-mē-hai saban-hai nāno jāni-bēr,
this-world-in all-things-in-from all-than small considered-having,
 pachhatai-pachhatai hāt jori, binti kari, ui-syaiṇi aur
lamenting-lamenting hands folding, supplication making, that-woman and

ui-kà khwēn-thē chhorai-bēr, àpàṇā-ghar-huṇi gàyā.
her-of husband-to been-released-having, their-own-house-to went.
 Āpàṇā-gharan-mē jai-bēr ēk-eka-le yaū sari bāt àpàṇā-gharakàran-
Their-own-houses-in gone-having one-one-by this all affair their-own-kinsmen-
 thē aur parausin aur àpàṇā-isht-mitrān-thē kain.
to and neighbours and their-own-loved-friends-to were-said.
 5. Sabana-le āpū-kaṇi nāno samajhi-bēr, Paramēśwar-kaṇi
All-by themselves (acc.) small considered-having, God-to
 dhanyabād dī-bēr kayo, 'hē Paramēśwar, ham Teri-
thanksgiving given-having it-was-said, 'O God, we Thy-
 sṛiṣṭi-mē saban-hai nānā chhū. ' Yē-samsār-mē kē-bāta-ko ghamand
creation-in all-than small are. ' This-world-in any-thing-of pride
 kai-manushya-kaṇi karaṇo ni chain. Ēk-hai ēk ṭhuḷo, ēk-hai
any-man-to to-make not is-proper. One-than one great, one-than
 ēk nāno chh. Paramēśwara-ki sṛiṣṭi-mē ham sab kīṛāṇā-kā barābar
one small is. God-of creation-in we all worms-of equal
 chhū.
are.

FREE TRANSLATION OF THE FOREGOING.

THE MEETING OF THE EASTERN WITH THE WESTERN HEROES.

(BY PAṆDIT GANGA DATT UPRETI.)

Once upon a time there lived two renowned heroes, one in the extreme east and the other in the extreme west. Each of these so envied the other that even the mention of the one inflamed the other's heart. They lived at a distance of twelve years' journey apart. Once the eastern hero was impelled to test the muscular strength of the other, so he started from his home with a supply of necessary provisions, *sattū* (the flour of parched grain) for the purpose. He arrived at noon at a long, broad, and deep lake, into which he threw all the *sattū* he had in order to soak it. When saturated, the *sattū* was devoured by him along with the water of the lake. Then he slept under the shade of a neighbouring tree. In the meantime, according to their wont, all the wild animals of the jungle came to the lake to drink water. Finding no water in it, they left the place in search of water, going to other parts of the jungle. After that a wild elephant came in and plunged his trunk into the lake to find water; but, as there was no water left in the lake, he shrieked aloud furiously, which awoke the hero from sleep.

Enraged at being thus disturbed, the hero caught hold of the trunk of the elephant, and flung him away into the courtyard of the western hero, where his daughter was husking rice at the time. She, being frightened at the sight of the strange animal, fled away to her mother, who came out, and, seeing the strange animal, put it in her pocket to show to her companions. Immediately after this the eastern hero arrived there, having travelled the twelve years' journey in a few hours, and not finding him at home enquired from his daughter the whereabouts of her father. She said that her father

(the western hero) had gone to a certain high mountain peak to cut firewood twelve years ago, and advised him to go there. So the eastern hero started for the place (*dhurā* or high mountain peaks) and met him on the road coming to his home carrying on his head a mountain of firewood consisting of huge trees pulled up with their roots. The eastern hero went behind him and catching hold of his load obstructed him, but the western hero extricated his load and pushed on, and on looking back and seeing the eastern hero said, 'O, eastern hero, I heard of you a long time ago, and had a great longing to see you. I am very glad that I have seen you to-day. Let us fight now to see which of us is the stronger.' To this the eastern hero replied, 'We are in the jungle now, there is no one here to witness the result of the contest. Let us go to some populous place and engage there.'

Then they went on towards some villages, and on their way met with an old woman whom they requested to see their combat, but she told them that she would see their fight after she had given bread to her grandson, who was grazing cattle in a jungle. Saying thus she took up both the heroes, together with the load of fuel, on her shoulder, and went to give food to her grandson.

When her grandson had taken his meal the heroes prepared for their combat; but he, to their amazement, placed the old woman (his grandmother) together with the two heroes and the load of fuel, in the fold of the sheet he had wrapped round his body, and started homewards. Just then a high wind arose, which drifted him away with the old woman, the two heroes, and the firewood, like a bit of grass, and caused them to penetrate the eye of a woman who was husking rice in company with another. She asked her companion to pull the foreign thing out of her eye, but the latter refused to do so unless the former gave her the article to be taken from her eye. To this the first one consented. So the other woman, after having extracted the stuff (the old woman, her grandson, cattle, and the two heroes together with the load of firewood wrapped up in the sheet of her grandson) put it in her pocket as a curiosity. At night she showed it to her husband, who, after satisfying his curiosity with the strange creatures, told his wife to give them to his cat for food. This command of the man so frightened the woman, her grandson, and the heroes, who were used to boast of their respective prowess, that they were quite mortified and humiliated, and began to consider themselves the least creatures of the world, and repent for what they had done. Then, after having obtained their release from the man and his wife, with great humiliation and entreaty, they started for their respective homes. Each of them informed his own kinsmen, neighbours, and relations of what had happened to them.

They all then, after having concluded that they were the least creatures of the world, offered their thanksgiving to Almighty God and prayed, saying, 'O, God, we are all mean creatures of Thy making.' No man ought to be proud of anything in this world, saying that one is greater than another. We are all like worms in the sight of God.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN II.

*(From the Daśakumāra Charita of Pandit Jwala
Datt Joshi, 1892.)*

एक दिन बामदेव ऋषि राजा-थें आयो, और वी-ले कयो कि जसो च्योलो तु चाँछिये तसो च्योलो तेरो है गछ, अब ये-कणि छत्रिन-को जे काम छ ते करणो चैछ, और लड़े करि-बेर ये-कणि मुलुक जितणा चैनी। राजा-ले मुनि-कि बात मानि-ली, दिन बार करि-बेर नौ कुमारन दगड़ि वी-कणि आपणा देश-है भैर भेजो ॥

थाड़ा दिनन जाँलै यों येथ उथ फिरा, पछा बिन्ध्याचल-का जंगल-में पुजा। वाँ उनन एक आदिमि मिलो जो भीलन जसो देखीँछियो, पर वी-का गालन जन्यो छि। राजवाहन-कणि वी देखि-बेर आसज भयो, और वी-ले वी-थें पुछो कि तु को छै, काँ-बटि आछै, भील जसो देखीँछै, पर त्वारा गालन जन्यो के लै छ ? वी आदिमी-ले राजा-का च्याला-थें भलो आदिमि समजि-बेर वी-थें यो कयो कि ये जंगल-में बहौत आदिमि यासा छन जो नाम-का बामण छन, जनन-ले वेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हालीँ और डाँकुन-को काम करनी। म्योरो बाब लै इननै जसो छियो। जब-बटि में ज्वान भयूँ मैं-ले लै लूटपीठ बहौत करिछ और आदिमि बड़ा दिक करौँ। एसिकै एक दिन म्यारा दगड़ियन-ले एक बामण पकड़ो, और वी-कणि मारण पैठा। मैं-ले उनन-थें कयो कि बामण-कणि नि मारौ। उनन मैं देखि बड़ि रीस आइ, और मैं-कणि मारि-दियो। जब मैं मयूँ तब जम-का दूत मैं-कणि जम-राज-थें लि-गया। जमराज-ले कयो कि आजि ये-का मरण-को बखत नि आयो, और यो एक बामण-कणि बचूण-में मारी-गछ। ये वीले ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै-कि दुर्दाशा देखै-बेर फिरि लौटै दिया। आपणा पुराणा आँड-में यो रौलो। फिरि जब मैं-कणि आपणि सुध अइ त मैं-ले आपूँ-कणि जंगल-में पड़ियोपायो, और म्यारा आँड-में बहौत घौ है-रौछिया। वाँ म्यारा मित्र आया और मैं-कणि घर लि-जै वाँ म्यारा घौ पुरी-गया और मैं-भलो है-गयूँ। ये पछिन मैं-कणि उ बामण मिल

जो मैं-ले डाँकुन-है बचा-छियो। वी-ले मैं-कणि धर्म-कि पुस्तक सुणै, और महादेव ज्यु-कि पुजा करणि सिकै। जब मैं-कणि पुजा-हुजा ऐ-गड़ तब उ न्है-गयो। वी दिन बटि मैं आपणा दगड़ियन-है अलग हूँकु, और धर्म-कर्म-में लागि रूँकु और महादेव-ज्यु-कि तपस्या करूँकु। अब मैं-ले सब हाल आपणा तुमन-थैं कै हालीं। एक बात तुमन-थैं कूणि छ, म्यारा दगाड़ा अलग हिटी ॥

सो वी जणि औरन-है अलग है-जे मातंग-ले कुँवर-थैं कयो कि बेलिया रात खैण-में महादेव-ज्यु-ले मैं-कणि दर्शन देख और यो कौछ कि हम तेरि तपस्या देखि-बेर बड़ा खुशि भयाँ अब त्वे-कणि फल दिनूँ। उत्तर दिशा-हुणि दण्डक जंगल-का बीच-में जो गाड़ जाँछि वी-का किनारा भ्योल छ। वी-में फटिक चमकणै-रौं, और बीच-में पार्वति-का पौ छन। तु वाँ जा। भ्योल-का एक तर्फ एक बिंबर छ। वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पत्र मिललो। जे वी-में लेखियो छ ते तु करिये। एसो करि-बेर तु पाताल-को राजा है-जालै। ये-कणि तु खैणै जन समजिये। भोल राजा-को च्योलो जँनेर-छ। उ लै ल्यारा दगाड़ा जालो। ये वीले मैं तुमरो जँणो चै रौछूँ और अब तुम वी जागा देखण-हुणि हिटि-दि हालौ ॥

मातंग-कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाणा-को करार करो। पर यो बात सोचि-बेर कि म्यारा दगड़िया ये बात-में राजि हुनेर-न्हातन कै, वी-ले उनन-थैं कै नि कयो और अधरात कारा जब उनन नीन ऐछि उ खुसू-खुसू भाजि-बेर मातंग-थैं गयो। मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बतै-राखछियो। ये बीच नौ कुमार राजबाहन-कणि हरा-झयो देखि-बेर बहौत दिक भया। उनन-ले सब जागा जंगल-में वी-कणि दुनो, पर कै वी-को पत्तो नि लागो। तब उनन-ले यो कयो कि हमन देश देशन-में वी-कणि दुनणो चैँछ और लौटि-बेर एक जागा एकबटो हुणो चैँछ। यो कै-बेर उँ येथ छथ देशन-हुणि न्है-गया ॥

मातंग निडर है-बेर बिंबर भितर गयो। वी-ले वाँ तामा-पत्र पायो और वी-में जो लेखियो छियो ते पड़ो, और उस्वे करो। बहौत दूर जाँलै अन्यारा-अन्यारै वी जणि गया। पछा उनन उज्यालो मिलो और उँ पाताल-में पुजि-गया। मणि और दूर जै-बेर उनन-कणि एक ताल मिलो, और एक शहर लै देखीण पैठो। वाँ उँ जागि गया। मातंग-ले कुँवर-थैं कयो

कि कै-कणि तु येति जँण जन दिये । आपूँ वी-ले मस्तकै लाकड़ा एकबट्टा करा, और आगो बालो और मंच पड़ा; और आगा-में पड़ि-गयो । थूड़ा ठील-में आगा-बटि भैर निकलो, और ज्वान, भलो देखणो चाणो और हृष्ट पुष्ट बणि-गयो । कुँवर-कणि ये देखि बड़ो आसज भयो । जस्वे मातंग आगा-है भैर आकियो तस्वे शहर-बटि उनन-ले आदिमिन-कि बड़ि भीड़ आपूँ उज्याणि जँणि देखि । उनरा अधिन-बटि एक बड़ि सुंदर देखणि चाणि ज्वान स्यैणि छि । वी-का लुकुड़ा बाड़ा सुंदर छिया, और गहणो पातो लै वी-थैँ बहौत भलो छियो ॥

मातंग-थैँ ऐ-बेर वी-ले एक रत्न भेट-में धरि दियो । जब मातंग-ले वी-थैँ पुछो तु को छे और काँ-बटि ऐछे, तब वी-का आँखन-बटि आँसु जँण पैठा और वी-ले कयो कि मैं असुरन-का राजे-कि चेलि कालिंदि हूँ । मेरो बाब पाताल-को राजा विश्व-ले मारि-देछ । वी-को के च्योलो न्हाति । मैं वी-कि वारस हूँ, और बड़ा दुख-में हूँ । थूड़ा दिन भया मैं एक सिद्ध-थैँ सलाह लिणा-हुणि गै-छूँ । वी-कणि मैं देखि-बेर टीठ लागि और वी-ले मैं-थैँ एसो कयो कि धैर्य कर, थूड़ा दिनन पछा एक दिव्य-आँड-वालो आदिमि धरति-बटि पाताल-में आलो, और उ त्वे दगड़ि ब्या करलो और तुम द्वी जणि मिलि-बेर बड़ि खुशि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-बेर मैं तुमरो जँणो चै-रैछूँ । सो आपणा बजीरन-कि सलाह-ले अब तुमन-थैँ आयूँ । तुम मैं दगड़ि ब्या लै करौ राज्य लै लिया । मातंग महादेव-ज्यु-का वचन एतुक जल्दि पुरा हुणा देखि-बेर बड़ो खुशि भयो, और कालिंदि-कि बात वी-ले मानि-लि, और कुँवर-कि सलाह-ले थूड़ा दिनन पछा मातंग और कालिंदि-कि ब्या धूम-धाम-ले भयो ॥

राजवाहन-को पाताल-में बड़ो आदर सत्कार भयो । पछा वी-का मन पाताल छोड़ि-बेर धर्ति-हुणि लौटण-कि आइ । जै बखत उ मलि-हुणि आयो वी बखत मातंग-ले वी-कणि एक मणि दि । वी-में यो करामात छि कि जै-का हात-में उ रूँछि वी-कणि भूक, प्यास, थकाइ, और के दुख नि हुण पौँछियो । मातंग वी-कणि दूर जाँले पुजै-गयो । थूड़ा दूर कुँवर-कणि अन्यारा-में हिटणो पड़ो । पछा बिंबर-का मुख-थैँ पुजो, फिरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का के वाँ नि मिला । के घड़ि येथ उथ

फिरनै-रयो, पछा बिशाला शहर-का भैर एक बगिचो छियो, वाँ आयो, और सस्ताण-हुणि बैठि-गयो । तब एक तर्फ वी-ले यो देखो कि एक ज्वान आदिमि एक स्यैणि-कणि ली-बेर और बहौत नौकर चाकरन-कणि दगाड़ा ली-बेर बगिचा-में भुला खेलणार-छ ॥

एतुकै-में वी-ले कुँवर देखि-हालो । सो उ भुला-है तिल कुदो, और वी-ले धात लगे-बेर कयो कि मेरो मालिक राजबाहन उई छ कै उ वी-थै दौड़ि-बेर गयो और वी-का खुटन पड़ो । और वी-ले कयो कि म्यारा बाड़ा भाग्य छिया जो तुमरा दर्शन है-गई । राजबाहन-ले वी-का गालन कड़-कड़कै अंग्वाल हालि और कयो कि सोमदत्त मै-कणि त्वे दगाड़ि मिलि-बेर बड़ि खुशि भैछ ॥

फिरि उँ द्वी जणि बोट मुणि स्थोल-में बैठि-गया, और कुँवर-ले वीथै- पुछो कि तु आज जाँले के करनार-छिये, याँ काँ-बटि आछै, यो स्यैणि को छ, और यों आदिमि त्वारा दगाड़ा काँ-बटि आई । तब सोमदत्त-ले आपणि कथा कइ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN II.

(From the *Daśakumāra Charita of Paṇḍit*
Jwala Datt Joshi, 1892.)

1. Ēk din Bāmdēb rishi rājā-thaĩ àyo, aur wī-le
One day Vāmadēva the-saint the-king-to came, and him-by
kayo ki, 'jaso chyōlo tu chā-chhiyē, taso
it-was-said that, 'what-kind-of son thou desiring-werest, that-kind-of
chyōlo tero hai-ga-chh. Ab yē-kaṇi chhyatrīna-ko je kām chh
son thine become-has. Now him (acc.) kshattrīyas-of what business is
te karaṇo chaĩ-chh, aur larai kari-bēr yē-kaṇi muluk
that to-be-done necessary-is, and fighting done-having him-to countries
jitāṇā chainĩ.' Rājā-le muni-ki bāt māni-li,
to-be-conquered are-necessary.' The-king-by the-saint-of word was-obeyed,
din-bār kari-bēr nau kumāran-dagaṛi wī-kaṇi āpāṇā-dēs-hai
day-date made-having the-nine princes-with him-for his-own-country-from
bhair bhejo.
outside it-was-sent.

2. Thwārā-dinan-jālai yō yeth-uth phirā, pachhā
A-few-days-during they hither-thither wandered, afterwards
Bindhyāchalā-kā jāṅgal-mē puja. Wā unan ēk ādimi
Vindhyā-mountain-of forest-in they-arrived. There (to-)them a man
miḷo, jo Bhīlan jaso dekhi-chhiyo, par wī-kā gālan
was-met, who a-Bhīl (obl.) like being-seen-was, but him-of (on-the-)neck
janyo chhi. Rājāhan-kaṇi wī dekhi-bēr āsaj
a-brahmanical-thread was. Rājāvāhana-to him seen-having astonishment
bhayo, aur wī-le wī-thaĩ puchho ki, 'tu ko chhai, kā-baṭi
became, and him-by him-to it-was-asked that, 'thou who art, where-from
ā-chhai? Bhīl jaso dekhi-chhai, par tyārā-gālan
come-art? Bhīl like being-seen-thou-art, but (on-)thy-neck
janyo kē-lai chh? Wī-ādimi-le rājā-kā chyalā-thaĩ
a-brahmanical-thread what-for is? That-man-by the-king-of son (acc.)
bhālo ādimi samaji-bēr wī-thaĩ yo kayo ki, 'yē-jāṅgal-mē
good man understood-having him-to this was-said that, 'this-forest-in

bahaut ādimi yāsā chhan jo nāmā-kā bāman chhan, janana-le
many men of-this-kind are who name-of Brāhmans are, whom-by
 bēd, śāstr, aur dharm, karm, sab chhāri-hālī,
Vēda, Scripture, and religion, (religious-)act, all were-abandoned-completely,
 aur dākuna-ko kām karani. Myōro bāb lai inan-āi jaso
and robbers-of business do. My father also these-veryly like
 chhiyo. Jab-baṭi maī jwān bhayū, maī-le lai lūt-pīt bahaut
was. When-from I youth became, me-by also robbery much
 kari-chh, aur ādimi bārā dik karī. Esik-āi ēk din
done-was, and men much troubled were-made. Thus one day
 myārā-dagariyana-le ēk bāman pakaro, aur wī-kaṇi māraṇ
my-companions-by a Brāhman was-seized, and him (acc.) to-kill
 paithā. Maī-le unan-thaī kayo ki, “bāman-kaṇi ni
they-began. Me-by them-to it-was-said that, “the-Brāhman (acc.) not
 mārau.” Unan maī dekhi bari rīs ai aur maī-kaṇi
kill.” (To-)them me seeing great anger came and me-for
 māri-diyo. Jab maī maryū, tab Jamā-kā dūt
it-was-killed-completely. When I died, then Yama-of messengers
 maī-kaṇi Jam-rāj-thaī li-gayā. Jam-rāja-le kayo ki, “āji
me (acc.) Yama-king-to took-away. Yama-king-by it-was-said that, “to-day
 yē-kā maraṇa-ko bakhat ni āyo, aur yo ēk-bāman-kaṇi bachūn-mē
him-of dying-of time not came, and he a-Brāhman (acc.) saving-in
 māri-ga-chh. Yē-vile yē-kaṇi chhāri-diyā, aur yē-kaṇi
been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to
 wā-kā pāpinai-ki durdāsā dekhai-bēr phiri lautai-diyā.
there-of sinners-of evil-state shown-having again cause-him-to-return-completely.
 Āpānā-purānā-ān-mē yo raulo.” Phiri jab maī-kaṇi āpaṇi
His-own-old-body-in he will-remain.” Again when me-to my-own
 sudh ai ta maī-le āpū-kaṇi jaṅgal-mē pariyo pāyo,
consciousness came then me-by myself-for the-forest-in fallen it-was-found,
 aur myārā-ān-mē bahaut ghau hai-rau-chhiyā. Wā myārā mitr
and my-body-in many wounds become-remained-were. There my friends
 āyā aur maī-kaṇi ghar li-jai, wā myārā ghau
came and me (acc.) to-the-house having-taken-away, there my wounds
 puri-gayā aur maī bhalo hai-gayū. Yē-pachhin maī-kaṇi
were-healed-completely and I well became. This-after me-to
 u bāman miḷo, jo maī-le dākun-hai bachā-chhiyo. Wī-le
that Brāhman was-met, who me-by the-robbers-from saved-was. Him-by
 maī-kaṇi dharma-ki pustak sunain, aur Mahādēb-jyu-ki
me-to religion-of books were-caused-to-be-heard, and Mahādēva-jī-of

pujā karāṇi sikai. Jab mañ-kaṇi pujā-hujā, ai-gai,
worship to-be-done was-taught. When me-to worship-etc., came-completely,
 tab u nhai-gayo. Wi-din-baṭi mañ àpāṇā-dagariyan-hai alag,
then he went-away. That-day-from I my-own-companions-from apart,
 rū-chhu, aur dharm-karm-mē lāgi-rū-chhu, aur Mahādēb-
remaining-am, and religion-works-in applied-remaining-am, and Mahādēva-
 jyu-ki tapasyā karū-chhu. Ab mañ-le sab hāl àpāṇā tuman-thaī
jī-of austerity doing-am. Now me-by entire affairs of-myself you-to
 kai-hālī. Ēk bāt tuman-thaī kūṇi chh, myārā
were-told-completely. One thing you-to to-be-said is, of-me
 dagārā alag hiṭau.
with apart move.'

3. So dvī jaṇi auran-hai alag hai-jai, Mātāṅga-le
Those two persons the-others-from apart having-become, Mātāṅga-by
 kūwar-thaī kayo ki, 'beṭiyā rāt swain-mē Mahādēb-jyu-le
the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-jī-by
 mañ-kaṇi darsan dē-chh, aur yo kau-chh ki, "ham teri tapasyā
me-to interview given-is, and this said-is that, "we thy austerity
 dekhi-bēr bārā khuṣi bhayā. Ab twē-kaṇi phal dinū.
seen-having much pleased became. Now thee-to the-fruit I-give.

Uttar-diśā-huṇi daṇḍak-jaṅgaḷā-kā bich-mē, jo gār jā-chhi,
The-northern-direction-to the-Dandaka-forest-of middle-in, what river going-was,
 wī-kā kinārā bhyōl chh. Wī-mē phatik chamakaṇai-rī,
it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,
 aur bich-mē Pārbaṭi-kā pau chhan. Tu wā jā.
and middle-in Pārvaṭi-of foot(-marks) are. Thou there go.

Bhyolā-kā ēk-tarph ēk bīmbar chh. Wī-mē tu jāyē, wā
The-mountain-of (on-)one-side a cave is. It-in thou go, there
 twē-kaṇi ēk lekhiyo tāmā patr mīlalo. Je wī-mē lekhiyo
thee-to a been-written copper plate will-be-found. What it-in been-written
 chh, te tu kariyē. Eso kari-bēr tu Pātāla-ko rājā hai-jālai.
is, that thou do. Such done-having thou Pātāla-of king wilt-become.

Yē-kaṇi tu swain-āi jan samajiyē. Bhōl rāja-ko
This (acc.) thou a-dream-merely not understand. To-morrow a-king-of
 chyōlo ūṇēr ehh. U lai tyārā dagārā jālo." Yē-vile
son a-comer is. He also of-thee with will-go." For-this-reason
 mañ tumaro ūṇo chai-rau-chhyū, aur ab tum wī jāgā
I your coming looking-remained-was, and now you that place
 dekhan-huṇi hiṭi-di hālan.
seeing-for moving come.'

4. Mātaṅga-ki bāt suṇi-bēr kūwara-le wī-kā dagārā jāna-ko
Mātaṅga-of word heard-having the-Prince-by him-of with going-of
 karār karo. Par yo bāt sochi-bēr ki, 'myārā
agreement was-made. But this thing considered-having that, 'my
 dagariyā yē-bāt-mē rāji hunēr nhātan' kai, wī-le
companions this-affair-in agreeing becomers (will-)not-be' saying, him-by
 unan-thaī ke ni kayo, aur adharāt kārā, jab unan
them-to anything not was-said, and half-night (at-)time, when (to-)them
 nīn ai-chhi, u khusū-khusū bhāji-bēr Mātaṅg-thaī gayo. Mātaṅg
sleep come-was, he secretly absconded-having Mātaṅga-to went. Mātaṅga
 aur u wī-bhyōl-mē puja jo Mahādēb-jyu-le Mātaṅg-kaṇi batai-
and he that-mountain-in arrived which Mahādēva-jī-by Mātaṅga-to shown-
 rākha-chhiyo. Yē bīch nau kumār Rājābāhan-kaṇi harāiyo
placed-was. This amid to-the-nine princes Rājāvāhana (acc.) been-lost
 dekhi-bēr bahaut dik bhāyā. Unana-le sab jāgā jaṅgal-mē wī-kaṇi
seen-having much troubled became. Them-by all places forest-in him-for
 dhuno, par kaī wī-ko patto ni lāgo. Tab unana-le yo
it-was-searched, but any him-of trace not was-discovered. Then them-by this
 kayo ki, 'haman dēs-dēsān-mē wī-kaṇi dhunāṇo chaī-chh,
was-said that, '(to-)us country-countries-in him-for to-search necessary-is,
 aur laūṭi-bēr ēk-jāgā ēk-baṭṭo huṇo chaī-chh.' Yo
and returned-having (in-)one-place together to-become necessary-is.' This
 kai-bēr ū yeth-uth dēsān-huṇi nhai-gāyā.
said-having they hither-thither countries-to went-away.

5. Mātaṅg nīdar hai-bēr bimbar bhitar gayo. Wī-le [wā tāmā
Mātaṅga fearless been-having the-cave within went. Him-by there the-copper
 patr pāyo, aur wī-mē jo lekhiyo chhiyo te paṛo, aur uswe
plate was-found, and it-in what been-written was that was-read, and so
 karo. Bahaut dūr jālai anyārā-anyār-āi dwī jaṇi
it-was-done. Much distance during in-darkness-very-darkness-in the-two persons
 gāyā. Pāchhā unan ujjālo mīlo, aur ū Pātāl-mē puji-gāyā.
went. Afterwards to-them light was-met, and they Pātāla-in arrived-completely.
 Maṇi aur dūr jai-bēr unan-kaṇi ēk tāl mīlo, aur ēk śāhar
A-little more distance gone-having them-to a lake was-met, and a city
 lai dekhīn paitho. Wā ū jāgi-gāyā. Mātaṅga-le kūwar-thaī
also to-be-seen began. There they stopped-completely. Mātaṅga-by the-Prince-to
 kayo ki, 'kai-kaṇi tu yeti ūṇ jan diyē.' Āpū
it-was-said that, 'anyone (acc.) thou hither to-come not please-to-allow.' Himself
 wī-le mastak-āi lākārā ēk-baṭṭā kārā, aur āgo bālo, aur mantr
him-by much-verity sticks together were-made, and fire was-lit, and charms

pārā, aur āgā-mē pari-gayo. Thwārā-dhil-mē āgā-baṭi
were-recited, and the-fire-in he-fell-completely. A-small-interval-in the-fire-from
 bhair nikaḷo, aur jwān, bhalo dekhaṇo chāṇo, aur hrist-puṣṭ
out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plump
 baṇi-gayo. Kūwar-kaṇi yē dekhi baṇo āsaj bhayo. Jaswe
he-became-completely. The-Prince-to this seeing much astonishment became. As
 Mātāṅ āgā-hai bhair ā-chhiyo, taswe sahar-baṭi unana-le ādimina-ki
Mātāṅ the-fire-from out come-was, so the-city-from them-by men-of
 baṛi bhīr āpū ujyāni ūni dekhi. Unārā aghin-baṭi ēk baṛi
a-great crowd themselves towards coming was-seen. Of-them before-from a very
 sundar dekhaṇi chāṇi jwān syāṇi chhi. Wī-kā lukārā bārā
beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very
 sundar chhiyā, aur gahaṇo pāto lai wī-thaī bahaut bhalo chhiyo.
beautiful were, and ornament adornment also her-to very good was.

6. Mātāṅ-thaī ai-bēr wī-le ēk ratn bhēt-mē dhari-diyo.

Mātāṅ-to come-having her-by a jewel meeting-presentation-in was-placed-down.

Jab Mātāṅ-le wī-thaī puchho, 'tu ko chhē? aur kā-baṭi
When Mātāṅ-by her-to it-was-asked, 'thou who art? and where-from
 ai-chhē?' tab wī-kā ākhan-baṭi āsu ūn paithā, aur wī-le kayo
come-art?' then her-of eyes-from tears to-come began, and her-by it-was-said
 ki, 'maī Asuranā-kā rājai-ki cheli Kālindi chhū. Mero bāb
that, 'I the-Asuras-of king-of daughter Kālindī am. My father
 Pātāla-ko rājā Bīśnu-le mārī-dē-chh. Wī-ko kwē chyōlo nhātī. Maī
Pātāla-of king Vishnu-by slain-is. Him-of any son is-not. I
 wī-ki wāas chhrū, aur bārā-dukh-mē chhū. Thwārā din bhāyā
him-of heiress am, and much-sorrow-in am. A-few days were (i.e. ago)
 maī ēk-siddh-thaī salāh linā-huṇi gai-chhyū. Wī-kaṇi maī dekhi-bēr
I a-saint-to advice taking-for gone-was. Him-to me seen-having
 tīth lāgi, aur wī-le maī-thaī eso kayo ki, "dhāīrya kar,
compassion touched, and him-by me-to thus it-was-said that, "courage make,
 thwārā-dinan-pachhā ēk dibya-ān-wālo ādimi dharati-baṭi Pātāl-mē
a-few-days-after a godlike-body-possessor man the-earth-from Pātāl-in
 ālo, aur u twē-dagaṛi byā karalo, aur tum dvī jaṇi mīli-bēr
will-come, and he thee-with marriage will-make, and you two persons met-having
 baṛi-khuṣī-le Pātāl-mē rājya karalā." Yē-bāta-ko nischay
much-happiness-with Pātāl-in ruling will-do." This-word-of certainty
 kari-bēr maī tumaro ūṇo chai-rai-chhyū. Sō āpāṇā-wajīrna-ki
made-having I your coming expecting-remained-was. Therefore my-own-viziers-of
 salāha-le ab tuman-thaī āyū. Tum maī-dagaṛi byā lai karau,
advice-with now you-to I-came. You me-with marriage also make,

rājya lai liyā.' Mātāṅg Mahādēb-jyū-kā bachan etuk jaldi purā
ruling also do.' Mātāṅga Mahādēva-jī-of the-words so quickly fulfilled
 huṇā dekhi-bēr baṛo khuṣi bhayo, aur Kālindi-ki bāt wī-le
becoming seen-having very happy became, and Kālindī-of words him-by
 māni-li, aur Kūwara-ki salāha-le thwārā-dinan-pachhā Mātāṅg aur
were-accepted, and the-Prince-of advice-with a-few-days-after Mātāṅga and
 Kālindi-ki byā dhūm-dhāma-le bhayo.
Kālindī-of marriage pomp-with became.

7. Rājāhāna-ko Pātāl-mē baṛo ādar-satkār bhayo. Pāchhā
Rājāvāhāna-of Pātāla-in much honour-hospitality became. Afterwards
 wī-kā man Pātāl chhoṛi-bēr dharti-huṇi lauṭana-ki ai.
him-of (in-)mind Pātāla left-having the-earth-to returning-of (idea-)came.
 Jai-bakhat u maḷi-huṇi āyo, wī-bakhat Mātāṅga-le wī-kaṇi ēk maṇi
At-what-time he above-to came, at-that-time Mātāṅga-by him-to a jewel
 di. Wī-mē yo karāmāt chhi ki jai-kā hāt-mē u rū-chhi,
was-given. It-in this power was that whom-of hand-on it remaining-was,
 wī-kaṇi bhūk, pyās, thakāi, aur ke dukh ni huṇ paū-chhiyo.
him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.
 Mātāṅg wī-kaṇi dūr-jālai pujai-gayo. Thwārā dūr
Mātāṅga him (acc.) a-distance-up-to caused-completely-to-arrive. A-short distance
 Kūwar-kaṇi anyārā-mē hiṭāno paṛo. Pāchhā bimbarā-kā mukh-thaī
the-Prince-to darkness-in to-walk fell. Afterwards the-cave-of mouth-to
 pujo, phiri dharti-mē ai-gayo. Wī-kaṇi dagariyā wī-kā
he-arrived, again the-earth-on came-completely. Him-to the-companions him-of
 kwē wā ni milā. Kwē ghaṛi yeth-uth phiranai
any there not were-found. (For-)some space-of-time hither-thither a-wandering
 rayo, pāchhā bisālā-saharā-kā bhair ēk bagicho chhiyo, wā
he-remained, afterwards a-large-city-of outside a garden was, there
 āyo, aur sastān-huṇi baiṭhi-gayo. Tab ēk-tarph wī-le yo
he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this
 dekho ki ēk jwān ādimi ēk-syañi-kaṇi li-bēr, aur bahaut
was-seen that a youthful man a-woman (acc.) taken-having, and many-
 naukar-chākaran-kaṇi dagārā li-bēr bagichā-mē jhulā khelāpāra-
servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporter-
 chh.
is.

8. Etuk-āi-mē wī-le Kūwar dekhi-hālo. So u jhulā-hai taḷi
So-much-even-in him-by the-Prince was-seen. So he the-swing-from down
 kudo, aur wī-le dhāt lagai-bēr kayo ki, 'mero mālik
jumped, and him-by shout applied-having it-was-said that, 'my Lord

Rājāhan u-i chh' kai, u wi-thaī daurī-bēr gayo, aur wi-kā
Rājavāhana that-indeed is' saying, he him-to run-having went, and him-of
 khaṭan paro. Aur wi-le kayo ki, 'myārā bārā bhāgya
(at-)the-feet fell. And him-by it-was-said that, 'my great fortunes
 chhiyā, jo tumārā darśan hai-gaī.' Rājāhana-le wi-kā
were, that your interview (plur. of respect) became.' Rājavāhana-by him-of
 gālan karakara-kai āgwāl hāli, aur kayo ki,
(on-)neck affectionately embracing was-accomplished, and it-was-said that,
 'Sōmadatt, māi-kani twē-dagari mīli-bēr baṛi khuṣi bhāi-chh.'
 'Sōmadatta, me-to thee-with met-having much happiness become-is.'

9. Phiri ũ dvī jaṇi bōṭ-muṇi syōl-mē baiṭhi-gayā, aur Kūwara-le
Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by
 wi-thaī puchho ki, 'tu āj jālai ke karānāra-chhiyē, yā
him-to it-was-asked that, 'thou to-day up-to what a-doer-wast, here
 kā-baṭi ā-chhai, yo syāni ko chh, aur yō ādimi tyārā
where-from come-art-thou, this woman who is, and these men thy
 dagārā kā-baṭi āī?' Tab Sōmadatta-le āpaṇi kathā kai.
companions where-from have-come?' Then Sōmadatta-by his-own story was-said.

FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princes to seek their adventures in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhya Range. There they met a man who looked like a Bhīl, but who nevertheless wore a Brahmanical thread round his neck. Rājavāhana¹ was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhīl, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brāhmins, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

¹ This was the name of the king's son. The name of the man whom they met was Mātānga, and one of the nine princes who accompanied Rājavāhana was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brāhman. Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body." When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brāhman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātāṅga said to the Prince, 'last night Mahādēva appeared to me in a dream and said, "I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistening with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Thou wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātāla.¹ Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee." For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātāṅga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātāṅga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rājāvāhana. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātāṅga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātāla. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātāṅga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātāṅga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātāṅga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

¹ The underground region where dwell the Nāgas or Snake demi-gods.

she replied, 'I am the princess Kālindi, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Vishṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pātāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mātāṅga saw how quickly the promise of Mahādēva had been fulfilled, he was much delighted. He agreed to Kālindi's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mātāṅga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

KHASPARJIYĀ.

The Khasparjiyā dialect of Kumaunī is spoken in Pargana Barahmandal, and in the adjoining *pattis* of Pargana Danpur, both of Almora District. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townfolk of the same Pargana. The estimated number of speakers of Khasparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khasparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *dyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

Pronunciation.—The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindī. Khasparjiyā goes a step further and omits them altogether. Thus the Hindī *chēlā*, a son, becomes *chelo* in standard Kumaunī, but *chyal* in Khasparjiyā. Similarly Hindī *bōjhā*, a load, standard Kumaunī *bojo*, Khasparjiyā *bwaj* (19).

These two words also illustrate another tendency of Khasparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wa*. Other Khasparjiyā examples are *dyakh* (standard *dekh*), see; *jiyath* (standard *jeṭho*), elder; *dyar* (7) (standard *ḍero*), a lodging; and *ghwar* (standard *ghoro*), a horse.

In most other respects the phonetics of Khasparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *ā* and the long *ā*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumaunī dialects, including Khasparjiyā, as no materials were available. Thus, *ā* and *ā* are both written *ā*, *e* and *ē* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

Number.—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. In the standard most nouns in *o* form the plural in *ā*. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have *buṛo*, old, plural *buṛā*; and in Khasparjiyā we have *buṛ*, old, plural also *buṛ*. But the changes of the vowel preceding the final *ā* of the standard plural, also occur in Khasparjiyā. Thus standard *chārā*, a bird, has its plural *chārā*. Similarly Khasparjiyā has *char*, a bird,

plural *chār* ; standard *chelo*, a son, plural *chyālā* ; Khasparjiyā *chyal*, plur. *chyāl* (5) ; standard *bojo*, a load, plural *bwājā*. Khasparjiyā *bwaj*, plural *bwāj*.

In the standard, feminine nouns in *i* sometimes form the plural in *iyā* or *iyā*, but this is considered vulgar. This termination is more common in Khasparjiyā, with the final vowel, as usual commonly dropped. Thus, *chēli*, a daughter, plural *chēliy*.

Sometimes we find the equivalent of the full standard forms used. Thus we occasionally meet *chyālā* as well as *chyāl* ; both *bākār* (2) and *bākārā* (4), goats ; and *chēliyā* as well as *chēliy*. Such forms are no doubt due to the influence of the standard dialect. On the other hand, we occasionally meet instances of the proper vowel changes not occurring. Thus in Nos. 123 and 124 the plural of *bhal*, good, is given as *bhal*, not *bhāl* ; and in the Parable we even have *bhalā* (instead of *bhāl*) *lukur* (standard *bhālā lukurā*), good clothes. Such irregularities are, however, quite exceptional.

Case.—Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned. In the standard, masculine Tadbhava nouns in *ə*, in this form, change the *o* to *ā*, with the necessary changes of the preceding vowel. In Khasparjiyā, the final vowel is elided, but the change remains. Thus the oblique singular of *chyal* is *chyāl*, as in sentence 228. When a noun ends in *w*, an *a* is added before a postposition to aid the pronunciation. Thus, *pisuw*, flour (24), has its accusative singular *pisuwa-kañi* (23).

In the standard, when the oblique form singular ends in a consonant, an *a* is added before *le*, the postposition of the agent. In Khasparjiyā, the corresponding postposition is *l*, and it takes *ai* before it. Thus from *kās*, younger, we have *kāsai-l*, the younger (son said). Similarly, in the Parable, *bhukhai-l*, by hunger ; *babai-l*, the father (said, etc.) ; *chyalai-l* (not *chyālai-l*), the son (said, etc.) ; *manai-l*, agent singular of *man*, mind ; in the second specimen, *maisai-l* (5) ; *gharbarātai-l* (9) ; *rīsai-l* (15) ; *lōbhāi-l* (15) ; and (sentence 236) *jyaurai-l*. As a specimen of a noun ending in a vowel, which therefore does not take this *ai*, we have *parausi-l* (11).

In the standard the oblique plural ends in *an*, and this form occurs once in the Parable in *hānan-mī*, (sent him) into the fields. But the usual oblique plural ends in *ai* or *ō*, of which the nasal is frequently omitted, thus, *au* or *ō*. This remains unchanged before the *l* of the agent case. Thus, *bukēṭai-l*, with the husks ; *bauliyō-mē-hai*, from among the servants. Rarely the oblique plural ends in *ā*, a termination which properly belongs to some forms of the genitive plural (see below). Examples are *khuṭā-mī*, on his feet (in the Parable), and *chhālā-kañi* (15), but *chhālō-kañi* (5).

The **Postpositions** employed are much the same as in the standard. We may note :—

Agent and Instrumental, *l*.

Dative-Accusative, *kañi*, *thai*, *huni*, *k-lijiy*.

Ablative, *bañi*, *hai-bēr*.

Genitive, *k*.

Locative, *mē*, *mī*, *mau*.

All these have the same meanings as the corresponding words in the standard.

The only postposition which requires notice is that of the genitive. In the standard, this is *ko*, or (masc. obl. and plur.) *kā*, or (fem.) *ki*. If the oblique form ends in a consonant or *ā* an *a* is inserted in the singular, as in the case of the agent, and, before

kà, this *a* becomes *à*. Thus, *chelo*, a son; obl. sing. *chyàlà*; gen. sing. *chyàla-ko*, *chyàlà-kà*, *chyàla-ki*.

In Khasparjiyā, according to the usual rule, *ko* and *kà* both become *k*, but when this *k* represents *kà*, an *ā* is inserted. The feminine *ki* still retains its final vowel, and an *ai* or *ē* is inserted before it in similar cases. Thus, *chyal*, a son; gen. sing. *chyāl-k* (= *chyàla-ko*), *chyālā-k* (= *chyàlà-kà*), and *chyalai-ki* or *chyālē-ki* (= *chyàla-ki*). Naturally, before the *ai* or *ē* of *chalai* or *chalē* we do not find the long *ā*, as it is in *chyāl-k* and *chyālā-k*. In the genitive plural also, in Khasparjiyā, *āũ* or *ō* becomes *ā* when the *k* represents *kà* or *ki* of the standard. Thus, *chyālaũ-k* or *chyālō-k* (= *chyàlana-ko*); *chyālā-k* (= *chyàlanà-kà* and *chyālā-ki* (= *chyàlana-ki*).

The following are examples of the use of the **Agent** case occurring in the specimens. This case is also used in the sense of an Instrumental.

wī parausi-l nāi-k tāw-mī lis lagai-diy, that neighbour applied tar to the bottom of the measure (11).

kāsai-l āpaṇ bab-thaĩ kay, the younger (son) said to his father.

tyārā babai-l paṇ-kyōl kari-chh, thy father hath given a feast.

mī bhukhai-l maran lāgi-rayũ, I am dying of hunger.

jyaurai-l bādau, bind him with a rope (sentence 236).

ū unō bukēṭaũ-l aur dāṇ-biyō-l āpaṇ pēṭ bharan chā-chhiy, he was wishing to fill his belly with those husks and berries.

For the **Accusative-Dative** we may quote:—

unō chhālō-kani li-gōy, he took away those skins (5).

mī-l wī-k chyāl-kani (nom. sing. *chyal*) *māri-chh*, I have beaten his son (sentence 228).

mī-kani di-dē, give to me (my share).

mī uṭhi-bēr āpaṇ bab-thaĩ jūl, I will arise and will go to my father.

kāsai-l āpaṇ bab-thaĩ kay, the younger (son) said to his father.

ghar-huṇi unai-ray, he returned to his house (10).

bharanā-k (nom. *bharan*) *lijiy*, for the sake of measuring (11).

For the **Ablative** we may quote:—

mī yatuk barsō-baṭi tyari ṭahal karan lāgi-rayũ, I am serving thee from so many years.

wī-kani gaũ-haibēr nikāun-k upāy karā-chhiy, they were making a device for (lit. of) expelling him from the village.

As ablatives of comparison, we have:—

khān-haibēr sakar rwāṭ (nom. sing. *rwāṭ*) *milnē*, more than eating (*i.e.* more than enough to eat) loaves are got.

wī-k bhai āpaṇi baini-haĩ bāṅki lamb chh, his brother is taller than his sister (sentence 231).

sabō-haibēr bhalā lukur, clothes better than all, *i.e.* the best clothes.

For the **Genitive** we may quote:—

Masculine Nominative Singular—

chōri-k māl, property of theft, stolen property (7).

pisuwa-k bwaj, a load of flour (19).

myār kakā-k chyal-k byā, the marriage of the son of my uncle (sentence 225).

Masculine Oblique Singular—

wī dēśā-k (nom. *dēś*) *kai bhāl* (nom. *bhal*) *maisā-k* (nom. *mais*) *yā*, at the house of a certain worthy man of that country.

adh-rātā-k (nom. *rāt*) *pachhiṭai*, after midnight (7).

wī uḍyārā-k (nom. *uḍyār*) *mwal-tir* (nom. *mwal*), near the mouth of that cave (7).

Masculine Nominative Plural—

kai maisā-k (nom. *mais*) *dwī chyāl chhiy*, of a certain man there were two sons.

Masculine Plural Oblique—

wī bātā-k myān jāṇāṇā-k lijiy, for the sake of knowing the meanings of that matter (11).

Feminine Nominative Singular—

nāch-kudē-ki (nom. *kud*) *āwāj*, the noise of singing and dancing.

yakai-ki (sing. nom. *yak*) *nāi*, the wooden measure of one (of his neighbours) (11).

Feminine Singular Oblique—

Iśwarē-ki (nom. *Iśwar*) *marji-k birudh*, contrary to the will of God.

With the suffix added to plural nouns, we have:—

bhēri-bākārā-ki (sing. nom. *bākar*) *chhāl*, the skins of sheep and goats (5, 14).

ḍhēpuwā-k (nom. sing. *ḍhēpuw*) *lōbhāi-l*, through greed of pice (15).

As examples of the **Locative** we may quote:—

wī dēś-mī akāl par, a famine fell in that land.

wī-k tāw-par lisā-k (nom. *lis*) *wīl*, owing to the tar upon its bottom (12).

hāth-mī munari, *khutā-mī jwat*, a ring on the hand, shoes on the feet.

ghwār-man, on a horse (sentence 230).

‘From among’ is *mī-hāi* or *mē-hāi*, as in:—

āpan parausi-mī-hāi yakai-ki nāi māni, he asked for a wooden measure from one of his friends (11).

unō-mē-hāi kāsai-l kay, the younger of them said (to his father).

Adjectives.—With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. Tadbhava adjectives, which in the standard end in *o*, in that dialect change the *o* to *ā* in the masculine singular oblique cases, and in the masculine plural. In Khasparjiyā, both the *o* and the *ā* are dropped, but the elided *ā* usually lengthens (as usual) a preceding *a*. Thus the standard *bhalo*, good, has its masculine oblique singular and its masculine plural *bhālā*, while Khasparjiyā *bhal*, good, has its masculine oblique singular and its masculine plural *bhāl*.

The feminine is formed, as in the standard, by adding *i*; thus both standard and Khasparjiyā, *bhali*.

As examples we may quote:—

ēk bhal mais, a good man (sentence 119).

wī dēśā-k (sing. nom. *dēś*) *kai bhāl maisā-k* (sing. nom. *bhal mais*) *yā*, at the house of a certain worthy man of that country (Specimen I).

ēk bhali-syaiṇi, a good woman (sentence 128).

bhali syaiṇiy, good woman (sentence 130).

The lengthening of *a* in the masculine oblique is not always observed. For instance, we have *bhal*, instead of *bhāl*, in Nos. 120-127 of the list of sentences.

Pronouns.—The first two personal pronouns are declined as follows :—

	I	Thou
Sing.		
Nom.	<i>mai, mī</i>	<i>tu</i>
Ag.	<i>mai-l, mī-l</i>	<i>twē-l, twī-l</i>
Gen.	<i>myar</i>	<i>tyar</i>
Obl.	<i>mai, mī</i>	<i>twē, twī</i>
Plur.		
Nom.	<i>ham</i>	<i>tum</i>
Ag.	<i>hamō-l</i>	<i>tumō-l</i>
Gen.	<i>hamar</i>	<i>tumar</i>
Obl.	<i>hamō</i>	<i>tumō</i>

The forms *hamō* and *tumō* often have the final *ō* nasalized. Thus, *hamō̃, tumō̃*.

The genitives are declined like adjectives. The masculine oblique singular and the masculine plural of *myar* is *myār*, and its feminine is *myari*. Similarly *tyar*, *tyār* and *tyari*; *hamar*, *hamār*, *hamari* or *hamri*; and *tumar*, *tumār*, *tumari* or *tumri*.

As examples of the use of these pronouns we may quote :—

mī bhukhai-l maran lāgi-rayū̃, I am dying of hunger.

mī-l Iswarē-ki marji-k birudh pāp kar-chh, I have done sin contrary to the will of God.

myar bab wī nān ghar-mī rūchh, my father lives in that small house (sentence 233).

myār babā-k bauliyō-mē-haĩ, from among my father's servants.

hamō̃-kañi khāñ aur khuśi karñi chaī-chh, to us to eat and rejoicing is proper.

twī-l kabhai mī-kañi ēk pāth laik nī-diy, thou never gavest me even a kid.

twē-l paun-kyōl kari-chh, thou hast made a feast.

tyar bhai ā-chh, aur tyār babai-l paun-kyōl kari-chh, thy brother hath come, and thy father hath made a feast.

mī yatuk barsō-baṭi tyari ṭahal karan lāgi-rayū̃, I have been doing thy service from so many years.

tumō-l ū kai-thaĩ mōl lē-chh, from whom did you buy that? (sentence 240).

tumar kē nau chh, what is your name? (sentence 220)

tumār babā-k ghar-mē̃ katuk chyāl (nom. sing. *chyal*) *chhan*, how many sons are there in your father's house? (sentence 223).

The **Demonstrative Pronouns** are as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yō</i>	<i>ū</i>
Obl.	<i>yai</i>	<i>wī</i>
Gen.	<i>yai-k</i>	<i>wī-k</i>
Plur.		
Nom.	<i>yō̃</i>	<i>ū̃</i>
Obl.	<i>yan, yanō, yanō̃</i>	<i>un, unō, unō̃</i>
Gen.	<i>yanar</i>	<i>unar</i>

Yanar has masculine singular oblique and masculine plural *yanār* and feminine *yanari* or *yanri*. Similarly *unar*, *unār*, *unari* or *unri*.

As examples we may quote :—

tyar yō chyal, this thy son.

yō kyē lyā-chh, what has he brought ? (11).

yō rupai wī-kañi di-diyan, give this rupee to him (sentence 234).

unō-kañi yai-kañi pairāw, put them on him.

yai-k hāth-mī munari pairāw, put a ring on this person's hand.

yai-l wī parausi-kañi lōbh ai-gōy, by this, avarice came to that neighbour (13).

yanar kē matlab chh, what is the meaning of these ?

ū uñhi-bēr āpan bab-thaĩ gōy, he having arisen went to his father.

wī-k babai-l wī-kañi dyakh, his father saw him.

wī dēs-mī thūl akāl par, in that country a severe famine fell.

myār kakā-k chyāl-k byā wī-ki baiñi dagari bhau-chh, the marriage of my uncle's son has taken place with his sister (sentence 225).

sab rupai jō ū āpan dagārā lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k muni-baĩ, from under those skins (8).

unō-l wī-udyārā-k mwāl-tir dyar kar, they took shelter in the mouth of that cave (7).

unō bukeñā-l āpan pēt bharan chā-chhiy, he was wishing to fill his belly with those husks.

unar kharbarāt suni-bēr, having heard their foot-tread (8).

unri chhālā-kai bēchan-huni li-gōy, he took away their skins for sale (15).

The **Reflexive Pronoun** is *āpū*, self, of which the emphatic form is *āphī*, even himself, his very self. The genitive is *āpan*, we should expect the masculine oblique singular and the masculine plural to be *āpān*, but only *āpan* occurs in the specimens. The feminine is *āpani*. Examples are :—

āpū pāñi khāñ-huni gōy, he himself went to eat (i.e. drink) water (18).

ū āphī wī-mī parā-chh, he himself falls into it (1).

āpan sab māl phuki diy, (he) squandered all his property.

jab ū āpan phām-mī āy, when he came to his senses.

wī-l wī-kañi āpan hāñan-mī suñar charūñ-huni lagāy, he deputed him to feed swine in his fields.

wī-k bhai āpani baiñi-haĩ lamb chh, his brother is taller than his (the brother's) sister (sentence 231).

The **Relative Pronoun** and its **Correlative** are as follows :—

	Who	That, He, She, It.
Sing.		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jai</i>	<i>tai</i>
	Gen. <i>jai-k</i>	<i>tai-k</i>
Plur.		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jan, janō, janō</i>	<i>tan, tanō, tanō</i>
	Gen. <i>janar</i>	<i>tanar</i>

Janar has masculine singular oblique and masculine plural *janār*, and its fem. *janari* or *janri*. Similarly *tanar*, *tanār*, *tanari* or *tanri*. Examples of the Relative Pronoun are the following. No examples of the Correlative occur in the specimens.

jō aurō upar khār khan-chh, he who digs a pit for others (1).

ū bwaj, jai-kañi harak mais chhāri gō-chhiy, the load which the other man had left behind (20).

ēk bhautē dhānāw mais, jai-ki ēk khupari chhiy, a very simple man who owned a single hut (2).

sab rupai jō ũ āpan dagārā lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k muñi-baṭi, janō-kañi ũ lyai raũ-chhiy, from under those skins which he had brought with him (8).

The **Interrogative Pronouns** are *kō*, who? and *kyē* or *kē* (neut.) what? *kō* is declined like *jō*. The oblique form of *kyē* or *kē* is *kai*, and so on, like *kō*. Examples are:—

kai-k chyal ũchh, whose boy comes? (sentence 239).

tumō-l ũ kai-thaĩ mōl lē-chh, from whom did you buy that? (sentence 240).

yō kyē lyā-chh, what has he brought? (11).

yanar kē matlab chh, what is the meaning of these?

The **Indefinite Pronouns** are *kē*, inanimate, and *kwē*, both animate and inanimate, declined as in the Standard. Examples are:—

kwē wī-kañi kē ni di-chhiy, no one was giving him anything.

kwē chhōr āy, some thieves came (7).

We may also mention *kai*, a certain, used as an indefinite article, and not altered in declension, as in *kai maisā-k dui chyal chhiy*, of a certain man there were two sons. *Katuk* is 'how many?' and *yatuk* is 'this many', 'so many'. *Jē-kē* is 'whatever'.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.—The conjugation of the Verb Substantive closely agrees with that of the Standard dialect.

Thus **Present.**

Sing.	Plur.
<i>chhū</i>	<i>chhū</i>
<i>chhai</i> (fem. <i>chhē</i>)	<i>chhau</i>
<i>chh</i>	<i>chhan, chhanā</i>

When used as an auxiliary verb the 2nd plur. is *chhā*.

There is a negative verb substantive as in the Standard. Thus, *mī laik nhātū*, I am not worthy.

The **Past** is conjugated as follows:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhiy</i>	...	<i>chhiy</i>	...
2. <i>chhiyē</i>	<i>chhi</i>	<i>chhiy</i>	..
3. <i>chhiy</i>	<i>chhi</i>	<i>chhiy, chhiyē</i>	<i>chhin</i>

B. Finite Verb.—The **Infinitive** or **Verbal Noun** ends in *n*, and is declined like a noun, as in *charūṇ-huṇi*, for grazing; *nikāuṇ-k upāy*, a device of (*i.e.* for) expelling (3). Sometimes, after a long vowel this *n* becomes a mere nasalization, as in *bhītēr jā-huṇi wī-k manai-l ni kar*, his mind did not make for going inside, *i.e.* he did not wish to enter.

The **Present Participle** ends in a dental *n*, often carelessly written as a cerebral. Examples will be found under the head of the Present Definite tense.

The **Past Participle** is the same in form as the Root. Examples will be found under the head of the various past tenses.

The **Future Passive Participle** is the same in form as the Infinitive, and adds *i* in the feminine, as in *khuṣi karṇi* (or *karaṇi*) *chāi-chh*, rejoicing is proper to be made.

The **Conjunctive Participle** is formed as in the Standard, as in *baṭai-bēr*, having divided; *kari-bēr*, having made. With *bēr* omitted, we have *bulai*, having called.

The **Noun of Agency** is formed by adding *nēr*, as in the Standard. Thus (passive) *kawāinēr*, a person to be called.

The **Imperative** takes no termination in the singular, and has *au* in the plural. Thus, *dē*, give thou; *hiṭ*, walk; *dharau*, seize ye; *diyau*, give ye; *liyau*, take ye; *mārau*, strike ye. After a long vowel the plural only takes *u*, as in *lyāu*, bring ye; *pairāu*, clothe ye.

No examples of the **Old Present** and **Present Subjunctive** occur in the specimens. It probably closely follows the Standard form. In the list, *mārū* is 'I may strike.'

The **Future** is conjugated as follows:—

Sing.	Plur.
1. <i>mārūl</i>	<i>mārāl.</i>
2. <i>mārlai</i>	<i>mārlā.</i>
3. <i>māraulō</i>	<i>mārlā.</i>

In the Parable, we have *jūl*, I will go, and *kūl*, I will say.

The **Past Conditional** probably follows the Standard. The only example I can give is from the Parable, *mī ānand karan*, I might have made merry.

The **Present** is conjugated as follows:—

Sing.	Plur.
1. <i>mārāchh, mārchh</i>	<i>mārñū.</i>
2. <i>mārāchhai, mārchhai</i>	<i>mārāchhā, mārchhā.</i>
3. <i>mārāchh, mārchh</i>	<i>mārñi.</i>

It will be seen that, allowing for the usual omission of final vowels, it closely follows the Standard.

Examples are: *rūchhai*, thou remainest (with me); *hūchh*, it (the share) becomes (mine); *khāchh*, he digs (1); *parāchh*, he falls (1); *rūchh*, he remains (sentence 233); *mīlni*, they (loaves) are got.

A **Present Definite** is formed with *lāgi-rayū*, added to the present participle, as in *maran lāgi-rayū*, I am dying; *karan lāgi-rayū*, I am doing (thy service); *charaun lāgi rauchh*, he is grazing (cattle) (sentence 229).

Allowing for the usual omission of final vowels, the **Imperfect** is formed as in the Standard. Thus:—

kwē wī-kañi kē ni di-chhiy, no one was giving him anything.

kai gañ-mī ēk bhautē dhānāw mais rañ-chhiy, in a certain village, a very simple man was living (2).

janō-kañi suñar khā-chhiy, which the swine were eating.

upāy karā-chhiy, they were making a device (3).

The **Past** tense is conjugated as follows. We take the Intransitive verb *hiñan*, to go, as our example.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
<i>hiñyũ, hiñ</i>	...	<i>hiñ</i>	...
<i>hiñē</i>	<i>hiñī</i>	<i>hiñ</i>	...
<i>hiñ</i>	<i>hiñi</i>	<i>hiñ, hiñā</i>	<i>hiñin, hiñi.</i>

Examples are:—

rayũ, I remained, in *lāgi-rayũ*, to form the present definite as explained above.

mī āj bhaut dūr jāñik gayũ, I went a long way to-day (sentence 224).

pañ, (a famine fell); *pañh*, he began, and many other 3rd singular masculines.

For 3rd singular feminine we have *dai āi*, compassion came; *wī-kañi rīs ai-gyē*, anger came to him; *rāt pañi gēy*, night fell (6).

For the plural we have (masc.) *ānand karañ pañh*, they began to make merry; *bhāñi gāy*, they ran away (9); and (fem.) *mañi rupai jēñi-gāy*, a few rupees stuck (12); *mañi dhēpuw mīli*, a few rupees were got (15).

The following forms have been noted of the Past of the verb *jāñ*, to go:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>gayũ</i>	...	<i>gāy</i>	...
2. <i>gayē</i>	<i>gayī</i>	<i>gāy</i>	...
3. <i>gōy, gō</i>	<i>gyē, gēy</i>	<i>gāy, gāyā</i>	<i>gāyin, gāy</i>

It will be observed that the 3rd singular is always the same as the past participle.

In the case of Transitive verbs the 3rd person is naturally the only one used, the subject being put in the agent case.

Examples are (including the various irregular past participles) :—

Sing. masc.—*kāsai-l kay*, the younger said ; *sab māl phuki-diy*, (he) squandered all the property ; *babai-l wī-kaṇi dyakh*, the father saw him ; *manai-l nī kar*, his mind did not make ; *mī-l nī tāw*, I did not transgress.

fem.—*wī-l jājāt bāt-diy*, he divided the property ; *babai-l wī-kaṇi awāl ghāli aur bhuki-chāṭi liy*, the father embraced him, and took a kiss ; *wī-l awāj suṇi*, he heard the sound (of music).

Plur. masc.—*parausi-l āpaṇ sab bhēri bākārā mār-diy*, the neighbour slew all his own sheep and goats (15).

fem.—*dhānāw maisai-l chhāl gāri*, the simple man removed the skins (5).

The **Perfect** and **Pluperfect** are formed on the model of the Standard dialect.

Examples are :—

Intransitive Perfect.—*jyūn hai gō-chh*, he has become alive ; *mīl gō-chh*, he has been found ; *tyar bhai ā-chh*, thy brother has come ; *yō kyē lyā-chh*, what has he brought ? (11) ; *tum kasik lyā-chhā*, how have you brought (them) (13) ?

Transitive Perfect.—*mī-l pāp kar-chh*, I have done sin ; *wī-l wī-kaṇi bhal aur chaṇ pā-chh*, he has got him safe and sound ; (fem.) *twē-l paun-kyōl kari-chh*, thou hast made a feast.

Intransitive Pluperfect.—*mari gō-chhiy*, he had died ; *harai gō-chhiy*, he had been lost ; *janō-kaṇi lyai rau-chhiy*, (the skins) which he had brought (8) ; *jō ũ lyā-chhiy*, (the rupees) which they had brought (9).

Transitive Pluperfect.—*ũ rupaĩ jō wī-l pā-chhiy*, the rupees which he had obtained (11) ; *jē-kē wī-l kar-chhiy*, whatever he had done (24).

C. Passives and Causals.—These follow the Standard, and no remarks are necessary. As an example of the noun of agency of the passive of a causal we may quote *kawāinēr*, one who is caused to be said, one who is called (Parable).

D. Compound Verbs.—These also call for no remarks, being formed on the same principles as those which obtain in the Standard.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

कौ मैसाक दी च्याल छिय । और उनोमेंहें काँसैल आपण बबयें कय ओ बब आपण जाजातमेंहें जो बाँट म्यर हुँछ ऊ मीकणि दी-दे । और वील उनोँकणि आपणि जाजात बाँट दिय । और तै पछिटें काँस च्यल सब चीज एक-बटेबेर परदेश न्है-गोय । वाँ लुचपन्यौल करिवेर आपण सब माल फुकि-दिय । और जब वील सबै फुकि-हाल तब वी देशमी ठूल अकाळ पड़ और ऊ तड हुण पैठ । और ऊ वी देशाक कौ भालमैसाक याँ जेबेर रुण पैठ और वील वीकणि आपण हाडनमी सुडर चरुणहुणि लगाय । और ऊ उनोँ बुकेटौल और दाण-बियोँल जनोँकणि सुडर खाँछिय खुशि हैबेर आपण पैठ भरण चाँछिय । और कौ वीकणि के निदिछिय । जब ऊ आपण फाममी आय वील कय म्यार बवाक बौलियोँमेंहें कतुकोँकणि खाणहैबेर सकर राट मिलनी और मी भुखेल मरन-लागि रयूँ । मी उठिवेर आपण बबयें जूँल और वीथें कूँल कि बवा मील इश्वरे-कि मरजिक बिरुध त्यार सामणि पाप करूँ । और फिर मी त्यर च्यल कवाडनेर लैक न्हातूँ । मीकणि आपण बौलियोँमेंहें एका बराबर बणै-दे । और ऊ उठिवेर आपण बबयें गोय । पर जब ऊ भौत टाड़ छिय वीक बबैल वीकणि दख । तब वीकणि दे आइ और दौड़बेर जेबेर वीकणि अवाँल घालि और भुकि-चाटि लिय । और च्यलैल वीथें कय बवा मील इश्वरेकि मरजिक बिरुध त्यार सामणि पाप करूँ और फिर मी त्यर च्यल कवाडनेर लैक न्हातूँ । पर बबैल आपण बौलियोँमेंहें कय सबोँहैबेर भला लुकुड़ निकाळिवेर ल्याव और उनोँकणि यैकणि पैराव और यैक हाथमी मुनड़ि खुटाँमी ज्वत पैराव । और हमोँकणि खाण और खुशि करणि चैँछ । किलैक कि म्यर यो च्यल मरि गोछिय फिर ज्यून है गोछ । ऊ हरै गोछिय फिर मिल गोछ । तब ऊँ आनन्द करण पैठ ॥

तबार लेक वीक ज्यठ च्यल हाडमी छिय । जब ऊ आय घराक नजौक पुजत वील गाण बजूण नाच-कूदेकि आवाज सुणि । और वील बौलियोँमेंहै

यकैकणि बुलै वीथै पुछ कि यनर के मतलब छ । वील वीथै कय कि
 त्यर भै आछ । और त्यार बबैल पौण-क्योळ करिछ किलैक कि वील वीकणि
 भल और चड पाछ । और वीकणि रौस ऐ-ग्ये । भीतेर जाँहुणि वीक
 मनैल निकर । तब वीक बब स्यैर आय और वीकणि बोत्यूण पैठ । और वील
 आपण बबथै जबाब दीबेर कय कि द्यख मी यतुक बरसौबटि त्यरि ठहल
 करन लागि-रयूँ और मील कभै त्यर कौय निटाव । त्वील कभै मीकणि
 एक पाठ लैक निदिय कि मी आपण दगड़ियोँ दगाड़ आनन्द करन् । पर
 त्यर यो च्यल जो रानियोँ दगाड़ त्यर माल-टाल नेइ गोछ ज जस्यै आछ
 तस्यै त्वेल वीक लिजिय पौण-क्योळ करिछ । और बबैल वीथै कय कि चला
 तू बराबर स्यरै दगाड़ रुँके और जे-की स्यर छ ज सबै त्यरै छ । यो ठौक
 छिय हमौल आनन्द करण और खुशि मनौण । किलैक कि यो त्यर भै जो
 मरि गोछिय फिर ज्यून है गोछ और हरै गोछिय फिर पै हैछ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAŚPARJĪYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chyal chhiy. Aur unō-mē-haī kāsai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṇ-bab-thaī kay, 'ō bab, āpaṇ-jājāt-mē-haī jō
his-own-father-to it-was-said, 'O father, your-own-property-in-from what
 bāṭ myar hū-chh, ū mī-kaṇi dī-dē.' Aur wī-l unō-kaṇi
share mine becomes, that me-to give-away.' And him-by them-to
 āpni jājāt bāṭ-diy. Aur tai-pachhiṭaī kās chyal
his-own property was-divided-away. And then-after the-younger son
 sab chij ēk-bāṭai-bēr pardēs nhai-gōy. Wā
all things (in-)one-collected-having a-far-country went-away. There
 luchpanyaul kari-bēr āpaṇ sab māl phuki-diy. Aur jab
debaucherý done-having his-own all goods were-wasted-away. And when
 wī-l sabai phuki-hāl, tab wī-dēs-mī ṭhul
him-by all-even was-completely-wasted, then that-country-in a-great
 akāl paṛ, aur ū taṇ hup paith. Aur ū wī-dēsā-k
famine fell, and he distressed to-be began. And he that-country-of
 kai-bhāl-maisā-k yā jai-bēr ruṇ paith, aur
a-certain-worthy-man-of at-the-house gone-having to-remain began, and
 wī-l wī-kaṇi āpaṇ-hāṇan-mī suṇar charuṇ-huṇi lagāy. Aur
him-by him-as-for his-own-fields-in swine feeding-for he-was-deputed. And
 ū unō-bukēṭaū-l aur dāṇ-biyō-l, janō-kaṇi suṇar khā-chhiy,
he those-husks-with and berries-with, which (acc.) the-swine eating-were,
 khuṣi hai-bēr āpaṇ pēt bharan chā-chhiy. Aur kwē
pleased become-having his-own belly to-fill wishing-was. And anyone
 wī-kaṇi kē ni-dī-chhiy. Jab ū āpaṇ-phām-mī āy, wī-l
him-to anything not-giving-was. When he his-own-sense-in came, him-by
 kay, 'myār-babā-k bauliyō-mē-haī katukō-kaṇi khāṇ-haibēr sakar
it-was-said, 'my-father-of servants-in-from how-many-to eating-than more
 rwāt milni, aur mī bhukhai-l maran lagi-rayū. Mi uṭhi-bēr
loaves are-got, and I hunger-by dying remain. I arisen-having

āpaṇ-bab-thaī jūl, aur wī-thaī kūl ki, “babā, mī-l
my-own-father-to will-go, and him-to I-will-say that, “father, me-by
 Iśwarē-ki marji-k birudh tyār sāmṇi pap kar-chh, aur phir mī
God-of will-of contrary of-thee before sin done-is, and any-more I
 tyar chyal kawāinēr laik nhātū. Mī-kaṇi āpaṇ-bauliyō-mē-haī
thy son one-who-is-called fit I-am-not. Me (acc.) thine-own-servants-in-from
 ēkā barābar baṇai-dē.” Aur ū uṭhi-bēr āpaṇ-bab-thaī gōy.
one equal-to make.” And he arisen-having his-own-father-to went.
 Par jab ū bhaut tār chhiy, wī-k babai-l wī-kaṇi
But when he very distant was, him-of the-father-by him-as-for
 dyakh. Tab wī-kaṇi dai āi, aur daur-bēr jai-bēr
he-was-seen. Then him-to compassion came, and run-having gone-having
 wī-kaṇi awāl ghālī, aur bhuki-chāṭi liy. Aur chyalai-l
him-to embracing was-thrown, and kiss was-taken. And the-son-by
 wī-thaī kay, ‘babā, mī-l Iśwarē-ki marji-k birudh tyār
him-to it-was-said, “father, me-by God-of will-of contrary of-thee
 sāmṇi pap kar-chh, aur phir mī tyar chyal kawāinēr laik
before sin done-is, and any-more I thy son one-who-is-called fit
 nhātū.’ Par babai-l āpaṇ-bauliyō-thaī kay, ‘sabō-haibēr
I-am-not.’ But the-father-by his-own-servants-to it-was-said, ‘all-than
 bhalā lukuy nikālī-bēr lyāw, aur unō-kaṇi yai-kaṇi pairāw;
good clothes brought-out-having bring, and them (acc.) this-one-to clothe;
 aur yai-k hāth-mī munari, khuṭā-mī jwat pairāw. Aur
and this-one-of the-hand-on a-ring, the-feet-on shoes clothe. And
 hamō-kaṇi khāṇ aur khuṣī karṇi chaī-chh. Ki-laik ki myar
us-to to-eat and rejoicing to-be-made proper-is. Because that my
 yō chyal mari-gō-chhiy, phir jyūn hai-gō-chh; ū harai-gō-chhiy, phir
this son dead-gone-was, again alive become-is; he lost-gone-was, again
 mil-gō-chh.’ Tab ū ānand karaṇ paith.
got-gone-is.’ Then they rejoicing to-make began.

Tabār-lēk wī-k jyāth chyal hān-mī chhiy. Jab ū
Then-up-to him-of the-elder son the-field-in was. When he
 āy, gharā-k najik puṭt wī-l gāṇ-bajūn-nāch-kūdē-ki
came, the-house-of near reached him-by singing-music-dancing-leaping-of
 āwāj suṇi. Aur wī-l bauliyō-mē-haī yakai-kaṇi bulai,
sound was-heard. And him-by the-servants-in-of one (acc.) having-called,
 wī-thaī puchh ki, ‘yanar kē matlab chh?’ Wī-l wī-thaī
him-to it-was-asked that, “of-these what meaning is?” Him-by him-to
 kay ki, ‘tyar bhai ā-chh, aur tyār-babai-l paṇ-kyōl
it-was-said that, “thy brother come-is, and thy-father-by a-feast

kari-chh, ki-laik ki wī-l wī-kaṇi bhal aur chaṇ pā-chh.
made-is, because that him-by him-as-for well and healthy he-found-is.
 Aur wī-kaṇi rīs ai-gyē, bhītēr jā-huṇi wī-k manai-l ni-kar.
And him-to anger came, within going-for him-of mind-by not-it-was-made.
 Tab wī-k bab bhyair āy, aur wī-kaṇi bōtyūn paith.
Then him-of the-father outside came, and him-to to-entreat began.
 Aur wī-l āpaṇ-bab-thaī jābāb dī-bēr kay ki,
And him-by his-own-father-to answer given-having it-was-said that,
 'dyakh, mī yatuk-barsō-baṭi tyari tahal karan lāgi-rayū, aur
'see, I this-many-years-from thy service doing engaged-remain, and
 mī-l kabhai tyar kauy ni-tāw. Twī-l kabhai mī-kaṇi
me-by ever thy saying not-was-transgressed. Thee-by ever me-to
 ēk pāṭh laik ni-diy ki mī āpaṇ-dagṛiyō dagār ānand
one kid even not-was-given that I my-own-companions with rejoicing
 karan. Par tyar yō chyal jō rāniyō dagār tyar māl-tāl
might-have-made. But thy this son who harlots with thy property
 nēi-gō-chh, ū jassai ā-chh, tassai twē-l wī-k lijiy
having-devoured-gone-is, he as-even he-come-is, so-even thee-by him-of for
 paṇ-kyōl kari-chh.' Aur babai-l wī-thaī kay ki, 'chyalā,
a-feast made-is.' And the-father-by him-to it-was-said that, 'son,
 tū barābar myarai dagār rū-chhai, aur jē-kē myar chh, ū
thou always me-even with remaining-art, and whatever mine is, that
 sabai tyarai chh. Yō thik chhiy, hamō-l ānand karan
all-even thine-even is. This right was, us-by rejoicing to-be-done
 aur khuṣi manaun, ki-laik ki yō tyar bhai jō
and happiness to-be-celebrated, because that this thy brother who
 mari-gō-chhiy, phir jyūn hai-gō-chh; aur harai-gō-chhiy, phir
dead-gone-was, again alive become-is; and lost-gone-was, alive
 pai-hai-chh.
got-become-is.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

Khasparjiyā Dialect.

District Almora.

SPECIMEN II.

(Pandit Gobind Prasad Ghildyal.)

जो औरों उपर खाड़ खनछ ज आफ्नी वीमी पड़छ ॥

कै गौमी एक भौते ठानाव मैस जैकि एक खुपड़ि और मणि भेड़ि
बाकार छिय रौछिय ।

वीक पड़ौसि जो वीकि रौस करँछिय वीक ठानावपन देखिबैर वीकणि
गौहँ बैर निकाउणक उपाय करँछिय ।

एक दिन जब वीक भेड़ि बाकारा बणमी चरण लागि रौछिय उनोल
उनोकणि एक भेवन लौटै दिय । यसिकै सबोंकणि मारि देय ।

ज बिचार ठानाव मैसैल उनों भेड़ि बाकाराँकि छाल गाड़ि और उनों
छालोंकणि कै सहरमी बेचणहुणि लि गोय ।

बाटमी वीकणि रात पड़ि गेय और ज धूरमें एक उड्यारमी रय ।

अधराताका पछिटै के चोर चोरिक माल लिवेर आय और उनोल वी
उड्याराक मूळतिर डार कर ।

वी उड्याराक भौतेर उनर खड़बड़ाट सुणिवेर ज मैस भौत डर गोय
और वील उन छालाँक मुणिवटि जनोकणि ज ल्यै रौछिय आपण लुकुणक
उपै कर ।

उड्याराक भौतेर छालाँक घड़बड़ाटेल चोर ठाड़ि ठाड़ि ऐ लाग और
डराक मारौ सब रुपें जो ज आपण दगाड़ा ल्याछिय वैं छोड़िवेर
भाजि गाय ।

ठानाव मैसैल ज रुपें धर लिय और घरहुणि उनै रय ।

ऊँ रुपें जो वील पाछिय उनोकणि मरणाक लिजिय आपण पड़ौसिमौहँ
यकैकि नाइ माडि । वी पड़ौसिल वी बाताक म्यान जाणणाक लिजिय कि यो
क्ये ल्याछ नाइक तावमौ लिस लगै दिय ।

वी ठानाव मैसैल रुपें भरिबेर नाइ दि-दिय । पर वीक तावपर
लिसाक वील मणि रुपें जेड़ि गाय ।

थैल वी पड़ौसिकणि लोभ ऐ-गोय । वील ठानाव मैसथै पुछ कि तुम
यतुक रुपें कैहैं और कसिक ल्याछा ।

वील कय कि आपण भेड़ि बाकाराँकि छाल बेचिबेर ।

वी ठानाव मैसाक रीसैल और टेपुवाँक लोभैल वीक पड़ौसिल आपण
सब भेड़ि बाकारा मार दिय और उन्रि छालाँकणि बेचणहुणि लि-गोय । पर
झोपते किलैक कि वीकणि उनो छालाँक मणि टेपुव मिली ।

ये बातपर रिसैबेर वील वी ठानाव मैसेकि खुपड़िकणि आग लगै
दिय । वीक भसम करै दिय ।

ठानाव मैसैल करौण एकबटेबेर एक थैलमौ धर और वीकणि बेचण-
हुणि लि-गोय ।

बाटमौ वील आपण थैल सड़काक ठिकाळि लैक धरि-दिय । आपूँ एक
धारमौ जो नजीक छिय पाणि खाणहुणि गोय ।

वी बखतै एक हरक मैस लैक आपण पिसुवक बज वाँ धरिबेर पाणि
खाणहुणि गोय ।

फरिबेर वील भुलिबेर आपण बज छाड़िबेर करौणक बज उठैबेर न्है-
गोय ।

ठानाव मैस लैक आय और वील ऊ बज जैकणि हरक मैस छाड़ि गोछिय
उठै-लिय ।

वी बजकणि अणकसै चिनाण देखिबेर वील वीकणि खोय पिसुवक
भरी पाय ।

तब ऊ वी बजकणि आपण घरहुणि लि आय । वाँ वी पिसुवकणि
भरणाक लिजिय कि कतुक छ कैबेर फिर आपण पड़ौसिक नाइ माडि ।

वीक पड़ौसिल या जाणिवेर कि ठानाव मैसैल आपण खुपड़िक छाराक
बदाव पिसुव पाछ वील लैक आपण खुपड़िकणि आग लगै-दिय । पर वीक
छारौण बेचाणै ने और निरास हैवेर घरहुणि फरिक् आय । और जे के
वील करछिय वीक लिजिय ऊ भौत पसतै ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal.)

1. Jō aurō upar khār khan-chh, ū āphī wī-mī
Who others upon a-pit digs, he himself-even it-in
 parā-chh.
falls.
2. Kai-gaũ-mī ēk bhautē dhānāw mais, jai-ki ēk khupar
A-certain-village-in a very simple man, whom-of one hut
 aur mañi bhēri bākār chhiy, raũ-chhiy.
and a-few sheep goats were, dwelling-was.
3. Wī-k parausi, jō wī-ki rīs karā-chhiy, wī-k
Him-of the-neighbours, who him-of envy making-were, him-of
 dhanāw-pan dēkhi-bēr, wī-kañi gaũ-haībēr nikāuñ-k upāy
simplicity seeing, him (acc.) the-village-from expelling-of device
 karā-chhiy.
making-were.
4. Ēk din, jab wī-k bhēri bākārā bañ-mī charaṇ
One day, when him-of sheep goats the-jungle-in grazing
 laḡi-raũ-chhiy, unō-l unō-kañi ēk bhēwan laṭai-diy.
employed-remaining-were, them-by them-as-for a precipice they-were-driven-down.
 Yasikai sabō-kañi māri-dēy.
Thus all-as-for they-were-caused-to-be-killed.
5. Ū bichār-dhānāw-maisai-l unō-bhēri-bākārā-ki chhāl gāri,
That poor-simple-man-by those-sheep-goats-of skin were-skinned,
 aur unō-chhālō-kañi kai-sahar-mī bēchan-huñi li-gōy.
and those-skins (acc.) a-certain-city-in selling-for he-took-away.
6. Bāṭ-mī wī-kañi rāt pari-gēy, aur ū dhūr-mē
The-way-on him-to night befell, and he the-jungle-in
 ēk-udyār-mī ray.
a-cave-in remained.
7. Adh-rātā-kā pachhiṭai kwē chhōr chōri-k māl li-bēr
Half-night-of after some thieves theft-of property brought-having
 āy, aur unō-l wī-udyārā-k mwāl-tir dyar kar.
came, and them-by that-cave-of mouth-near shelter was-made.

8. Wī-udyārā-k bhītēr unar kharbarāt suni-bēr ū mais bhaut
That-cave-of inside their tread heard-having that man much
 dar-gōy, aur wī-l un-chhālā-k muṇi-baṭi, janō-kaṇi ū lyai-raū-chhiy,
feared, and him-by those-skins-of under-from, which (acc.) he brought-had,
 āpaṇ-lukun-k upai kar.
his-own-hiding-of device was-made.

9. Udyārā-k bhītēr chhālā-k gharbarātai-l chōr thāri-thāri
The-cave-of inside the-skins-of rattling-by the-thieves frightened-frightened
 ai-lāg, aur darā-k māri sab rupaī, jō ū āpaṇ
were-caused-to-be, and fear-of through all the-rupees, which they themselves-of
 dagārā lyā-chhiy, wāī chhōri-bēr bhāji-gāy.
with brought-had, there-indeed abandoned-having they-ran-away.

10. Dhānāw-maisai-l ū rupaī dhar-liy, aur ghar-huṇi
The-simple-man-by those rupees were-taken-possession-of, and house-to
 unai-ray.
he-retained.

11. ū rupaī, jō wī-l pā-chhiy, unō-kaṇi bharanā-k
Those rupees, which him-by gotten-were, them (acc.) measuring-of
 lijiy āpaṇ-parausi-mī-haī yakai-ki nāi māni.
for-the-sake his-own-neighbours-in-from one-of a-wooden-measure was-asked.
 Wī-parausi-l wī-bātā-k myān jāṇanā-k lijiy, ki
That-neighbour-by that-matter-of meanings knowing-of for-the-sake, that
 'yō kyē lyā-chh?' nāi-k 'tāw-mī lis' lagai-diy.
'this-(man) what brought-has?' the-measure-of bottom-on tar was-applied.

12. Wī-dhānāw-maisai-l rupaī bhari-bēr nāi di-diy.
That-simple-man-by the-rupees measured-having the-measure gave-(back).
 Par wī-k tāw-par lisā-k wīl maṇi rupaī jēri-gāy.
But it-of the-bottom-on the-tar-of owing-to a-few rupees stuck.

13. Yai-l wī-parausi-kaṇi lōbh ai-gōy. Wī-l dhānāw-mais-thaī
This-by that-neighbour-to avarice came. Him-by the-simple-man-to
 puchh ki, 'tum yatuk rupaī kai-haī aur kasik lyā-chhā?'
it-was-asked that, 'you so-many rupees where-from and how brought-have?'

14. Wī-l kay ki, 'āpaṇ-bhēri-bākārā-ki chhāl bēchi-bēr.'
Him-by it-was-said that, 'my-own-sheep-goats-of skins sold-having.'

15. Wī-dhānāw-maisā-k risai-l aur dhēpuwā-k lōbhai-l wī-k
That-simple-man-of envy-by and pice-of greed-by him-of
 parausi-l āpaṇ sab bhēri bākārā mār-diy, aur unri-chhālā-kaṇi
the-neighbour-by his-own all sheep goats were-slain, and their-skins (acc.)
 bēchan-huṇi li-gōy, par mhaupatē, kilaik ki wī-kaṇi unō-chhālā-k
selling-for he-took-away, but to-no-purpose, because that him-to those-skins-of
 maṇi dhēpuw mili.
few pice were-got.

16. Yē-bāt-par risai-bēr wī-l wī-dhānāw-maisē-ki
This-matter-on become-enraged-having him-by that-simple-man-of
 khupari-kañi āg lagai-diy. Wī-k bhasam karai-din.
hut-to fire was-applied. It-of ashes were-made.

17. Dhānāw-maisai-l chhāraun ek-bātai-bēr ēk-thāil-mī dhar,
The-simple-man-by the-ashes collected-having a-bag-in they-were-placed,
 aur wī-kañi bēchan-huñi li-gōy.
and it (acc.) selling-for he-took-away.

18. Bāt-mī wī-l āpañ thail sarakā-k dhikāli-laik dhari-diy.
The-way-on him-by his-own bag the-road-of side-on was-placed.
 Āpū ēk-dhār-mī, jō najik chhiy, pāñi khāñ-huñi gōy.
He-himself a-spring-to, which near was, water eating-for went.

19. Wī-baktai ēk harak mais laik āpañ-pisuwa-k bwaj wā
At-that-very-time an other man also his-own-flour-of load there
 dhari-bēr pāñi khāñ-huñi gōy.
put-down-having water eating-for went.

20. Phari-k bēr wī-l bhuli-bēr āpañ bwaj
Returning-of at-the-time him-by mistaken-having his-own load
 chhāri-bēr chhāraun-k bwaj uṭhai-bēr nhai-gōy.
abandoned-having the-ashes-of load taken-up-having he-went-away.

21. Dhānāw mais laik āy, aur wī-l ū bwaj, jai-kañi
The-simple man also came, and him-by that load, which (acc.)
 harak mais chhāri gō-chhiy, uṭhai-liy.
the-other man having-abandoned gone-had, was-lifted-up.

22. Wī-bwaj-kañi aṇakasai chinān dēkhi-bēr, wī-l wī-kañi
That-load-to strange marks seen-having, him-by it-as-for
 khōy pisuwa-k bhari pāy.
it-was-opened flour-of full it-was-found.

23. Tab ū wī-bwaj-kañi āpañ-ghar-huñi li-āy. Wā
Then he that-load (acc.) his-own-house-to brought. There
 wī-pisuwa-kañi bharañā-k lijiy, ki 'katuk chh?' kai-bēr,
that-flour (acc.) measuring-of for-the-sake, that 'how-much is-it?' said-having,
 phir āpañ parausi-k nāi māni.
again his-own neighbour-of measure was-asked.

24. Wī-k parausi-l, yō jāñi-bēr ki 'dhānāw-maisai-l
Him-of neighbour-by, this known-having that 'the-simple-man-by
 āpañ-khupari-k chhārā-k badāw pisuw pā-chh, wī-l laik
his-own-hut-of ashes-of in-exchange-for flour got-is, him-by also
 āpañ-khupari-kañi āg lagai-diy. Par wī-k chhāraun bēchāñai nō,
his-own-hut-to fire was-applied. But him-of the-ashes were-sold not,

aur nirās hai-bēr ghar-huṇi pharik āy. Aur jē-kē
and hopeless become-having home-to back-again he-came. And whatever
 wī-l kar-chhiy, wī-k lijiy bhaut pastai.
him-by done-was, that-of for much he-repented.

PHALDĀKŌṬIYĀ.

Immediately to the south-west of Pargana Barahmandal in Kumaon lies the Pargana of Phaldakot, which is in the extreme south of the district, being separated from Pargana Dhaniyakot of the Naini Tal District by the River Kosi.

A dialect entitled Phaldākōṭiyā has been returned from both these districts. It is spoken in Pargana Phaldakot and in the adjoining villages of Pargana Pali of Kumaon and of Pargana Dhaniyakot already mentioned. The number of speakers is returned as follows, from each district:—

Kumaon	11,468
Naini Tal	9,440
TOTAL	<u>20,908</u>

Phaldākōṭiyā is practically the same as the adjoining dialect, Khasparjiyā. This will be evident from the accompanying extract from the version of the Parable of the Prodigal Son. There are a few local peculiarities. Such are the postpositions *hā-taṇi*, used for the dative, and *māji* used to mean 'in.' The oblique form plural of the relative pronoun *jō* is *janu* instead of *janō*. In the verb *phaiṭhan*, to begin, the initial *p* has been aspirated. A somewhat similar transfer of aspiration occurs in the Sōriyāli *dhēkanō* for Standard *dēkhaṇo*, to see, but in *phaiṭhan*, Standard *paiṭhaṇo*, not only has the aspiration been transferred, but it has been also retained in its original position. In the perfect tense the word *thau* is inserted, as in *mī-l pāp kari-thau-chh*, I have done sin.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ मैसाक दि चेल छिय । और उनौमाँजिहै नौनैल आपण बाब-
 हाँतणि कय अहो बाब आपणि जैजातमाँजिहै जो म्यारा बाँटा औँछ ज
 मीकणि दि-दे । और वील उनौकणि आपणि जैजात बाँटि-दिय । और बहत
 दिन नि हौछि नान चेल सब कुछ एक बय्ये-बेर परदेशहुणि न्है गोय और
 वाँ लुचपन्योलमै रै-बेर सब मालटाल फुकि-दिय । और जब वील सबै
 फुकि-हाल वी मुल्कमै बड़ो अकाळ पड़ि-गोय और ज तंग होण फेठ । और
 ज जै-बेर वी मुल्कमै कौ भाला मैसाक वाँ रौण फेठ । वील वीकणि आपण
 हाडौमै सुडर चरौणहुणि लगै-दिय । और ज उनौ बगेलौल और दाँणा
 बियौल जनुकणि सुडर खाँछिय खुसिल आपण पेट भरण चाँछिय । और कौ
 वीकणि के नि दिछिय । और जब ज आपण होश मै आय वील कय म्यारा
 बाबुक बौलियौ माँजिहै कतुक खाँणहै सकर राटा पौनी । मी भुकैल मरण
 लागि-रयूँ । मी उठि-बेर आपण बाबकणि जौल और वौहाँतणि कौल अहो
 बाब मील परमेश्वरैकि दृच्छा छीड़ि-बेर त्यारा सामणि पाप करियौछ । और
 मी फिर त्तर चेल कौण लैक नि रयूँ । मीकणि आपण बौलियौमाँजिहै एक
 जस बणै-दे ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chēl chhiy. Aur unau-māji-hai naunai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṇ-bāb-hā-taṇi kay, 'ahō bāb, āpaṇi-jaijāt-māji-hai, jō
his-own-father-to it-was-said, 'O father, thy-own-property-in-from, what
 myārā-bāṭā aū-chh, ū mī-kaṇi di-dē.' Aur wī-l unau-kaṇi āpaṇi
(in-) my-share comes, that me-to give-away.' And him-by them-to his-own
 jaijāt bāṭi-diy. Aur bahat din ni hau-chhiy nān chēl
property was-divided-out. And many days not became the-younger son
 sab-kuchh ēk batyai-bēr pārdēs-huṇi nhai-gōy, aur wā
everything together collected-having a-far-country-to went-away, and there
 luchpanyōl-mai rai-bēr sab māl-tāl phuki-diy. Aur jab
debauchery-in remained-having all goods-chattels were-squandered. And when
 wī-l sabai phuki-hāl, wī-mulk-mai baṛō akāl pari-gōy,
him-by all was-entirely-squandered, that-country-in a-great famine fell-down,
 aur ū taṅg haṇ phaiṭh. Aur ū jai-bēr wī-mulk-mai
and he poverty-stricken to-be began. And he gone-having that-country-in
 kai-bhālā-maisā-k wā raṇ phaiṭh. Wī-l wī-kaṇi āpaṇ-hānau-mai
a-certain-gentle-man-of there to-remain began. Him-by him-as-for his-own-fields-in
 suṇar charaṇ-huṇi lagai-diy; aur ū unau-bagēlau-l aur dāṇā-biyau-l
swine feeding-for he-was-deputed; and he those-husks-by and grain-berries-by
 janu-kaṇi suṇar khā-chhiy, khusi-l āpaṇ pēt bharan
which (acc.) the-swine eating-were, happiness-with his-own belly to-fill
 chā-chhiy; aur kwē wī-kaṇi kē ni di-chhiy. Aur jab ū
wishing-was; and anyone him-to anything not giving-was. And when he
 āpaṇ-hōs-mai āy, wī-l kay, 'myārā-bābu-k bauliyau-māji-hai
his-own-senses-in came, [him-by it-was-said, 'my-father-of servants-in-from
 katuk khāṇ-hai sakar rwāṭā paunī, mī bhukai-l maran lāgi-rayū.
how-many eating-than more loaves obtain, I hunger-by to-die engaged-am.
 Mī uṭhi-bēr āpaṇ-bāb-kaṇi jaūl, aur wī-hā-taṇi kaūl, "ahō
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāb, mī-l Paramēśwarai-ki ichchhā chhōri-bēr tyārā sāmni pāp
father, me-by God-of wish abandoned-having thee-of before sin

kari-thau-chh; aur mī phir tyar chēl kaun laik ni rayū; mī-kaṇi
done-is; and I again thy son to-say worthy not I-was; me (acc.)
 āpaṇ-baṭliyaū-māji-hai ēk jas baṇai-dē."'
thine-own-servants-in-from one like make."

PACHHĀĪ.

The word *Pachhāī* means "western" and this dialect, which is also closely connected with Khasparjiyā, is spoken in Pargana Pali, in the south-west of the Almora District on the borders of the districts of British Garhwal and Naini Tal. The number of speakers is reported as 95,750. In the west and north-west of this Pargana the language is Garhwāli, in the Salānī, Rāthī, and Lohbiyāli dialects.

Two specimens are given of this dialect. The first is an extract from a version of the Parable of the Prodigal Son, and the other is a folktale taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*. The principal points which may be noted are the following :—

The tendency which we have observed in the standard dialect of substituting *w* for *l* (see p. 115) is strongly represented in the second specimen. Thus we have *sāmauw* for *sāmal*, provisions; *janāuw* for *jaṅgal*, a forest; and *hawuk* for *haluk* (Hindī *halkā*), light. The letter *ṇ* is often substituted for *r*, as in *lakaṇā-haṇi*, Standard *lakārā-huṇi*, for wood; *laṇūlā*, Standard *larūlā*, we shall fight.

There is a general tendency to shorten long vowels. Thus we have *apaṇ* for *āpaṇ*, own; *bab* for *bāb*, a father; *maji* for *māji*, in; *ākh* for *ākh*, an eye; and many other examples. Similarly, *chēl*, a son, becomes *chyal*; *chhōt*, small, becomes *chwat*; and *mī*, in, is shortened to a simple *m*.

The most common suffix of the dative is *hā-ti*, equivalent to the Khasparjiyā *thai*. Instead of the Standard *huṇi*, we have *haṇi*, and *habēr* instead of *haibēr*. The oblique singular of the demonstrative pronoun *u* is *wē*, not *wī*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ आदिमक ही च्यल छिय । अर उनुमजिहै कूटैल अपण बबहाँति कय
 इ बबा जाजातमजिहै जो बाँट मैँकणि मिलँछ उ मैँकणि दि-दे । अर वे-ल
 उनरा बीचम अपणि जाजात बाँटि-दिय । अर भौत दिन नि ह्छिय नन
 च्यलै-ल सबै कुछ यकबट करिबेर परदेश चलै-गय अर वति लुडाडुपनीमजि
 रहै-बेर अपण सबै मालटाल उडै-दिय । अर जब उ सबै कुछ खर्च करि-बैठ
 वे देशम बड़ अकाल पड़ अर उ तड हण-बैठ । अर उ वे देशक कौ मात-
 बरक दगड़ जै-बेर रहण लाग । अर वेल वेकणि अपण पटळोमजि सुडर
 चराँणक लिजिय पठ्याय । अर उ उनु बगट अर दाणोल जनुकणि सुडर
 खाँछिय खुशिल अपण पेट भरण चहाँछिय । अर कौ वेकणि के नि
 दिछिय । अर जब उ अपण होशम आय वेल कय म्यर बाबुक मिहनतु
 नौकरँमजिहै कतुक खाँणहै भौत रूठ पौनि अर मैँ भूकैल मरनु ॥ मैँ
 उठि-बेर अपण बाबुक दगड़ जौल अर वेहाँति कौल ये बबा मैल परमे-
 श्वरक द्रुआक बाँकि अर त्यर सामणि पाप करछ । अर मैँ फिरै त्यर च्यल
 कहण लैक नि छौ । मैँकणि अपण मिहनतु नौकरँमजिहै एकक बराबरि
 बणे-दे ।

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-ādima-k dwi chyal chhiy. Ar unu-maji-hai chhwatai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 apan-bab-hā-ti kay, 'i-babā, jājāt-maji-hai jō bāt
his-own-father-to it-was-said, 'O-father, the-property-in-from what share
 mañ-kañi milāchh, u mañ-kañi di-dē.' Ar wē-l unrā bīch-m
me-to is-got, that me-to give-away.' And him-by of-them between-in
 apñi jājāt bāt-diy. Ar bhaut din ni ha-chhiy, nan-chyalai-l
his-own property was-divided. And many days not become-were, the-younger-son-by
 sabai-kuchh yak-bat kari-bēr pardēs chalai-gay, ar wati
everything together made-having a-far-country it-was-gone-away, and there
 luiārupanī-maji rahai-bēr apan sabai māl-tāl urai-diy.
debauchery-in remained-having his-own all goods-chattels were-squandered.
 Ar jab u sabai-kuchh kharch kari-baiṭh, wē-dēs-m bar
And when he everything expenditure made-had, that-country-in a-great
 akāl paṛ, ar u tañ hañ baiṭh. Ar u wē-dēsa-k
famine fell, and he poverty-stricken to-be began. And he that-country-of
 kai-mātabara-k dagar jai-bēr rahan lāg, ar wē-l
a-certain-rich-man-of near gone-having to-remain he-began, and him-by
 wē-kañi apan-patalō-maji suñar charāṇa-k lijiy pathyāy. Ar u
him-as-for his-own-fields-in swine feeding-of for-the-sake it-was-sent. And he
 unu-bagaṭ-ar-dāñō-l, janu-kañi suñar khā-chhiy, khuṣi-l
those-husks-and-berries-with, which (acc.) the-swine eating-were, joy-with
 apan pēt bharan chahā-chhiy. Ar kwē wē-kañi kē ni
his-own belly to-fill wishing-was. And anyone him-to anything not
 di-chhiy. Ar jab u apan-hōś-m āy, wē-l kay,
giving-was. And when he his-own-senses-in came, him-by it-was-said,
 'myar-bābu-k mihnatu-naukarū-maji-hai katuk khāṇ-hai bhaut rwaṭ
'my-father-of hired-servants-in-from how-many eating-than more loaves
 paūni, ar mañ bhūkai-l marnu. Mañ uṭhi-bēr apan-bābu-k
get, and I hunger-by die. I arisen-having my-own-father-of

dagar jaūl, ar wē-hā-ti kaūl, "yē babā, mai-l Paramēśwara-k
near will-go, and him-to I-will-say, "O father, me-by God-of
 ichhyā-k bāki, ar tyar sāmṇi pāp kar-chh. Ar maī phirai
will-of against, and of-thee before sin done-is. And I again
 tyar chyal kahan laik ni chhaū. Maī-kaṇi apaṇ-mihnatu-naukarū.
thy son to-call fit not am. Me (acc.) thine-own-hired-servants-
 maji-hai ēka-k barābari banai-dē." "
in-from one-of equal make."

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

के दिना मे दू गाहिन पैक छिया, येक पूर्व का कूणा मे रहँकियो, दूसर पश्चिम का कूणा मे रहँकियो । येक येकक न सुणि बेर जलकियो येकक ध्याल दुहरक ध्याल है बेर बार वर्ष क बाट मे छि । येक दिन पूर्व क पैक क मन मे हंकार उठ धेँ पश्चिम क पैक क जोर तोलुँ । अपण घर बटि सामव क बूज बादि बेर, जो वेकणि बट पन खाहणि चैकिय, गय । धोपरि तक हिटने रहय । बटम वेकणि बड़े लख चाकव अर गैर ताल मिल । वेल अपण सामव क बूज वे तालम लफाड़ दिय । जब वेक सामव भौजि गय तब वेल वे तालक सब्बै सातु पाणि पौ दिय । वे तालक नगौचै येक बोट मुण शे गय । यतुकम वेकौ नगौचै बटि जडव क जनावर रोजै कि चार वे तालम पाणि पौहणि आया, ताल खाली दख दुहरि जग पाणि खोजहणि गया । उनु पछिन वे तालम पाणि पौहणि येक जडवि हाति आय, ठून पाणि पौहणि तालम घाल पाणि निमिल, रिसै बेर जोरैल चिडाट पाड़ि, जै चिडारै ल वे पैकौ कि नौन टूटि गे ॥

वेकणि नौन टूटिये कि बड़ि रौस उठि । वे रौस उठिया मजि हाति क सून पकड़ि बेर पश्चिम क पैक क खोड़ भितेर लफाड़ दिय । वे खोड़ भितेर वे बखत वे पैकौ कि चैलि उखोव कुटण पैरेकिय । हाति कणि येक अणकशे किड़ दखि बेर डरक मारि अपणि मा कणि भितेर भाजि गे । तब उनी कि मा भ्यार अै । हाति कणि येक तौरक नये किड़ जाणि बेर अपण दगड़क शैणियोँ कणि दिखा हणि खलेतिम धरि दिय । यतुक क पछिन वे दिन पूर्वक पैक बार वर्षक बाट के घड़ि मे हिटि बेर पश्चिम पैकक घर हणि गय, वेकि चैलि हाँति पैकौ कि खबर पुछि । चैलिल कय,

‘म्यर बाब बार वर्ष बटि धुर लकणा हणि जै रहक, वोति जावो’, धुर जाहणि बाट बतै दिय । जब पूर्वक पैक धुर हणि गय पश्चिमक पैक लैक सारे जडवक ठूल ठूल बोटों कणि जड़े बटि उपाड़ि बेर उनर बड़े गुठव बणै बेर ठै डुडर जश मुनव म धरि बेर अपण घर हणि आँ रया । बटम भेट हैगे । तब पूर्वक पैक वे पछिन गय, गुठव कणि पछिना खैचि बेर थामि दिय ; जब पश्चिमक पैकैल सकर जोर लगाय, गुठव खैचि बेर आघिलाँ गय, और पछिना दखि बेर कय, ‘अरे पूर्वक पैका ! मैल त्तर नौ पैलि बटि मुणि राख क, ते दगड़ि भेंटकणै कि बड़ि टकि क । आज भेंटि पाक । बड़ि खुशि हैक । अब तु मै लणै करुँ धैँ को सकुँक’ । पूर्वक पैकैल यश कय, ‘ये बण मे हमरि हार जित कणि को देखल, गौँ मेँ जौला वैकणि लणुँला’ ॥

द्वीयै भण्णा गौँमजि गया, येक बुड़ि दगड़ि भेट है । द्वीयै भणों ल बुड़ि हाँति कय कि तु हमरि लणै दखि दे, धैँ को जितुँक । बुड़ियै ल कय, ‘म्यर नाति गोरु भैश चराहणि बण जारौक, वेकणि रोट देहणि जानु, पछा तुम द्वी भणों कि लणै कणि दखुँला’ । यतुक कबेर बुड़ियै ल हीयै पैकाँ कणि लकणाँ के वृज सुदि अपण कानाम धर दि, अपण नाति कणि जैबेर रोट दि ॥

जब द्वी पैक वतणि लणै हणि तय्यार हया तब बुड़िया क नाति ल बुड़ि गोरु भैशा द्वी पैक लकणाँ वृज सुदि अपण गाति भितेर घाल लि अपण ध्याल हणि गय । यतुक बड़ि भारि ठन्चाव अै, बुड़िया क नाति उढ़ै बेर येसो जग कणि गय कि जतणि द्वी ससणि उखोव कुटण पैरकि अर येक शैणिक अँख भितेर घुण जस पणशि गय वे शैणि ल दुहरि शैणि हाँति कय, ‘म्यर अँख भितेर घुण पणशि गक, गाड़ दे’ । दुहरि ल कय, ‘वे घुणक टुकड़ मैकणि देलि त तब गाड़नु’ । उ शैणि ल यो बात मानि उनी ल घुण कणि (बुड़ि क नाति अर बुड़ि सुदि गोरु भैसौँ सुदि लकणाँ वृज सुदि द्वी पैकाँ कणि) गाड़ि बेर खलेतिम धरलि । फिर रात हणि उनील खलेति-मैँ गाड़ि बेर अपण खसम कणि दिखाय । वेल कय कि इन सब किड़ैँ कणि हमर बिराव कणि दि दियो, उ सबों कणि खा देलि’ । इन कीड़ों कणि दखि मुणि बेर द्वी पैक अर बुड़ि उनी क नाति भौत डरि गया, अर डरि बेर कपण पै रया । तब सबूल आपु कणि संसार क सब

चीजों हवेर कूट समजि बेर पसताण पै रया, अर हात जोड़ि बेर बिन्ति करि
वे शैणि अर उनीक खस्र हाँति कुटि बेर अपणा घर हणि गया । अपणा
ध्याला पुजि बेर यों सब क्रीड़ा सबूल अपणा पड़ोश मे अपणा मितुरों
हाँतणि कय ॥

सबूल आपु कणि हवुक शमजि बेर भगवान क नौ लिय य कय, 'भगवान !
हम त्यर शिष्टि म सबन है नन छौं । ये धर्तिम कैल शिकि नि करणि
चैनि । येक है येक बड़ येक है येक कूट हुँक भगवान कि शिष्टि म हम
किड़ जाशा छौं ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

1. Kwē-dinā-mē dwī gāhin paik chhiyā. Yēk pūrba-kā kūṇā-mē
 1. *Certain-days-in two famous heroes were. One East-of corner-in*
 rahāchhiyō, dūsar paśchima-kā kūṇā-mē rahāchhiyō. Yēk yēka-k
was-dwelling, the-other West-of corner-in was-dwelling. One one-of
 na suṇi-bēr jal-chhiyō. Yēka-k dhyāl duhara-k dhyāl-hai-bēr
the-name heard-having burning-was. One-of house the-other-of house-from
 bāra-barsha-k baṭ-mē chhi. Yēk din pūrba-k paika-k man-mē
twelve-years-of road-on was. One day the-East-of hero-of mind-in
 haṅkār uṭh, 'dhē, paśchima-k paika-k jōr tōlū.'
envy arose, 'let-me-see, the-West-of hero-of strength let-me-weigh.'
 Apaṇ-ghar-baṭi sāmawa-k bwaj bādi-bēr, jō wē-kaṇi baṭ-pan
His-own-house-from provision-of load tied-having, which him-to the-road-on
 khā-haṇi chai-chhiy, gay. Dhōpari tak hiṭnē rahay.
eating-for necessary-was, he-went. Midday up-to a-walking he-remained.
 Baṭ-m wē-kaṇi barē lamb chākaw ar gair tāl mil.
The-way-on him-to a-great long broad and deep lake was-met.
 Wē-l apaṇ-sāmawa-k bwaj wē-tāl-m laphāi-diy. Jab wē-k
Him-by his-own-provision-of load that-lake-in was-thrown. When him-of
 sāmaw bhīji-gay, tab wē-l wē-tāla-k sabbai sātu
the-provision was-moistened, then him-by that-lake-of all flour
 pāṇi pī-diy. Wē-tāla-k nagīchai yēk bōṭ mun
(and) water was-drunk-up. That-lake-of in-neighbourhood a tree under
 sē-gay. Yatuk-m wē-kai nagīchai-baṭi jānawa-k
he-went-to-sleep. The-meantime-in it-of the-neighbourhood-from the-forest-of
 jānāwar rōjai-ki chār wē-tāl-m pāṇi pī-haṇi āyā, tāl
beasts day-of custom (in) that-lake-in water drinking-for came, the-lake
 khālī dyakh duhari jag pāṇi khōj-haṇi gayā. Unu-pachhin
empty having-seen another place water seeking-for they-went. Them-after
 wē-tāl-m pāṇi pī-haṇi yēk jānawī hāti āy, ṭhūn pāṇi
that-lake-in water drinking-for a wild elephant came, trunk water

pī-haṇi tāl-m ghāl, pāṇi ni-mil, risai-bēr
drinking-for the-lake-in was-thrust, water not-was-found, enraged-having-become
 jōrai-l chināṭ pāri, jai-chingārai-l wē-paikai-ki nīn
force-with scream was-emitted, which-scream-by that-hero-of sleep
 ṭūṭi-gē.
was-broken.

2. Wē-kaṇi nīn ṭuṭiyē-ki bari ris uṭhi. Wē ris uṭhiyā-maji
 2. *Him-to sleep breaking-of great rage arose. That anger rising-in*
 hāti-k sūn pakari-bēr paśchima-k paika-k khōi bhitēr
the-elephant-of trunk seized-having the-West-of hero-of courtyard within
 laphāi-diy. Wē-khōi bhitēr wē-bakhat wē-paikai-ki chaili
it-was-thrown. That-courtyard, within (at) that-time that-hero-of daughter
 ukhōw kuṭaṇ pai-rēchhiy. Hāti-kaṇi yēk anakaśē kir
a-mortar to-pound engaged-was. The-elephant (acc.) a strange insect
 dyakhi-bēr, dara-k māri apaṇi-mā-kaṇi bhitēr bhāji-gē. Tab
seen-having, fear-of through her-own-mother-to within she-fled-away. Then
 unī-ki mā bhyār ai. Hāti-kaṇi yēk-taura-k nayē kir
her-of the-mother outside came. The-elephant (acc.) a-manner-of new insect
 jāni-bēr apaṇ-dagara-k śainiyō-kaṇi dikhā-haṇi khalēti-m
considered-having herself-of-with-of women-to showing-for pocket-in
 dhari-diy. Yatuka-k pachhin wē-din pūrba-k paik, bāra-barsha-k
it-was-put. So-much-of afterwards (on) that-day the-East-of hero, twelve-years-of
 bāt kwē-ghari-mē hiṭi-bēr paśchim-paika-k ghar-haṇi gay, wē-k
road a-few-hours-in walked-having the-Western-hero-of house-to went, him-of
 chaili-hā-ti paikai-ki khabar puchhi. Chaili-l kay 'myar
daughter-to the-hero-of news was-asked. The-daughter-by it-was-said, 'my
 bāb bāra-barsha-baṭi dhur lakaṇā-haṇi jai-rah-chh, wōti jāwō.'
father twelve-years-from the-mountain wood-for gone-has, there go.'
 Dhur jā-haṇi bāt batai-diy. Jab pūrba-k paik dhur-haṇi
The-mountain going-for road was-shown. When the-East-of hero the-mountain-to
 gay, paśchima-k paik laik sārē-jānawa-k ṭhūl-ṭhūl-bōṭō-kaṇi
went, the-West-of hero also the-whole-forest-of great-great-trees (acc.)
 jāre-baṭi upāri-bēr unar barai guḍhaw baṇai-bēr dhai-ḍuṇar
the-roots-from torn-up-having of-them a-great load made-having a-mountain
 jaś munawa-m dhari-bēr apaṇ-ghar-haṇi ā-rayā. Baṭ-m
like the-head-on placed-having his-own-house-to coming-was. The-way-in
 bhēṭ hai-gē. Tab pūrba-k paik wē-pachhin gay, guḍhaw-kaṇi
the-meeting occurred. Then the-East-of hero him-behind went, the-load (acc.)
 pachhinā khaīchi-bēr thāmi-diy. Jab paśchima-k paikai-l sakar
from-behind pulled-having he-was-impeded. When the-West-of hero-by great

jōr lagāy, gudhaw khañchi-bēr āghilā gay, aur pachhinā
force was-applied, the-load dragged-having forward he-went, and backwards
 dyakhi-bēr kay, 'arē pūrba-k paikā, mañ-l tyar nañ paili-baṭi
looked-having it-was-said, 'O East-of hero, me-by thy name before-from
 suni-rākh-chh, tē-dagari bhētakanai-ki bari ṭaki chh. Āj bhēṭi
heard-has-been, thee-with meeting-of great longing is. To-day meeting
 pā-chh. Bari khuṣi hai-chh. Ab tu mañ laṇai karū,
obtained-is. Great happiness become-is. Now thou I fight let-us-make,
 dhañ, kō sakū-chh.' Pūrba-k paikai-l yaś kay,
let-us-see, who(of-us) able-we-are.' The-East-of hero-by thus it-was-said,
 'yē-baṇ-mē hamari hār-jit-kaṇi kō dēkhal? Gañ-mē
'this-forest-in our losing-winning (acc.) who will-see? The-village-in
 jañlā, wañ-kaṇi lañlā.
we-shall-go, there we-shall-fight.'

3. Dwiyai jhaṇā gañ-maji gayā, yēk buṛi dagari bhēṭ
 3. *The-two persons the-village-in went, an old-woman with meeting*
 hai. Dwiyai-jhaṇō-l buṛi-hā-ti kay ki, 'tu hamari
became. The-two-men-by the-old-woman-to it-was-said that, 'thou our
 laṇai dyakhi-dē, dhañ, kō jītūchh.' Buṛiyai-l
fighting watch, let-us-see, who (of-us-two) we-conquer.' The-old-woman-by
 kay, 'myar nāti gōru bhaīs charā-haṇi baṇ jā-rauchh.
it-was-said, 'my grandson cattle buffaloes feeding-for the-forest gone-has.
 Wē-kaṇi rōṭ dē-haṇi jānu, pachhā tum-dwi-jhaṇō-ki laṇai-kaṇi
Him-to bread giving-for I-am-going, afterwards you-two-persons-of the-fight (acc.)
 dyakhūlā.' Yatuk ka-bēr buṛiyai-l dwiyai-paikō-kaṇi,
I-will-see.' So-much said-having the-old-woman-by the-two-heroes (acc.),
 lakaṇā-kai bwaj sudi, apaṇ-kānā-m dhar-di, apaṇ-nāti-kaṇi
the-woods-of load with, her-own-shoulder-on having-placed, her-own-grandson-to
 jai-bēr rōṭ di.
gone-having bread was-given.

4. Jab dwi paik watani laṇai-haṇi tayyār hayā, tab
 4. *When the-two heroes there fighting-for ready became, then*
 buṛiyā-k nāti-l buṛi, gōru bhaīsā dwi paik
the-old-woman-of grandson-by the-old-woman, cattle buffaloes the-two heroes
 lakaṇā bwaj sudi, apaṇ gāti bhitēr ghāl-li,
woods(-of) load with, his-own garment-fold within having-taken,
 apaṇ-dhyāl-haṇi gay. Yatuk-m bari bhāri dhanchāw ai,
his-own-house-to went. So-much-in a-great heavy wind-storm having-come,
 buṛiyā-k nāti urhai-bēr yēsō-jag-kaṇi gay, ki jatani
the-old-woman-of grandson carried-off-having such-a-place-to went, that where

dwi sasani ukhōw kuṭaṇ pai-rachhi, ar yēk-saini-k ākh bhitē
two women a-mortar to-pound engaged-were, and one-woman-of eye within
 ghuṇ jas paṇsi-gay. Wē-saini-l duhari-saini-hā-ti kay,
bit-of-grass like entered. That-woman-by the-other-woman-to it-was-said,
 'myar-ākh bhitēr ghūṇ paṇsi-gachh, gār-dē.' Duhari-l
'my-eye within a-bit-of-grass entered-has, take (-it)-out.' The-other-by
 kay, 'wē-ghuṇa-k ṭukaṛ māi-kaṇi dēli, ta tab
it-was-said, 'that-bit-of-grass-of piece me-to you-will-give, then then
 gārnu.' U-saini-l yō bāt māni. Unī-l ghūṇ-kaṇi
I-will-take-out.' That-woman-by this word was-agreed. Her-by the-bit-of-grass
 [buṛi-k nāti ar buṛi sudi, gōru bhaisaū
[the-old-woman-of grandson and the-old-woman with, the-cattle buffaloes
 sudi, lakaṇā bwaṇ sudi, dwi paikō-kaṇi] gāri-bēr,
with, the-woods (of) load with, the-two heroes (acc.)] taken-out-having,
 khalēti-m dhar-li. Phir rāt-haṇi unī-l khalēti-māi gāri-bēr
pocket-in was-placed. Again night-at her-by pocket-from-in taken-out-having
 apaṇ-khasm-kaṇi dikhāy. Wē-l kay ki, 'in-sab-kiṛō-kaṇi
her-own-husband-to it-was-shown. Him-by it-was-said that, 'these-all-insects (acc.)
 hamar-birāw-kaṇi di-diyō. U sabō-kaṇi khā-dēli.' In-kwīṛō-kaṇi
our-cat-to give-away. He all (acc.) will-eat-up.' These-talks (acc.)
 dyakhi-suṇi-bēr dwi paik ar buṛi, unī-k nāti bhaut
seen-heard-having the-two heroes and the-old-woman, her-of grandson much
 dari-gayā, ar dari-bēr kapaṇ pai-rayā. Tab sabū-l
feared, and feared-having to-tremble became-engaged. Then all-by
 āpu-kaṇi saṁsāra-k sab-chījō ha-bēr chhwaṭ samaji-bēr,
themselves (acc.) the-world-of all-things than small understood-having,
 pastāṇ pai-rayā, ar hāt jōri-bēr binti kari,
to-lament became-engaged, and hands folded-having petition was-made,
 wē-saini-ar-unī-k-khasm-hā-ti chhuṭi-bēr apaṇ-ghar-haṇi gayā.
that-woman-and-her-of-husband-to escaped-having their-own-houses-to went.
 Apaṇ-dhyālā puji-bēr yō-sab-kwīṛā sabū-l apaṇā-parōś-mē
Their-own-homes arrived-having these-all-events all-by their-own-neighbours-among
 apaṇā-miturō-hā-taṇi kay.
their-own-friends-to were-told.

5. Sabū-l āpu-kaṇi hawuk samaji-bēr Bhagwāna-k nau
 5. *All-by themselves (acc.) light considered-having God-of name*
 liy, ya kay, 'Bhagwān, ham tyar-sisṭi-m saban-hai nan
was-taken, this was-said, 'God, we Thy-creation-in all-than small
 chhaū. Ye-dharti-m kai-l séki ni karaṇi chaini. Yēk hai
are. This-earth-on anyone-by pride not to-be-made is-proper. One than

yēk bar, yēk hai yēk chhwaṭ hūchh. Bhagwāna-ki śisṭi-m ham
one great, one than one small is. God-of creation-in we
 kiṛ jāśā chhaū.
insects like are.'

[For a free translation, *vide ante*, p. 165.]

KUMAUNĪ OF NAINI TAL.

The District of Naini Tal lies immediately to the south of the District of Almora. The language of the educated classes of the town of Almora has been taken as the Standard form of Kumaunī, and thence the town of Naini Tal is distant only about forty miles, as the crow flies. As may be expected the Kumaunī of the District of Naini Tal closely resembles the Standard. Natives of Naini Tal count no less than six forms of the language in this small district, each of which is named after the *paṭṭī* in which it is spoken. Thus, besides the admitted standard, they mention Phaldākōṭiyā spoken in *Paṭṭīs* Dhaniyakot and Chauthan, along the banks of the river Kōsī, Chhakhā-tiyā spoken in Pargana Chhakhata, Rāmgarhiyā spoken in Pargana Ramgarh, and Rau-Chaubhaṣī spoken in the east of the district, especially in *Paṭṭīs* Rau and Chaubhainsi. Of these Phaldākōṭiyā is an overflow of that dialect from the Phaldakot Pargana of Almora, and has been dealt with above (pp. 202 ff.). The others hardly differ amongst themselves and, including the Standard as spoken by the educated, and also the mixed "Bāzārī" dialect of Naini Tal Town, may all be considered as forms of Rau-Chaubhaṣī.

The estimated numbers of speakers of these various sub-dialects are as follows :—

Phaldākōṭiyā	9,440
Rau-Chaubhaṣī—	
Rau-Chaubhaṣī proper	6,875
Standard of Naini Tal	18,047
Chhakhātiyā	25,800
Rāmgarhiyā	3,957
Bāzārī	2,000
	<hr/> 56,679
TOTAL	<hr/> 66,119

I am indebted to the kindness of Mr. W. B. Cockburn for the version of the Parable of the Prodigal Son in Rau-Chaubhaṣī which follows. It will be observed that it closely agrees with the Standard Kumaunī of Almora. We may note the following points :—

In the grammar of the Standard dialect I have been able to distinguish between the short *ā*, *ē* and *o* and the long *ā*, *ē* and *ō* respectively. No materials for making such a distinction exist in the present case, and I therefore give the text as it was received by me, both *ā* and *ā* being represented by *ā*, *e* and *ē* by *ē*, and *o* and *ō* by *ō*.

We may note the following divergencies from the Standard. The word *maīs*, a man, of the Standard becomes *maīs*, and this seems to point to a general tendency to pronounce *s* like *sh*, as in Bengali. In the Standard we noted that the change of *e* to *yo* before *o* is considered vulgar. This change regularly occurs in Rau-Chaubhaṣī, in which we have *chyōlō*, a son, and *joyōhō*, elder. The Standard tendency of *a* to become *ā* before *ā* is reproduced in the present dialect in words like *gālā*, on the neck, and *bhālā* (nom. plur. masc.), good. Similarly, as in the oblique genitive of the Standard, we have *Īśvarā-kā sāmanī*, before God. Before *lē*, the suffix of the agent-instrumental, nouns take *ai*, as in *nānai-lē*, by the younger; *chyālai-lē*, by the son; *babai-lē*, by the father. Beside *hūni*, for, we have *sunī*, as in *wi-sunī jāphat*, a feast for him.

The 2nd plural imperative ends in *au*, as in *hālau*, put ye. We may also note the regular insertion of *h* in *lhiyō*, taken, and in other forms of the same verb.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHAŪSĪ DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

एक कै मैशा का द्वी च्याला छिया । नाने ले आपणा बाब थैं कयो कि बबा म्योरो बान मँकणि दीदे । तब वीले उनरो हिसो बान करि दियो । थ्वाड़े दिन पछा नाना च्यालै ले आपणो बानो सब एकटो करो और दूर देस सुँ बाटो लागो और वाँ जै बेर आपणो माल बहियाती में फुँकि दियो । जब ऊ सब फुँकि चुको वी जागा बड़ो भारि अकाल पड़ो और वी कणि तंगी ऊण पैठी । और ऊ एक शहराका रईसाका घर गयो और वीले वी कणि बाड़ा में शूडर चरूण में लगै दियो । और ऊ उनन खुसालन कणि खै बेर पेट भरण चाँछियो जनन शूडर खाँछिया । और कैले वीकणि के नि दियो । जब ऊ कणि फाम ऐ वीले कयो कि म्यारा बाबाका कतुकुक नौकरन थैं खाणा सुँ रोटो हुनाला और ख्याड़ा ले जान हुनाला और मैं भूकै ले मरण लागि रयूँ । मैं उठि बेर आपणा बौज्यू पैं जूँलो और उनन थैं कूँलो कि बौज्यू मैले ईश्वरा का सामनि और तुमारा सामनि पाप करछ । आव मैं एतुक लैक नि रयूँ कि तुमरो च्योलो कईजूँ । मँकणि आपणो भाड़ो वालो नौकर बगै दे । तब ऊ उठो और आपणा बाब थैं गयो । परन्तु जब ऊ दूरे छियो वीका बाबैले वीकणि देखि ल्हियो और दै आई दौड़ो गाला लगै ल्हियो और भुक्कि ल्ही । तब च्यालै ले कयो बौज्यू मैले तुमारा सामनि और ईश्वरा का सामनि पाप कर छ और तुमरो च्योलो कई जाणा को योग्य न्हातूँ । पर वीका बौज्यू ले चाकरन थैं कयो भाल है भाला लुकुड़ा ल्याओ और यैकणि पैराओ, वीका हाथ में मुनड़ि हाली और खुटन में ज्वाता हाली । और जाफत करौ और खुशि करौ । यो म्योरो च्योलो मरि गछियो आव ज्यूनो है गछ हरै गछियो फिरि मिलि गछ । तब उननले चैन करण लगे ॥

पर वीको ज्योठो च्योलो बाड़ा में छियो । जब ऊ लौटो और घराका नजीक अयो वीले गाणो नाचणो सुणो । तब वीले एक नौकर बलै और

पुछो यो की बात छ । वीले कयो कि ल्योरो भै ऐ गछ और ल्यारा बाबाले जाफत करिछ केले कि ऊ गुणि कुशली ऐ गछ । तब ऊ गुस्सो भै और घर भीतर नि गयो, ये वीले वीको बाबो भैर ऐ और वीकणि मन्ये । तब वीले जबाब दि बेर आपणा बाब थै कयो देख एतुक बरस जाँले मैले तेरि ठहल करि कभै ल्योरो कइ नि टालो तबले त्वीले मँकणि कभै एक बाकरा को पाठो ले नि दिने जैले मै आपणा दगड़िन कणि न्यूतो दूँ । पर जस्वे ल्योरो यो च्योलो आछ जैले तेरि कमाई पातरन में फुँकिछ त्वीले वी सुणि जाफत करैछ । तब वीले वीथै कयो च्याला तू त रोजि म्यारा दगाड़ा भये और मैथँ जे छ ल्योरै छ । यो बुजौन छियो कि हम ल्यार करनाँ और खुशि मन्यूनाँ केले कि ल्योरो भै मरि गछियो फिरि ज्यूनो है गछ हरे गछियो फिरि मिलि गछ ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHAṢĪ DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

Ēk-kai-maīśā-kā dwī chyālā chhiyā. Nānai-lē āpaṇā-bāb-thaī
A-certain-man-of two sons were. The-younger-by his-own-father-to
 kayō ki, 'babā, myōrō bān mā-kāṇi dī-dē.' Tab
it-was-said that, 'father, my share me-to give-away.' Then
 wī-lē unarō hisō bān kari-diyō. Thwārē-din pachhā nānā-chyālai-lē
him-by their share division was-made. A-few-days after the-younger-son-by
 āpaṇō bānō sab ēkaṭṭhō karō, aur dūr-dēs-sū bāṭō lāgō,
his-own share all together was-made, and a-far-country-to way was-adopted,
 aur wā jai-bēr āpaṇō māl bahiyāti-mē phūki-diyō. Jab
and there gone-having his-own property debauchery-in was-squandered. When
 ū sab phūki-chukō wī-jāgā barō bhāri akāl parō, aur
he all had-squandered-completely in-that-place a-very heavy famine fell, and
 wī-kāṇi taṅgī ūṇ paīṭhī. Aur ū ēk śaharā-kā rāisā-kā ghar
him-to want to-come began. And he a the-city-of lord-of (to)-the-house
 gayō, aur wī-lē wī-kāṇi bārā-mē sūnar charūṇ-mē lagai-diyō.
went, and him-by him-as-for the-field-in swine feeding-for he-was-appointed.
 Aur ū unan-khusyālan-kāṇi khai-bēr pēt bharan chā-chhiyō
And he those-husks (acc.) eaten-having the-belly to-fill wishing-was
 janan sūnar khā-chhiyā. Aur kai-lē wī-kāṇi kē ni-diyō.
which the-swine eating-were. And anyone-by him-to anything not-was-given.
 Jab ū-kāṇi phām ai, wī-lē kayō ki, 'myārā-bābā-kā
When him-to sense came, him-by it-was-said that, 'my-father-of
 katukuk-naukaran-thaī khānā-sū rōṭā hunā-lā, aur khyārā-lē
how-many-servants-to eating-than loaves are-becoming, and wasting-by
 jān hunā-lā, aur māī bhūkai-lē maraṇ lagi-rayū. Māī
over-and-above are-becoming, and I hunger-by dying am. I
 uṭhi-bēr āpaṇā-bwaujyū-paī jū-lō, aur unan-thaī kū-lō ki,
arisen-having my-own-father-to will-go, and him-to I-will-say that,
 "bwaujyū, māī-lē Īśwarā-kā sāmāni aur tumārā sāmāni pāp kar-chh. Āb
"father, me-by God-of before and you-of before sin done-is. Now
 māī ētuk laik ni-rayū ki tumarō chyōlō kāi-jū. Mā-kāṇi
I so fit not-remained that your son I-may-be-called. Me

āpanō bhārō-wālō naukar banai-dē.” Tab ū uṭhō, aur āpanā-bāb-thaī
your-own hired servant make.” Then he arose, and his-own-father-to
 gayō. Parantu, jab ū dūrē chhiyō wi-kā bābai-lē wi-kaṇi
went. But, when he distant was him-of the-father-by him-as-for
 dēkhi-lhiyō, aur dai āi, daurō, gālā lagai-lhiyō, aur
he-was-seen, and compassion came, he-ran, (on-)the-neck he-was-attached, and
 bhukki lhi. Tab chyālai-lē kayō, ‘bwaujyū, maī-lē tumārā
kiss was-taken. Then the-son-by it-was-said, ‘father, me-by you-of
 sāmani, aur Īśwarā-kā sāmani pāp kar-chh, aur tumarō chyōlō kaī-jānā-kō
before, and God-of before sin done-is, and your son being-called-of
 yōgya nhātū.’ Par wi-kā bwaujyū-lē chākaran-thaī kayō,
worthy I-am-not.’ But him-of the-father-by the-servants-to it-was-said,
 ‘bhāl-hai bhālā lukurā lyāō, aur yai-kaṇi pairāō; wi-kā-hāth-mē
‘good-than good garments bring, and this-one-to clothe; him-of-hand-on
 munari hālau, aur khuṭan-mē jwātā hālau, aur jāphat karau, aur
a-ring put, and feet-on shoes put, and a-feast make-ye, and
 khuṣi karau. Yō myōrō chyōlō mari-ga-chhiyō, āb jyūnō hai-ga-chh;
happiness make-ye. This my son dead-gone-was, now alive become-is;
 harai-ga-chhiyō, phiri mili-ga-chh.’ Tab unan-lē chain karaṇ
lost-gone-was, again found-gone-is.’ Then them-by ease to-make
 lagē.
it-was-begun.

Par wi-kō jyōṭhō chyōlō bārā-mē chhiyō. Jab ū lautō, aur
But him-of the-elder son the-field-in was. When he returned, and
 gharā-kā najik ayō, wi-lē gānō nāchanō sunō. Tab wi-lē
the-house-of near came, him-by singing dancing was-heard. Then him-by
 ēk naukar balai aur puchhō, ‘yō kē’ bāt chh?’ Wi-lē
a servant having-called and he-was-asked, ‘this what thing is?’ Him-by
 kayō ki, ‘tyōrō bhai ai-ga-chh, aur tyārā-bābā-lē jāphat kari-chh
it-was-said that, ‘thy brother arrived-is, and thy-father-by a-feast made-is
 kē-lē ki ū guṇi-kuśali ai-ga-chh.’ Tab ū gussō bhai aur
because that he in-good-state arrived-is.’ Then he angry becoming and
 ghar bhitar ni-gayō. Yai-wilē wi-kō bābō bhair ai aur
the-house within not-went. This-for him-of the-father outside coming and
 wi-kaṇi manyē. Tab wi-lē jabāb di-bēr āpanā-bāb-thaī
him-to it-was-remonstrated. Then him-by answer given-having his-own-father-to
 kayō, ‘dēkh, ētuk-baras jā-lē maī-lē tēri ṭahal kari, kabhaī
it-was-said, ‘see, so-many-years during me-by thy service was-done, ever
 tyōrō kaī ni-ṭālō. Tab-lē twī-lē mā-kaṇi kabhaī
thy saying not-was-disobeyed. Nevertheless thee-by me-to ever

ěk-bākarā-kō pāṭhō lai ni-dinē, jai-lē maĩ āpaṇā-dagaṛin-kaṇi
a-goat-of kid even not-was-given, which-by I my-own-companions-to
 nyūtō dyũ. Par jaswē tyōrō yō chyōlō ā-chh, jai-lē tēri-kamāi
a-feast may-give. But just-as thy this son arrived-is, whom-by thy-earnings
 pātaran-mē phūki-chh, twī-lē wī-supi jāphat karai-chh.' Tab
harlots-on were-squandered, thee-by him-for a-feast got-made-is.' Then
 wī-lē wī-thaĩ kayō, 'chyālā, tū ta rōjē myārā-dagārā bhayē,
him-by him-to it-was-said, 'son, thou indeed daily me-of-with wast,
 aur maĩ-thaĩ jē chh, tyōrai chh. Yō bujīn chhiyō ki ham
and me-to what is, thine-even is. This proper was that we
 tyār karnā aur khuśi manyūnā, kē-lē ki
rejoicing should-have-made and happiness should-have-celebrated, because that
 tyōrō bhai mārī-ga-chhiyō, phiri jyūnō hai-ga-chh; harai-ga-chhiyō, phiri
thy brother dead-gone-was, again alive become-is; lost-gone-was, again
 mili-ga-chh.'
got-is.'

KUMAIYĀ.

Adjoining the Rau and Chaubhainsi *Pattis* of Naini Tal, lies the Kali Kumaun Pargana of the Almora district, the dialect of which, spoken by 37,696 persons, is named Kumaiyā.

The name "Kumaun" is said to be a corruption of Kūrmāchala, the old name of Kānādeo, a peak situated within this pargana. It is here that Vishṇu is said to have resided for three years while in his *Kūrma*, or tortoise, incarnation, and to have been worshipped by Indra, Nārada, and the Ṛishis.¹

The Kumaiyā dialect is practically the same as Rau-Chaubhaṣī, as will appear from the annexed extract from a version of the Parable of the Prodigal Son. The only special peculiarity is the non-use of the cerebral letters *ṇ* and *ḷ*.

We may note the following points in which Kumaiyā departs from the Standard. The cerebral letters *ṇ* and *ḷ* have disappeared, *n* and *l* taking their places. Thus we have *āpnō*, own, not *āṇō*, and *akāl*, a feminine, not *akālḷ*.

The postposition *kā* of the Genitive oblique masculine is liable to be dropped. Thus we have *kai mānsā* for *kai mānsā-kā*, of a certain man (there were two sons); *uī mulkā* for *uī mulkā-kā*, (with a certain banker) of that country. Note how, although the *kā* has been dropped, the *ā* (= Standard *ā*) inserted before that postposition is retained.

Instead of the Dative postposition *kaṇi*, we have *khan*, as in *charaūn-khan*, for feeding. The postposition *sit*, with, may be noted. Its use extends throughout the country westwards, as far at least as Kashmīr, where it appears under the form *sūty*.

In the pronouns, we may note the oblique plural *unō* instead of *unan*.

In the verb substantive *chhiyā* is contracted to *chhyā*.

The verb *sakanō* is used to form a completive compound, like the Hindi *chuknā*, of which it is probably a corruption. *Parṇō*, to fall, is twice used to mean 'to begin.'

¹ Gazetteer, N.-W. P. (1886), Vol. XII, p. 335.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KUMAUNĪ DIALECT.

DISTRICT ALMORA.

कौ मान्सा द्वी चेला छ्या । और उनों में है नाना चेला ले आपना बाब थें कयो कि ओ बाब अस्ता बिस्ता में है जो बाँड़ में मिलछ मै दि दे । और उई ले उनों का बीच आपनि अस्ता बिस्ता बाँड़ि दिनी । और अत्ती दिन नार्इ मौ छ्या कान्सो चेलो सब तीर सिगोरि बटोलि बेर टाड़ा मुल्क निसि गयो । तब वाँ लुंगाड़ियोल में रै बेर आपनि सब अस्ता बिस्ता फुकि दिनी । और जस्वे ज सब तीर निमाड़ि सक्यो उई मुल्क में बड़ो अकाल पड़ियो । तब ज नाङ्गो हुँन पड़ियो । और ज उई मुल्का के बन्थून्थाँ सित जाइ बेर रौन पड़ियो । तब वीले ज आपना गड़ा में सुंग चरौन खन लायो । और ज उन वकोड़ और दाना ले जनों सुंग खाँछ्या मग्न है बेर आपनि ठाड़ भरनु समझ्यो और के वी के नार्इ दिछ्यो ॥

TRANSLITERATION AND TRANSLATION.

Kai-mānsā dwī chēlā chhyā. Aur unō-mē-hai nānā-chēlā-lē
(Of-)a-certain-man two sons were. And them-in-from the-small-son-by
 āpnā-bāb-thē kayō ki, 'ō bāb, astā-bistā-mē-hai jō bār
his-own-father-to it-was-said that, 'O father, the-property-in-from what share
 maĩ mil-chh maĩ di-dē.' Aur uī-lē unō-kā bīch āpni astā-bistā
to-me being-got-is to-me give-up.' And him-by them-of among his-own property
 bāri-dinī. Aur attī din nāi bhau-chhyā kānsō chēlō
was-divided-out. And many days not become-were the-younger son
 sab-tīr sigōri-baṭōli-bēr tāṛā-mulk nisi-gayō. Tab wā
everything put-together-having (to-)a-far-country went-away. Then there
 lūgāriyōl-mē rai-bēr āpni sab astā-bistā phuki-dinī. Aur jaswē
debauchery-in remained-having his-own all property was-squandered. And when
 ū sab-tīr nimāri-sakyō uī-mulk-mē baṛō akāl paṛiyō. Tab ū
he everything spent-completely that-country-in a-great famine fell. Then he
 nāngō hūn paṛiyō. Aur ū uī-mulkā kai-banyūnyā-sit
poverty-stricken to-be began. And he (of-)that-country a-certain-banker-with
 jāi-bēr raṭn paṛiyō. Tab wī-lē ū āpnā-garā-mē suṅgra
gone-having to-remain began. Then him-by he his-own-fields-in swine
 charaṭn-khan lāyō. Aur ū un-bakōr-aur-dānā-lē janō suṅgra
feeding-for was-deputed. And he those-husks-and-berries-by which the-swine
 khā-chhyā magna hai-bēr āpni dhār bharnu samjha-chhyō, aur
eating-were pleased become-having his-own belly to-fill wishing-was, and
 kwē wī kē nāi di-chhyō.
anyone him anything not giving-was.

CHAUGARKHIYĀ.

Immediately to the north-west of Pargana Kali Kumaun, and also in the Almora District, lies the Pargana of Chaugarkha. The dialect here spoken by an estimated number of 37,210 people is called Chaugarkhiyā.

In some respects it resembles the Standard Kumaunī even more closely than Kumaiyā, for it has the usual supply of cerebral *ṇs* and *ḷs*. It has, however, a few peculiarities, which will be observable in the extract from a version of the Parable of the Prodigal Son given below, and which are as follows :—

The change of *ē* to *yā* (Standard *e* to *yā*) before *ā* (Standard *ā*) or of *ē* to *yō* (Standard *e* to *yo*) before *ō* (Standard *o*) does not occur. Thus we have *chēlā*, not *chyālā* (Standard *chyālā*), sons.

In this dialect we also meet occasional instances of the dropping of a final long vowel, which we have seen is common in Khasparjiyā and other connected dialects. Thus, in the specimen we have both *āpanā* and *āpan* (plur. masc.), own; *nānā* and *nān* (sing. obl.) younger; *kayō* and *kay*, said. Before *kā*, *ā* (Standard *ā*) is regularly dropped. Thus, *naukar-kā*, not *naukarā-kā*, *barābar*, equal to a servant.

In the pronouns, we may note *āpanō* or *āpanū*, own, and *janū*, the obl. plur. of *jō*, who.

In verbs, the chief changes are the frequent use of *bhiyō*, instead of *chhiyō*, 'he was,' and of *giyō*, instead of *gayō*, he went.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

CHAUGARKHIYĀ DIALECT.

DISTRICT ALMORA.

(Babu Gobind Prosad Ghildyal, 1898.)

कै मैसा का दू चेला भिया । और उनन में है नान चेला ले कय आपण बाब थे ओ बबा लटिपटि में है जो बाँट मैं दिखै ज मैं दि दे । और वी ले उनरा बिच आपण लटिपटि बानि दियो । और भौत दिन नि भिया नाना चेला ले सबै लटिपटि बट्यै बेर परदश हूँ गियो । वाँ लुचना का दगाड़ा रै बेर आपणो माल फुँकि दियो । और वी ले जब सबै फुँकि दियो वी मुलुक में बड़ो अकाळ पड़ि गियो । ज गरीब हुँण लागि गियो । और ज वी मुलुक का कै सौकार का दगाड़ा जै बेर रौण लागि गियो । और वी ले ज आपणा गड़ान में सुडर चरौण में लगे दियो । और ज जँ छाला बिजा ले जनुँ कणि सुडर खानेर भिया खुशी है बेर आपणू पेट भरणो चाँछियो । और वी कणि के के नि दिख्यो । और जब ज आपण खबर में ऐ गियो वी ले कयो मेरा बाब का मिहनतू नौकरोँ में है भौत नौकर खाणा है सकर रोटा पौनी और मैं भूक लै मरि रयूँ । मैं उठि बेर आपणा बबा थे जूँलो और वी थे कौँलो ओ बबा मैं ले भगवान कि मनशा है बहैक त्वे देखाळ पाप करछ । और अब मैं तेरो चेलो कुण जसो नै रयो । मैं कणि आपणा मिहनतू नौकरोँ में है एक नौकर का बराबर बणै दे ॥

TRANSLITERATION AND TRANSLATION.

Kai-maisā-kā dwī chēlā bhiyā. Aur unan-mē-hai nān-chēlā-lē
A-certain-man-of two sons were. And them-in-from the-younger-son-by
 kay āpaṇ-bāb-thai, 'ō babā, laṭipati-mē-hai jō bāṭ maī
it-was-said his-own-father-to, 'O father, the-property-in-from what share to-me
 di-chhai, ū maī di-dē.' Aur wī-lē unarā bich āpaṇi
thou-givest, that to-me give-up.' And him-by of-them among his-own
 laṭipati bāni-diyō. Aur bhaut din ni bhiyā nānā-chēlā-lē sabai
property was-divided-out. And many days not became the-younger-son-by all
 laṭipati batyai-bēr pardēs-hū giyō. Wā luchnā-kā dagārā
property collected-having a-foreign-land-to went. There debauchees-of with
 rai-bēr āpaṇō māl phūki-diyō. Aur wī-lē jab sabai
remained-having his-own goods were-wasted. And him-by when all
 phūki-diyō, wī-muluk-mē baṇō akāl pari-giyō. Ū garib hūṇ
was-wasted, that-country-in a-great famine fell-down. He poor to-be
 lāgi-giyō. Aur ū wī-muluk-kā kai-saukār-kā dagārā jai-bēr
began. And he that-country-of a-certain-banker-of with gone-having
 raṇ lāgi-giyō. Aur wī-lē ū āpaṇa-gaṇ-mē suṇar charaṇ-mē
to-dwell began. And him-by he his-own-fields-in swine feeding-in
 lagai-diyō. Aur ū ū-chhālā-biṇā-lē janū-kaṇi suṇar khānēr
was-deputed. And he those-husks-berries-with which (acc.) the-swine eaters
 bhiyā khuṣi hai-bēr āpaṇ pēt bharāṇō chā-chhiyō. Aur wī-kaṇi
were happy become-having his-own belly to-fill wishing-was. And him-to
 kwē kē ni di-chhyō. Aur jab ū āpaṇi-khabar-mē ai-giyō,
anyone anything not giving-was. And when he his-own-sense-in arrived,
 wī-lē kayō, 'mērā-bāb-kā mihanatū-naukarō-mē-hai bhaut naukar
him-by it-was-said, 'my-father-of hired-servants-in-from many servants
 khānā-hai sakar rōṭā paunī, aur maī bhūk-lai mari-rayū. Maī
eating-than more loaves obtain, and I hunger-by dying-remained. I
 uṭhi-bēr āpaṇa-bāb-thai jūlō aur wī-thai kaūlō, "ō babā,
arisen-having my-own-father-to will-go and him-to I-will-say, "O father,
 maī-lē Bhagawān-ki manśā-hai bahaik, twē dēkhāl, pāp kar-chh, aur
me-by God-of will-from outside, thee in-the-sight, sin done-is, and
 ab maī tērō chēlō kuṇ jasō nai rayō. Maī-kaṇi
now I thy son to-say such not I-remained. Me(acc.)
 āpaṇa-mihamatū-naukarō-mē-hai ēk-naukar-kā barābar baṇai-dē."'
thine-own-hired-servants-in-from one-servant-of resembling make."

GAṄGŌLĀ.

This dialect is spoken in the Gangola Pargana, and in the adjoining *pattis* of Pargana Danpur of the District of Almora by an estimated number of 37,734 people. Its habitat is immediately to the east of that of Chaugarkhiyā, with which it is closely connected, Gaṅgōlā mainly differing in possessing Chaugarkhiyā peculiarities in a stronger degree. Chaugarkhiyā sometimes drops final long vowels, while, as the specimen (a portion of a version of the Parable of the Prodigal Son) shows, Gaṅgōlā does the same, but much more often. Thus, in the very first three words of the specimen, we have *kai mais-k* for *kai maisā-kā*. In fact, in Gaṅgōlā, the final vowel is dropped oftener than it is retained, and the dialect thus approaches the Khasparjiyā and the dialects connected with it. Other examples are *chyāl* for *chyālā*, sons, and *khyāt* for *khyātā*, fields.

As in Chaugarkhiyā the cerebral *ɳ* and *ʎ* are in regular use.

Gaṅgōlā is fond of contracting forms, so that *chhiyō*, he was, becomes *chhyō*; *chhiyā*, they were, becomes *chhyā* and even *chhya*; and the Chaugarkhiyā *bhiyō*, he became, becomes *bhyō*. The dialect is also fond of inserting *y*, as in *bhyaut*, many; *jyā-bēr*, having gone; and *jya* (for *jē*), which. The letter *r* is sometimes elided before another consonant. Thus we have *manā-ryū*, for *marnā-rahyyū*, I remained dying, i.e. I die. We shall see a similar elision in some of the Garhwālī dialects, e.g. in Rāthī (p. 311 *post*).

In the word *Paramēswar*, God, an *r* between two vowels has become *ɾ*. This change of *r* to *ɾ* is perhaps due to Tibeto-Burman influence. See the remarks on Jōhārī, p. 248.

A curious deformation of a borrowed word is *māpuk* for the Arabic *muwāfiq*.

In the declension of nouns we may note *hī* and *chhyai*, both meaning 'to' or 'for.' Thus, *pardēs-hī*, to a foreign country; *charaun-hī*, for grazing; *wī-chhyai* *kaū-chhu*, I will say to him. *Chhyai* is probably another form of *thai*. In Western Pahārī *th* often becomes *chh*.

The Standard *nhātū*, I am not, has become *nahātyū*, and *au-chhē* is used to mean 'it (fem.) comes.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAṄGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मैसक हौ च्याल छ्य । फिरि उननमें नान च्यलाले आपण बाबथे कयो कि हला बाब भानिकुनि लटिपटिमें म्यार बानकि ज्य मैथै औके म दी । फिरि वीले दुवे च्यालन लटिपटि आपणि बाणि-दे । फिरि भ्यौत दिन नि भ्यो छिय नानु च्योलो आपणि लटिपटि येक-बटि करि-बेर परदेशहीं नसि-ग्यो । फिरि वाँ ज्या-बेर लुच भ्यो । आपणि सब भानिकुनि लटिपटि फुकि-दौ । फिरि जब उ सबै लटिपटि उडै उठ्यो वी देशमें ठुल अकाळ भ्यो । फिरि उ गरीब हुण पैठ्यो । फिरि उ वी देशक याक भाल मनि-खाक दगाड़ ज्या-बेर रौण पैठ्यो । फिरि वीले उ आपणा ख्यातमें शुङर चरौणहीं लगायो । फिरि उ उन फकीटन और दाणन जनन शुङर खाँछ्या खुशिले आपणि ठाड़ भरण चाँछ्यो । और वी के के दिनेर नि भ्यो । फिरि जब उ आपण सुदमें आयो वीले कयो कि म्यार बाबाक बुतकारनमेंहै कतुक ठाड़ भरौहै बाकि रूठ पौनन और मैँ भुक मनाखूँ । अब मैँ याँहै आपणा बाबुक वाँ जाँकु और वीछ्यै कौँकु हला बाब मैले पड़मेस्तराक विमुख त्यार देखने देखने पाप करछ । फिरि मैँ आजिलग त्योरो च्योलो कूण मापुक नहायूँ । मैँ आपण बुतकारनमेंहै याका बरोबरि बणै दे ॥

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAṄGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-k dwī chyāl chhya. Phiri unan-mē nān-chyalā-lē
A-certain-man-of two sons were. Then them-among the-younger-son-by
 āpaṇ-bāb-thai kayō ki, 'halā bāb, bhāni-kuni laṭi-paṭi-mē
his-own-father-to it-was-said that, 'O father, utensils-etcetera property-in
 myār bānki, jya mañ-thai au-chhē, ma di.' Phiri wī-lē
my share, which me-to coming-is, (to-)me give.' Then him-by
 duwē-chyālan laṭi-paṭi āpaṇi bāni-dē. Phiri bhyaut din ni
to-the-two-sons the-property his-own was-divided-out. Then many days not
 bhyō-chhiy nānu chyōlō āpaṇi laṭi-paṭi yēk-baṭi kari-bēr
become-were the-younger son his-own property together made-having
 pardēs-hī nasi-gyō. Phiri wā jyā-bēr luch bhyō.
a-far-country-to went-away. Then there gone-having a-debauchee he-became.
 Āpaṇi sab bhāni-kuni laṭi-paṭi phuki-dī. Phiri jab u sabai
His-own all utensils-etcetera property was-squandered. Then when he all
 laṭi-paṭi urai-uṭhyō wī-dēs-mē ṭhul akāl bhyō. Phiri
property squandered-completely that-country-in a-great famine became. Then
 u garīb huṇ paṭhyō. Phiri u wī-dēsā-k yāk-bhāl-manikhā-k dagār
he poor to-be began. Then he that-country-of a-gentle-man-of with
 jyā-bēr raṇ paṭhyō. Phiri wī-lē u āpaṇā-khyāt-mē śuṇar
gone-having to-remain began. Then him-by he his-own-field-in swine
 charaṇ-hī lagāyō. Phiri u un-phakēṭan-aur-dāṇan, janan śuṇar
feeding-for was-appointed. Then he those-husks-and-berries(-by), which the-swine
 khā-chhyā, khuśī-lē āpaṇi dhār bharan chā-chhyō. Aur wī kwē
eating-were, joy-with his-own belly to-fill wishing-was. And (to-)him anyone
 kē dinēr ni bhyō. Phiri jab u āpaṇ-sud-mē āyō, wī-lē
anything a-giver not became. Then when he his-own-senses-in came, him-by
 kayō ki, 'myār-bābā-k butkāran-mē-hai katuk dhār bharī-hai
it-was-said that, 'my-father-of servants-in-from how-many belly filling-than
 bāki rwāṭ paunan, aur mañ bhuk manā-ryū. Ab mañ yā-hai
more bread obtain, and I (by-)hunger dying-remain. Now I here-from
 āpaṇā-bābu-k wā jā-chhu, aur wī-chhyai kañ-chhu, "halā bāb,
my-own-father-of there going-am, and him-to I-saying-am, "O father,

mai-lē Paṛamēswarā-k vimukh tyār dēkhnē-dēkhnē pāp kar-chh. Phiri
me-by God-of against thy in-seeing-in-seeing sin done-is. Again
 maĩ āji-lag tyōrō chyōlō kūṇ māpuk nahātyũ. Maĩ āpaṇ-butkāran-mē-hai
I to-day-from thy son to-say fit I-am-not. Me thine-own-servants-in-from
 yākā barōbari baṇai-dē." "
one equal-to make."

DĀNPURIYĀ.

This dialect is spoken in the northern part of Danpur Pargana and in the southern part of Johar Pargana of the Almora District. The estimated number of speakers is 23,851. Immediately to its south lies the Gaṅgōlā dialect, to which it is closely allied.

Like Gaṅgōlā, this dialect drops final vowels almost *ad libitum*. For instance, the first three words of the specimen, which is an extract from the version of the Parable of the Prodigal Son, are *kai mais-kā*, of a certain man, and lower down we have *kai (bārā) maisā-k*, with exactly the same meaning.

The principal peculiarity of this dialect is the universal nasalization of the last syllable of verbal forms. Numerous examples will be seen in the specimen. We may also note the interchange of *b* and *p* in *paithā̃* or *baithā̃*, he began. Verbs whose roots end in vowels, insert an *n* in the past tense, as in *hunā̃*, they were; *dinā̃*, was given (both masculine and feminine), and *chānā̃*, he wished. So also *kanā̃*, I have done (sin). This should not be confounded with the *n* (for *ṇ*) of the future passive participle in words like *milnā̃*, it is got, or with the *n* of the present participle, as in *marnā̃*, I am dying. The word for 'I am not' is *naichhā̃*.

An excellent further example of this dialect will be found on pp. 34 and ff. of Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

That example is in an extremely colloquial style, and is full of meaningless interjections which will not be found in the version of the Parable here given. In other respects its language is the same.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ मैश का ह्वी छ्यौड़ा हुनाँ । और नाना ले आपण बाब थैं कयाँ ई बाब लटिपटि है जो बानो मै मिलनाँ उ मै दि-घाल । तब वी ल उनरा बीच आपण लटिपटि बाँटि-दिनाँ । और जैल दिन नि बिताँ कि नान छ्यौड़ा ले सब समेरि बेर टाड़ा मुलुक यगाँ । वाँ फहिक-फाहिक मै सब माल फुकि-दिनाँ । जब वी ले सब फुकि-हालाँ तब वी मुलुक मै ठुलो अकाळ पड़ा और उ तंग हुण पैठाँ । तब उ वी मुलुक मै कौ बाड़ा मैशाक दगाड़ा जै रौण पैठाँ । वी ले आपण गाड़ा मै सुडर चरौण भेजाँ । तब उ उन मुखौँ कि छाल और दाणौँ ले जिनाँ सुडर खानैँ मगन है आपण टाड़ भरण चानाँ । और कौ वी के नि दिनाँ । और जब वी आपण फाम आयाँ उ कौण बैठाँ म्यारा बाबु का मेहनतुआ चाकरोँ है कति खाण है जैल रूटा पौनाँ और मै भुक मरनैँ । मै उठि बेर आपण बाब थैं जूँलोँ और वी थैं कौँलोँ ई बाब मै ले भगवान कि मरजि है उलटा पाप त्वे देखाँ कनाँ और मै आब त्वरो छ्यौड़ो कुण माफक नैछूँ । मी लेग आपण मेहनतुआ चाकरोँ है एक भौँ बगै दे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pāṇḍit Gobind Prasad Ghildyal, 1898.)

Kai-maiś-kā dwī chhyaurā hunā. Aur nānā-lē āpaṇ-bāb-thaī
A-certain-man-of two sons were. And the-younger-by his-own-father-to
 kayā, ‘ī bāb, laṭipati-hai jō bānō maī milnā, u
it-was-said, ‘O father, the-property-from what share to-me is-to-be-got, that
 maī di-ghāl.’ Tab wī-lē unarā bīch āpaṇi laṭipati
(to-)me give-away.’ Then him-by them-of between his-own property
 bāṭi-dinā. Aur jail din ni bitā ki nān-chhyaurā-lē sab
was-divided-out. And many days not passed that the-younger-son-by all
 samēri-bēr tāṛā muluk gayā. Wā phahik-phāhik-maī sab māl
collected-having a-far country went. There debauchery-in all goods
 phuki-dinā. Jab wī-lē sab phuki-hālā, tab wī-muluk-maī
were-wasted. When him-by all were-wasted-completely, then that-country-in
 ṭhulō akāl parā, aur u taṅg hun paithā. Tab u
a-great famine fell, and he in-want to-become began. Then he
 wī-muluk-maī kai-bārā-maiś-k dagārā jai raṇ paithā.
that-country-in a-certain-great-man-of with having-gone to-remain began.
 Wī-lē āpaṇ-gārā-maī suṇar charaṇ bhējā. Tab u un rukhāṇ-ki
Him-by his-own-fields-in swine to-feed he-was-sent. Then he those trees-of
 chhāl-aur-dāṇā-lē, jinaī suṇar khānā, magan-hai āpaṇi dhār
bark-and-berries-with, which the-swine were-eating, joy-with his-own belly
 bharā chānā, aur kwē wī kē ni dinā. Aur jab wī
to-fill wished, and anyone (to-)him anything not gave. And when (to-)him
 āpaṇi-phām āyā, u kaṇ baithā, ‘myārā-bābu-kā mēhantuā-chākaraṇ-hai
his-own-senses came, he to-say began, ‘my-father-of hired-servants-out-of
 kati khān-hai jail rwātā paunā, aur maī bhuk marnā.
how-many eating-than more loaves get, and I (of-)hunger am-dying.
 Maī .uṭhi-bēr āpaṇ-bāb-thaī jūlō, aur wī-thaī kaūlō, ‘ī
I arisen-having my-own-father-to will-go, and him-to I-will-say, ‘O
 bāb, maī-lē Bhagwān-ki marji-hai ultā pāp twē dēkhā
father, me-by God-of will-from opposite sin thee in-sight-of

kanā, aur maĩ āb tyarō chhyaurō kuṇ māphak naĩchhū, mī-lēg
was-done, and I now thy son to-say worthy am-not, me-also
 āpaṇ-mehantuā-chākaraū-hai ēk jhaū banai-dē.”’
thine-own-hired-servants-out-of one like make.”’

SÖRIYĀLĪ.

North of Pargana Kali-Kumaun, in the Almora District, lies the Pargana of Sor or Shor, and north of this lie the two Parganas of Askot and Sira. These three Parganas lie on the extreme east of the Almora District, close to the Nepal frontier. In former times they were a part of the Nepal State of Doti.

As may be expected, the dialect of these three Parganas is more or less affected by the Khas-Kurā language spoken in Nepal. Moreover a number of Gorkhā officers and soldiers have settled in these parts, and in Sira Pargana there are several villages owned by the Nepal Government, which are inhabited by natives of that country. These Gorkhās and other Naipālīs speak their own Khas-Kurā in a more or less corrupt form. No specimens of their language need be given here, as it is not the real language of the country, but that of foreigners who have settled in it. Those who wish to see what it is like are referred to Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, on pp. 41 and 47 of which specimens of the corrupt Khas-Kurā are given under the names of Gorkhālī and Dōtyālī.

What is here given is a specimen, not of Khas-Kurā influenced by Kumaunī, but of Kumaunī influenced by Khas-Kurā, as spoken in Sor Pargana by an estimated number of 19,866 people. The influence of the latter is most clearly shown in the frequent use of *thiyō* or *thyō*, instead of, or rather alongside of, *chhiyō*, for 'he was.' Besides this there are other divergencies from Standard Kumaunī, the principal of which are as follows :—

As in Kumañyā, the use of cerebral *ṇ* and *ḷ* is rare. We have *apnō*, instead of *āpnō*, *hun* instead of *hun* and *akāl* instead of *akāl*. The only instances of cerebral *ṇ* which occur in the specimen are *bāṇ*, a share, and *sunī*, (a noise) was heard. There is a curious interchange of aspiration in the word *dhēkanō*, for *dēkhaṇo*, to see. We noted a somewhat similar interchange in Phaldākōṭiyā.

In the declension of nouns, there are several alternative forms of the oblique plural. Usually we have the Standard form in *an*, as *khētan-mā*, in the fields; *naukaran-mā-hai*, from among the servants; *yatuk barsan-baṭi*, from so many years; *pātaran-kā yā*, with harlots. Sometimes, however, we have *ān*, as in *danān-lē*, with berries; *khutān*, on the feet; *dagarīyān-kā sāth*, with (my) companions. Once, we have *nā*, as in *naukarnā-thāi*, (the father said) to the servants.

There are some unusual postpositions of the dative. Besides *thāi*, we have the *thāi* just quoted. Instead of *kaṇi*, we have everywhere *khī*. Another dative-accusative is commonly made by adding *s*, as in *ēk-s*, (having called) one (of his servants); *bābu-s jubāb dibēr*, having given a reply to the father; *maī-s*, to me; *wī-s*, to him. This is the suffix employed in Kāshmīrī. Sometimes it takes the form *su*, as in *hamasu*, to us.

In the pronouns the only anomalous forms are *jinaun*, which (the swine were eating), the oblique plural of *jō*, which, and *kasai*, as well as *kai*, the oblique singular of *kwē*, anyone, as in *kasai jimdār-kā dagarā*, with a certain land-owner, beside *kai-ādmī-kā*, of a certain man.

In verbs, we have, as already stated, *thyō* or *thiyō*, also written *tyō*, for 'he was.' *Nahātī*, is 'I am not.' A contraction similar to *thyō*, is *kyō* for *kayō*, said. The infini-

tive ends in *n*, as in *hun pasyō*, he began to be (in want); *raun pasyō*, he began to dwell. Its oblique form ends in *ā*, as in *charaunā-khē*, (sent him) to graze (swine).

Amongst irregular past participles, we may note *dinō*, given; *thinō*, taken; *ryō* remained; and *gyō*, went.

The following forms may also be noted:—*paunān*, they get (loaves); *khā-tyā* (not *-thyā*), they were eating; *samaj-tyō*, he was wishing; *di-tyō*, (no one) was giving; *bachi gyō-chh*, he has been saved; *pā-chh*, he has been found; *kar-chhy* (apparently for *kar-chhiyō*) (I) have done (sin); *gyō-tyā* (not *gyā-tyā*), (not many days) had gone. I am unable to explain *jānwē-ryō*, he went away, unless *jā-nwē* or *jān-wē* is a compound.

As in Kumaiyā, *sakanō* is used to form a completive compound in *urāi-sakyō*, he squandered completely. Instead of *paīṭhanō*, *pasanō* is the word used to mean 'to begin.'

The specimen of Sōriyālī is a complete version of the Parable of the Prodigal Son.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SÖRIYĀLĪ DIALECT.

DISTRICT ALMORA.

कै आदमी का द्वी चेला थ्या । और उनन माँ काँसा ले अपना बाबा
थैं क्यो ओ बाबा अस्ता में है जो बाण में स मिल दी दे । और वी
ले उनरा-बीच अपनी अस्ता बिस्ता बाण दिनी । और भीत दिन नाँई ग्यो
थ्या कि काँसो चेलो सबै तीर एक बाटो करि बेर परदेश खीं जान्वे खो
और वाँ कुकर्म माँ रैबेर अपनो सब माल फुकि दिनो । और जब ऊ सब
तीर उड़ाइ सक्यो तब वी देश माँ बड़ो अकाल पड़ो और ऊ हैरान हुन
पस्यो । और ऊ वी देश का कसै जिमदार का दगड़ा जाइ बेर रौन पस्यो
और वी ले वी स अपना खेतन माँ सुडर चरौना खीं लायो । और ऊ ऊँ
बोकड़ा और दानान ले जिनौन सुडर खाँ त्या खुशी ले अपनो पेट भरनो
समज थ्यो और के वी स के नाँई दि थ्यो । और जब ऊ अपना चेत
माँ आयो वी ले क्यो मेरा बाबा का मजुरिदार नौकर माँ है बेर कतगु भिक्वो
रोटा पौनान और मैं भूकले मरि रयूँ । मैं उठि बेर अपना बाबू पाँड़ू
जौलो और वी थैं कौलो ओ बाबा मै ले परमेसर का मन का उलटा
और तेरा सामनि पाप कर छ । और मैं फिरि तेरो चेलो कौन लाइक
नहाती मैं स अपना मजुरिदार नौरकन माँ है एक का बराबर बनाइ दे ।

और ज उठि बेर अपना बाबा थैं (खौं) ग्यो । पर जब ज भौन दूरै थ्यो वी का बाब ले ज धेक्यो और वी स दया आई और वी ले दौड़ि बेर ज गला लाई ल्हिनो और भुकि दिनी । और चेला ले वी थैं क्यो बबा मै ले परमेसर का मन का उलठा और तेरा नजर माँ पाप कर छ और मै फ़िरि तेरो चेलो कौनो जसो नाँई रयूँ । पर बाबू ले अपना नौकरना थाँई क्यो कि सब है निक्कि पैरोन निकालि ल्या और वी स ये स पैरा और ए का हात माँ मुनड़ि और खुटान ज्वता पैरा और हम खौं और चमन करौं । क्य ला कि यो मेरो चेलो मरि गो थ्यो और फ़िरि बचि ग्यो छ ज हराइ गो थ्यो फ़िरि पा छ । तब जँ चमन करन पस्या ॥

तति लिङ वी को जेठो चेलो गढ़ा माँ थ्यो । और जब ज आयो और घर का नजिक पुज्यो त वी ले गानो बजौंनो और नाच की भनक सुणी । और वी ले नौकरन माँ है एक स बोलाइ बेर सोद्यो कि इनरो क्या मतलब छ । और वी ले वी थैं क्यो तेरो भाई आ छ तेरा बाबा ले खाना खौं दे छ क्य ला कि वी ले ज निको और सुक्यारो पा छ । और ज रिसाइ ग्यो और वी ले मीतर जानो नाँई ठान्यो । तब वी को बाबू भैर आयो और वी स मनौन पस्यो । और वी ले अपना बाबु स जुबाब दि बेर क्यो कि धेक मै यतुक बर्सन वटी तेरी चाकरी करि रयूँ और मै ले कभै तेरो अक्यो नाँई कख्यो । तै ले मै स कभै एक बाकरा को नानो पाठो ल्यगै नाँई दिनी जै ले मै अपना दगड़ियान का साथ चैन करनू । पर तेरो यो चेलो जो पातरन का याँ तेरो माल ताल निलि ग्यो छ जस्वे आ छ तस्वे तै ले वी खौं खाना कर छ । और बाबू ले वी थैं क्यो चेला तै सब दिन मेरा दगड़ा रौं छ और जे के मेरो छ सब तेरो ई छ । यो ठिकी थ्यो कि हम चमन करौं और खुशी मनौं । क्य ला कि यो तेरो भाई जो मरि गो थ्यो फ़िरि बचि ग्यो छ और हराइ गो थ्यो फ़िरि पा छ ।

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chēlā thyā. Aur unan-mā kāsā-lē
A-certain-man-of two sons were. And them-among the-younger-by
 apnā-bābā-thaī kyō, 'ō bābā, astā-mē-hai jō bān
his-own-father-to it-was-said, 'O father, the-property-in-from what share
 māi-s mil di-dē.' Aur wī-lē unarā-bich apnī astā-bistā
me-to is-got give-away.' And him-by them-of-among his-own property
 bān-dinī. Aur bhaut din nāi gyō-thyā ki kāsō chēlō
was-divided-out. And many days not gone-were that the-younger son
 sabai-tir ēk-bāṭō kari-bēr pardēs-khī jānwē-ryō, aur wā
everything together made-having a-far-country-to went-away, and there
 kukarm-mā rai-bēr apnō sab māl phuki-dinō. Aur
evil-deeds-in remained-having his-own all wealth was-squandered-away. And
 jab ū sab-tir urāi-sakyō, tab wī-dēs-mā barō akāl
when he everything had-wasted-completely, then that-country-in a-great famine
 paryō, aur ū hairān hun pasyō. Aur ū wī-dēs-kā kasai-
fell, and he distressed to-be began. And he that-country-of a-certain-
 jimdār-kā dagarā jāi-bēr raun pasyō, aur wī-lē wī-s
landowner-of with gone-having to-dwell began, and him-by him-as-for
 apnā-khētan-mā suṇar charaunā-khī lāyō. Aur ū ū-bōkrā-aur-
his-own-fields-in swine feeding-for it-was-deputed. And he those-husks-and-
 dānān-lē, jinaun suṇar khā-tyā, khuśī-lē apnō pēt bharnō
berries-with, which the-swine eating-were, happiness-with his-own belly to-fill
 samaj-thyō, aur kwē wī-s kē nāi di-thyō. Aur jab ū
wishing-was, and anyone him-to anything not giving-was. And when he
 apnā-chēt-mā āyō wī-lē, kyō, 'mērā-bābā-kā majuridār-naukar-mā-
his-own-sense-in came, him-by it-was-said, 'my-father-of hired-servants-in-
 haibēr katgu jhikwau rōṭā paunān, aur māi bhūk-lē mari-rayū.
from how-many more loaves get, and I hunger-by dying-am.
 Māi uṭhi-bēr apnā-bābū-pāi jāulō, aur wī-thaī kaūlō, "ō
I arisen-having my-own-father-near will-go, and him-to I-will-say, "O
 bābā, mai-lē Parmēsar-kā man-kā ultā aur tērā sāmni pāp kar-chhy,
father, me-by God-of will-of opposed and thee-of before sin done-was,

aur maĩ phiri tērō chēlō kaun lāik nahātī. Maĩ-s
and I any-more thy son to-be-called worthy I-am-not. Me(acc.)
 apnā-majuridār-naukaran-mā-hai ēk-kā barābar banāi-dē.” Aur ū uṭhi-bēr
thine-own-hired-servants-in-from one-of equal make.” And he arisen-having
 apnā-bābā-thaĩ (or -khĩ) gyō. Par jab ū bhaut dūrai thyō, wī-kā
his-own-father-to went. But when he great distance-even was, him-of
 bābā-lē ū dhēkyō, aur wī-s dayā āi, aur wī-lē
the-father-by he was-seen, and him-to compassion came, and him-by
 daurī-bēr ū galā lāi-lhinō, aur bhuki dinī. Aur chēlā-lē
run-having he on-the-neck was-taken, and kiss was-given. And the-son-by
 wī-thaĩ kyō, ‘babā, mai-lē Parmēsar-kā man-kā ulṭa aur
him-to it-was-said, ‘father me-by God-of will-of opposed and
 tērā-najar-mā pāp kar-chhy, aur maĩ phiri tērō chēlō kaunō jasō
thy-sight-in sin done-was, and I any-more thy child to-be-called like
 nāi rayū.’ Par bābū-lē apnā-naukarnā-thaĩ kyō ki,
not I-remained.’ But the-father-by his-own-servants-to it-was-said that,
 ‘sab-hai niki pairōn nikāli lyā, aur wī-s yē-s pairā; aur
‘all-than good garment having-produced bring, and it this-one-to put-on; and
 ē-kā hāt-mā munārī aur khuṭān jwatā pairā. Aur ham khaū
this-one-of hand-on a-ring and (on-)feet shoes put-on. And we may-eat
 aur chaman karaū. Kya-lā ki yō mērō chēlō mari-gō-thyō,
and merriment we-may-make. Because that this my son dead-gone-was,
 aur phiri bachi-gyō-chh; ū harāi-gō-thyō, phiri pā-chh.’ Tab ū
and again escaped-gone-is; he lost-gone-was, again got-is.’ Then they
 chaman karan pasyā.
merriment to-do began.

Tati-līn wī-kō jēthō chēlō garhā-mā thyō. Aur jab ū āyō,
Then-up-to him-of the-elder son the-field-in was. And when he came,
 aur ghar-kā najik pujoyō, ta wī-lē gānō bajaūnō aur nāchh-kī
and the-house-of near arrived, then him-by singing music and dance-of
 bhanak suṇī. Aur wī-lē naukaran-mā-hai ēk-s bōlāi-bēr sōdyō
sound was-heard. And him-by the-servants-in-from one-to called-having it-was-asked
 ki, ‘inarō kyā matlab chh?’ Aur wī-lē wī-thaĩ kyō, ‘tērō
that, ‘of-these what meaning is?’ And him-by him-to it-was-said, ‘thy
 bhāi ā-chh. Tērā-bābā-lē khānā-khĩ dē-chh, kya-lā ki wī-lē ū
brother come-is. Thy-father-by the-feast-as-for it-given-is, because that him-by he
 nikō aur sukyārō pā-chh.’ Aur ū risāi-gyō, aur wī-lē bhītar jānō nāi
well and sound got-is.’ And he angry-went, and him-by within to-go not
 thānyō. Tab wī-kō bābū bhair āyō, aur wī-s manaun
was-intended. Then him-of the-father outside came, and him-to to-remonstrate

pasyō. Aur wī-lē apnā-hābu-s, jubāb di-bēr, kyō ki,
 began. And him-by his-own-father-to, answer given-having, it-was-said that,
 ‘dhēk, maĩ yatuk-barsan-baṭī tēri chākari kari-rayũ, aur mai-lē
 ‘see, I this-many-years-from thy service having-done-remained, and me-by
 kabhaĩ tērō a-kayō nāĩ karyō. Tai-lē maĩ-s kabhaĩ ēk-bākrā-kō
 ever thy un-said (thing) not was-done. Thee-by me-to ever a-goat-of
 nānō pāṭhō lyagai nāĩ dinō, jai-lē maĩ apnā-dagariyān-kā sāth
 young kid even not was-given, which-with I my-own-companions-of with
 chain karnū. Par tērō yō chēlō, jō pāṭaran-kā yā tērō
 rejoicing might-have-done. But thy this son, who harlots-of near thy
 māl-tāl nili-gyō-chh, jaswē ā-chh, taswē tai-lē wī-khĩ khānā kar-chhy.’
 property devoured, even-as he-come-is, so-even thee-by him-to a-feast made-was.’
 Aur bābū-lē wī-thaĩ kyō, ‘chēlā, taĩ sab-dinai mērā dagarā
 And the-father-by him-to it-was-said, ‘son, thou all-days-even of-me with
 raũ-chhai, aur jē-kē mērō chh, sab tērō-ī chh. Yō ṭhikē thyō
 remaining-art, and whatever mine is, that thine-even is. This right was
 ki ham chaman karaũ aur khuśi manaũ. Kya-lā ki yō
 that we merriment should-make and rejoicing may-celebrate. Because that this
 tērō bhāi jō mari-gō-thyō, phiri bachi-gyō-chh; aur harāi-gō-thyō, phiri
 thy brother who dead-gone-was, again escaped-gone-is; and lost-gone-was, again
 pā-chh.’
 got-is.’

ASKŌṬĪ.

Immediately to the north of Pargana Sōr, on the Nepal frontier, lies the Pargana of Askot (eighty fortresses). The dialect of Kumaunī here spoken, by an estimated number of 10,964 people, is called Askōṭī or Askōṭiyā. It is practically the same as Sōriyālī. A short extract from a version of the Parable of the Prodigal Son will suffice as an example. We may note the following divergencies from Sōriyālī. The word *bhityā* (Hindi *bītā*) has the initial *b* aspirated. On the other hand, for 'to,' we find both *thañ* and *tañ*. Compare *tyā* for *thyā* in Sōriyālī. The word for 'own' is sometimes *apanū* and sometimes *āpanū*. The conjunctive participle is formed by adding *bēri* instead of *bēr*. Completive compounds are formed with the verb *chukanō* instead of *sakanō*, and inceptive compounds with *basanō* instead of *pasanō*.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMORA.

कै मानस का वी चेला थ्या । और उनन में है नना ले अपना बबा
थै कयो बबा जायजात में है जो बाँट में स मिलि सो में दी दे । और
वी ले उनरा बीच आपनो जायजात बाणि दी । और भीत दिन नी भित्या
कि कान्सो चेलो सब तीर जमा करि बेरि दूर देश कि तैं गयो और वाँ
लुचपन में रै बेरि आपनू सब मालताल उड़ै दियो । और जब ऊ सब तीर
खर्च करि चुक्यो वी देश में बड़ो अकाल पड़्यो और ऊ तंग हुन बस्यो ।
और ऊ वी देश का कै भला मानस का पास जै बेरि रौन बस्यो । और वी
ले वी स अपना गड़ान में सुडर चरौना कि तैं लगायो । और ऊ उनि
वोकड़ा और दानान ले जिनन सुडर खाँ थ्या खुशौ ले आपनू पेट भरन
चाँ थ्यो । और के वी स के नी दिन थ्यो ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌTĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-mānas-kā dwī chēlā thyā. Aur unan-mē-hai nanā-lē
A-certain-man-of two sons were. And them-in-from the-younger-by
 apanā-babā-thaī kayō, 'babā, jāyajāt-mē-hai jō bāṭ maī-s
his-own-father-to it-was-said, 'father, the-property-in-from what share me-to
 mili, sō maī dī-dē.' Aur wī-lē unarā-bīch āpanī jāyajāt
is-being-got, that to-me give-away.' And him-by of-them-among his-own property
 bāṇi-dī. Aur bhaut din nī bhityā ki kānsō chēlō sab-tīr
was-divided-out. And many days not elapsed that the-younger son everything
 jamā kari-bēri dūr-dēs-ki-taī gayō, aur wā luchpan-mē rai-
collected made-having a-far-country-of-to went, and there debauchery-in remained-
 bēri āpanū sab māl-tāl uṛai-diyō. Aur jab ū sab-tīr kharch
having his-own all goods were-wasted. And when he everything expenditure
 kari-chukyō, wī-dēs-mē barō akāl paryō, aur ū taṅg hun
made-completely, that-country-in a-great famine fell, and he distressed to-be
 basyō. Aur ū wī-dēs-kā kai-bhalā-mānas-kā pās jai-bēri raun
began. And he that-country-of a-certain-wealthy-man-of near gone-having to-dwell
 basyō. Aur wī-lē wī-s āpnā-garān-mē suṅar charaunā-ki-taī
began. And him-by him-as-for his-own-fields-in swine feeding-of-for
 lagāyō. Aur ū uni-bōkarā-aur-dānān-lē jinan suṅar
it-was-deputed. And he those-husks-and-berries-with which the-swine
 khā-thyā, khuṣī-lē āpanū pēt bharan chā-thyō. Aur kwē wī-s
eating-were, happiness-with his-own belly to-fill wishing-was. And anyone him-to
 kē nī din-thyō.
anything not giving-was.

SĪRĀLĪ.

Immediately to the west of Pargana Askot, and still to the north of Sor, lies the Pargana of Sira. The dialect of this Pargana is known as Sīrālī, and has an estimated number of 12,481 speakers. Sīrālī is practically the same as Sōriyālī. Its only divergence is when it tends to approximate the Standard form of Kumaunī. Thus it has *chhyō* as well as *thyō* for 'he was.' Instead of the Sōriyālī *khī* it has *khin*, as the postposition of the Dative-Accusative. There is a tendency to interchange *ē* and *ai*, so that we have both *lē* and *lai* as the postposition of the Agent. The verb forming completive compounds is *chukanō*, not *sakanō*, while, on the other hand, inceptive compounds are formed with *pasanō*, as in Sōriyālī.

A short extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SĪRĀLĪ DIALECT.

DISTRICT ALMORA.

कसै माइस का द्वी चेला छ्या । और उनन में काँसा चेला ले अपना बाबा थें कयो ओ बाबा जाजात में जो बाट मेरो चैछ सो में दौ दिय । तब वी लै उनरा आपस में अपनी जाजात बाटि दौ । फिर भौत दिन नैं भे छ्या कि काँसा चेला ले सब जमा करि बेर परदेश खिन नसि ग्यो । वाँ कुकर्म-में रै बेर अनो सब मालताल फुकि दियो । और जब ऊ सब खर्च करि चुक्यो वी मुलक में बड़ो अकाल पड़्यो । ऊ कंकाल हुन पस्यो । और ऊ वी देश का कै भला आदमि का दगड़ा जै बेर रौन पस्यो । फिर वी लै वी स अपना गड़ा में सुडर चरौना खिन लायो । और ऊ उन बोकड़ा दानान लै जै स सुडर खाँ छ्या खुशी लै अनो ढाड़ भरनो चाँ थ्यो । और वी स के के नैं दि थ्या ॥

TRANSLITERATION AND TRANSLATION.

Kasai-māis-kā dwī chēlā chhyā. Aur unan-mē kāsā-chēlā-lē
A-certain-man-of two sons were. And them-among the-younger-son-by
 apanā-bābā-thē kayō, 'ō bābā, jājāt-mē jō bāt mērō
his-own-father-to it-was-said, 'O father, the-property-in what share mine
 chai-chh, sō mē dī-diy.' Tab wī-lai unarā-āpas-mē
proper-is, that to-me give-away.' Then him-by of-them-one-another-among
 apanī jājāt bāṭi-dī. Phir bhaut din naī bhē-chhyā
his-own property was-divided-out. Then many days not become-were
 ki kāsā-chēlā-lē sab jamā kari-bēr pardēs-khin
that the-younger-son-by all collected made-having a-foreign-country-to
 nasi-gyō. Wā kukarm-mē rai-bēr apanō sab māl-tāl
went-away. There evil-deeds-in remained-having his-own all goods
 phuki-diyō. Aur jab ū sab kharch kari-chukyō
were-squandered. And when he all expenditure made-completely
 wī-mulak-mē barō akāl paryō. Ū kaṅkāl hun pasyō.
that-country-in a-great famine fell. He poverty-stricken to-be began.
 Aur ū wī-dēs-kā kai-bhalā-ādami-kā dagaṛā jai-bēr raun
And he that-country-of a-certain-rich-man-of with gone-having to-dwell
 pasyō. Phir wī-lai wī-s apanā-gaṛā-mē suṅar charaunā-khin
began. Again him-by him-as-for his-own-field-in swine feeding-for
 lāyō. Aur ū un-bōkaṛā-dānān-lai jai-s suṅar
it-was-deputed. And he those-husks-berries-with which (acc.) the-swine
 khā-chhyā, khuṣī-lai apanō dhār bharanō chā-thyō. Aur wī-s
eating-were, joy-with his-own belly to-fill wishing-was. And him-to
 kwē kē naī di-thyā.
anyones anything not giving-were.

JŌHĀRĪ.

North of Parganas Sira and Askot lies the Pargana Johar. This Pargana runs up to the Tibetan frontier, and most of the inhabitants speak the Pronomenalized Tibeto-Burman language entitled Rangkas and described in Vol. III, Pt. I, pp. 479 ff. Nearly the whole of the rest of the population is bilingual, speaking both Rangkas and a corrupt Kumauni called Jōhārī. The number of speakers of Jōhārī is estimated to be about 7,419.

As may be expected, Jōhārī is a mongrel form of speech. It is, in fact, simply bad Kumauni, spoken by people who have another native language. It would be waste of time to attempt to give a grammar of such a jargon, and it is sufficient to give the following extract from the Parable of the Prodigal Son as an example of its character. The second half of the Parable has been selected, as showing these characteristics better than the earlier portion. A very prominent peculiarity is the interchange of *r* and *ṛ*, as in *tyar*, thy. The same occurs in Rangkas. Whether this change is due to Tibeto-Burman influence or is a relic of the old Khaśa language is doubtful. Perhaps the former explanation is the more likely. We meet the same or similar changes in the Churāhī and Paṅgwālī dialects of the Chamēālī form of Western Pahārī, and these dialects, like Rangkas and Jōhārī, are spoken close to the inner range of the Himalaya, in immediate proximity to tribes speaking Tibeto-Burman languages. Cf. p. 817 and p. 846 below.

We may also notice the regular tendency towards dropping a final vowel, which we have noticed in Khasparjiyā and other colloquial dialects of Kumaunī. The past tense always ends in *i*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

तब लहेक वी को ज्यठो च्यल गाड़ा में थी । हौर जब वी अै हौर
 घड़क नजीक पुजित वी ल गैनों बजौनों हौर नाचना को बचन सुनि ।
 हौर वी ल आपन खुरतुरियान म है एक थैं भट्यै बेर सुदौ कि इनर को
 है रे छ । वी ल वी हैं कै कि त्यड़ भै अै रे छ हौर त्यड़ बाबु ल खवै
 ल्हवै कै राख छ । क्या लेखा ल कि वी ल वी हैं भलो हौर बड़कनो
 पै छ । हौर वी थैं रीश अै गे हौर वी ल भीतर जानु नौ ठारी । ये
 लेखा ल वी को बाबु भैर अै हौर वी हैं मनौन बशि । हौर वी ल बाबु
 थैं जुबाब दी बेर कै कि दख मै इतक बरश बटि त्यड़ ठहल करन लागि
 रे छुँ हौर मै ल त्यड़ हुकम नौ ठालि । तैं ल कभड़ मै हैं एक पाठो
 लहेक नौ दी कि मै आपन दगड़ियान दगड़ खुशी कन थी । पर त्यड़
 यू च्यल जो पातड़न का दगड़ त्यड़ मालताल निलि है छ वी जशै अै
 वशै तैं ल वी को लेखा ल खवै ल्हवै कये । हौर बाबु ल वी हैं कै
 चला तैं बराबर म्यड़ो दगड़ रौ छै हौर जतिक म्यड़ो छ सब त्यड़ो छ ।
 यो बुजिन थी कि हमि मगन हुन खुशि मनौन के लेखा ल कि यो त्यड़
 भै जो मरि गै थी फिर ज्यून है बेर अै गे । हौर हरै गै थी फिर पै
 है ल ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Tab-lhek wī-kō jyathō chyal gārā-mē thī. Haur jab wī ai
Then-till him-of the-elder son the-field-in was. And when he came
 haur ghar-k najik pujit, wī-l gainō bajaunō haur nāchanā-kō
and the-house-of near arrived, him-by singing music and dancing-of
 bachan suni. Haur wī-l āpan-khurturiyān-m-hai ēk-thaī bhatyāi-bēr
noise was-heard. And him-by his-own-servants-in-from one-to shouted-having
 sudyai ki, 'inar kī hai-rai-chh?' Wī-l wī-haī kai
it-was-asked that, 'these-of what becoming-is?' Him-by him-to it-was-said
 ki, 'tyar bhai ai-rai-chh, haur tyar-bābu-l khawai-lhiwai kai-rākh-
that, 'thy brother come-is, and thy-father-by a-feast been-arranged-
 chh, kyā-lēkhā-l ki wī-l wī-haī bhalō haur bārkanō
is, what-reason-by that him-by him-as-for well and lively
 pai-chh.' Haur wī-thaī rīs ai-gē, haur wī-l bhitar jānu nī
it-received-is. And him-to anger came, and him-by inside to-go not
 thārī. Yē-lēkhā-l wī-kō bābu bhair ai, haur wī-haī
it-was-decided. This-reason-by him-of the-father outside came, and him-to
 manaun baśi. Haur wī-l bābu-thaī jubāb dī-bēr
to-remonstrate-with began. And him-by the-father-to answer given-having
 kai ki, 'dyakh, maī itik-baras-baī tyar tahal karan-lāgi-
it-was-said that, 'see, I so-many-years-from thy service doing-conti-
 rai-chhū, haur maī-l tyar hukam nī tāli. Taī-l kabhaī
nually-am, and me-by thy order not was-disobeyed. Thee-by ever
 maī-haī ēk-pāthō-lhēk nī dī, ki maī āpan-dagariyān-dagar
me-to a-kid-even not was-given, that I my-own-companions-with
 khuśi kan-thī. Par tyar yū chyal, jō pātarān-kā dagar
rejoicing might-have-made. But thy this son, who harlots-of with
 tyar māl-tāl nili-hai-chh, wī jaśsai ai, waśsai taī-l wī-kō
thy goods devoured-has, he just-as came, just-so thee-by him-of
 lēkhā-l khawai-lhiwai kayē.' Haur bābu-l wī-haī kai,
reason-by a-feast was-made. And the-father-by him-to it-was-said,
 'chyalā, taī barābar myarō dagar rau-chhai, haur jatik myarō chh,
'son, thou always of-me with remainest, and whatever mine is

sab tyarō chh. Yō bujin thī ki hami magan hun
all thine is. This proper was that we delighted should-be
 khuśi manaun, kē-lēkhā-l ki yō tyar bhai jō
rejoicing should-celebrate, what-reason-by that this thy brother who
 mari-gai-thī, phir jyūn hai-bēr ai-gai; haur harai-gai-thī, phir
dead-gone-was, again alive become-having came; and lost-gone-was, again
 pai-hai l.
found-became lo !

KUMAUNĪ-ENGLISH VOCABULARY.

Kumaunī.	English.	Kumaunī.	English.
A			
<i>Abēr,</i>	late.	<i>Amilō,</i>	sour.
<i>Āchhō,</i>	nice, good.	<i>Āmlō,</i>	sour.
<i>Achāpachak,</i>	adv. accidentally, suddenly.	<i>An-biwāi,</i>	virgin.
<i>Achambhā karnō,</i>	to surprise.	<i>Andhō,</i>	blind.
<i>Achammā karnō,</i>	to surprise.	<i>Anyārō,</i>	dusk, darkness.
<i>Adlō badlō,</i>	barter.	<i>Āphī,</i>	myself.
<i>Ādīmī,</i>	man.	<i>Aphīm,</i>	opium.
<i>Ādō,</i>	green ginger.	<i>Āpnō,</i>	own.
<i>Āgalō,</i>	matchlock.	<i>Ārshī,</i>	looking glass.
<i>Aghin sāl,</i>	adv. next year.	<i>Āsā,</i>	hope.
<i>Agulā,</i>	finger.	<i>Āsā rakhnī, āsā dharnī,</i>	to expect.
<i>Aguthā,</i>	thumb.	<i>Asāgurō,</i>	narrow.
<i>Āisō,</i>	adv. so.	<i>Asāgurī bāt,</i>	a narrow track.
<i>Akāl,</i>	famine.	<i>Āsū,</i>	tear (noun).
<i>Akās,</i>	sky, heaven.	<i>Āū-lwē,</i>	dysentery.
<i>Akhā,</i>	eye.	<i>Aukhad, aukhat,</i>	medicine.
<i>Akhōr,</i>	walnut.		
B			
<i>Babā, bābā,</i>	father, papa.	<i>Bahādur,</i>	brave.
<i>Bāchhā,</i>	king.	<i>Bāhik,</i>	adv. prep. besides.
<i>Bāchhī,</i>	(f.) calf.	<i>Baid, baidi,</i>	doctor.
<i>Bāchhō,</i>	(m.) calf.	<i>Bainī,</i>	younger sister.
<i>Bādal,</i>	cloud.	<i>Bair,</i>	enmity.
<i>Bādālī,</i>	cloud.	<i>Bairī,</i>	enemy.
<i>Bādaw,</i>	cloud.	<i>Baithak,</i>	committee.
<i>Bādh,</i>	dam (the earthwork).	<i>Bājī,</i>	oak, barren (a woman).
<i>Bādhō, bādō,</i>	to tie, to bind, to wrap.	<i>Bajār,</i>	market.
<i>Bāg,</i>	leopard.	<i>Bājō,</i>	fallow.
<i>Bahar,</i>	bull.	<i>Bakhat,</i>	time.

Kumaunī.	English.	Kumaunī.	English.
<i>Bakkal,</i>	bark of a tree.	<i>Bhāḍḍ,</i>	vessels of metal.
<i>Bākrā,</i>	goat.	<i>Bhadra karnō,</i>	to shave.
<i>Bākrī,</i>	goat.	<i>Bhāḍg,</i>	hemp.
<i>Bākrō,</i>	goat.	<i>Bhāgwān,</i>	fortunate.
<i>Bāl,</i>	hair.	<i>Bhair āpō,</i>	to come out.
<i>Bālā,</i>	ear-ring (for women) worn inside the ear.	<i>Bhājñō.</i>	to retire from a case.
<i>Bald,</i>	bull.	<i>Bharnō,</i>	to fill.
<i>Baṛ,</i>	forest.	<i>Bhatērō,</i>	sufficient.
<i>Bāṛō,</i>	to plough.	<i>Bhāṭi bhāṭi kō,</i>	various.
<i>Bār,</i>	day.	<i>Bhaū,</i>	brow (<i>sing.</i>).
<i>Baṛā,</i>	big.	<i>Bhaūḍ,</i>	brow (<i>plural</i>).
<i>Baraf,</i>	year.	<i>Bhaujē,</i>	sister-in-law.
<i>Barat rākhōḍ,</i>	to fast.	<i>Bhāṭ kuaī,</i>	any.
<i>Bārḥ,</i>	hedge.	<i>Bhaūrā,</i>	bee (<i>plural</i>).
<i>Barswāṇikō,</i>	yearling.	<i>Bhaūrō,</i>	bee (<i>sing.</i>).
<i>Bāṭ,</i>	bamboo (<i>m.</i>).	<i>Bhāyā,</i>	younger brother.
<i>Basṇō,</i>	to abide.	<i>Bhēd,</i>	mystery.
<i>Bāt,</i>	wind.	<i>Bhēr,</i>	sheep.
<i>Bāt,</i>	way, path, track, share.	<i>Bhērī,</i>	sheep, ewe.
<i>Bāt dēkhṇṇ,</i>	to await.	<i>Bhēt,</i>	offering.
<i>Bāṭā,</i>	share.	<i>Bhētñō,</i>	to meet.
<i>Bāṭi,</i>	wick.	<i>Bhijiyāṭ,</i>	wet, damp.
<i>Bātō,</i>	wick.	<i>Bhijiyō,</i>	wet, damp.
<i>Baṭōlā,</i>	path.	<i>Bhikānō,</i>	toad.
<i>Baṭuā,</i>	purse.	<i>Bhīnā,</i>	uncle, husband of father's sister.
<i>Bāṭ,</i>	sand.	<i>Bhīnā,</i>	brother-in-law, elder sister's husband.
<i>Baṭ lagūṇō,</i>	to swim.	<i>Bhīṇō,</i>	to wear, to put on clothes, shoes, etc.
<i>Baunṇyā,</i>	dwarf.	<i>Bhīt,</i>	wall.
<i>Baurñō,</i>	to turn, to return.	<i>Bhītēr paīḥṇō,</i>	to enter.
<i>Bāw,</i>	hair.	<i>Bhītēr paṭṭṭṇō,</i>	to enter.
<i>Bāiyā,</i>	<i>adv.</i> yesterday.	<i>Bhōā,</i>	husk of <i>lobiyā</i> .
<i>Bāliyā,</i>	<i>adv.</i> yesterday.	<i>Bhūchāl,</i>	earthquake.
<i>Bāsak,</i>	<i>adv.</i> certainly.	<i>Bhūichāl,</i>	earthquake.
<i>Bē-saram,</i>	obscene.		

Kumaunī.	English.	Kumaunī.	English.
<i>Bhākṇō,</i>	to bark.	<i>Bisar,</i>	mistake.
<i>Bhāl,</i>	mistake.	<i>Bish,</i>	poison, venom.
<i>Bhāl-bisar,</i>	mistake.	<i>Bōjī,</i>	sister-in-law.
<i>Bhulī,</i>	sister.	<i>Bōlī dēṇō,</i>	to announce.
<i>Bhūmī,</i>	earth.	<i>Bōlṇō,</i>	to announce.
<i>Bhūṇṇō,</i>	to fry.	<i>Bōt,</i>	tree.
<i>Bhūs,</i>	husk of barley, of <i>chaulāī</i> and <i>maḍuwā.</i>	<i>Būbū,</i>	aunt, father's sister.
<i>Bhūsō,</i>	husk of <i>chaulāī</i> and <i>maḍuwā.</i>	<i>Buguchō,</i>	bundle.
<i>Bich,</i>	adv. prep. amid.	<i>Buṇṇō,</i>	to weave.
<i>Bīj,</i>	grain for seed.	<i>Burī,</i>	bad (f.).
<i>Bijulī,</i>	lightning.	<i>Burō,</i>	bad (m.).
<i>Bijūṇṇō,</i>	to wake.	<i>Burūṭhiyā,</i>	thumb.
<i>Bikh,</i>	poison, venom.	<i>Byā,</i>	wedding marriage.
<i>Bipā,</i>	pod of musk.	<i>Byāj,</i>	interest, on loans or cash.
<i>Birālu,</i>	cat (f.).	<i>Byāl,</i>	evening.
		<i>Byāl bakhat,</i>	evening.
C			
<i>Chabūṇṇō,</i>	to munch.	<i>Chharō,</i>	ashes.
<i>Chalkō,</i>	earthquake.	<i>Chhatt,</i>	roof.
<i>Chālṇō,</i>	to strain (liquids).	<i>Chhēbārō,</i>	lizard, chameleon.
<i>Chārā,</i>	bird.	<i>Chhīlkō,</i>	bark of a tree.
<i>Chārō tarf,</i>	adv. around.	<i>Chhimā,</i>	pardon.
<i>Charnō,</i>	to browse.	<i>Chhimā karnō,</i>	to pardon, to forgive.
<i>Chāṭ phāṭ karnō,</i>	to decide.	<i>Chhiprō,</i>	lizard, chameleon.
<i>Chaugird,</i>	adv. around.	<i>Chhōḍṇō,</i>	to abandon, to forsake.
<i>Chaukaś,</i>	beware.	<i>Chhōṛā,</i>	lad.
<i>Chaumās,</i>	monsoon.	<i>Chilam,</i>	pipe (for smoking).
<i>Chauras,</i>	flat, level.	<i>Chilam kō kāṭhī,</i>	bamboo portable pipe.
<i>Chaurō,</i>	broad.	<i>Chinkā,</i>	spark.
<i>Chāwal,</i>	rice.	<i>Chinṇō,</i>	to build.
<i>Chāwō,</i>	rice.	<i>Chiphlō,</i>	smooth.
<i>Chāwnō,</i>	to strain (liquids).	<i>Chisṇō,</i>	to burn.
<i>Chēla,</i>	disciple.	<i>Chitṭa,</i>	white.
<i>Chhail,</i>	shade, shadow.	<i>Chubāṇṇō,</i>	to prick.

Kumaunī.	English.	Kumaunī.	English.
<i>Ohūchā,</i>	teat.	<i>Ohulā,</i>	hearth.
<i>Ohūchī,</i>	teat.	<i>Ohulō,</i>	hearth.
<i>Ohuglī khāpō,</i>	to backbite.	<i>Ohunpō,</i>	to pick, to select, to glean.
<i>Ohuhul,</i>	banter.	<i>Ohuprō,</i>	butter. Used in some parts.
<i>Ohuk,</i>	lemon.	<i>Ohuthraul,</i>	pine marten.
D			
<i>Dabār,</i>	crack (in stone, etc.).	<i>Dharuā,</i>	cat (m.).
<i>Dābā,</i>	to press.	<i>Dhattērī,</i>	alas.
<i>Dād,</i>	fine (the punishment).	<i>Dhēlō,</i>	clod.
<i>Dādā,</i>	elder brother.	<i>Dhēl karnī,</i>	to delay.
<i>Dādō,</i>	mountain.	<i>Dhīnō,</i>	ball, anything round.
<i>Dāgār,</i>	charcoal.	<i>Dhōparī,</i>	lunch. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>dhōparī</i> in the hills.
<i>Dāt-bhāt,</i>	brethren.	<i>Dhūdhālō,</i>	dusk.
<i>Dājīpō,</i>	to burn. Used in some parts.	<i>Dhūl,</i>	dust.
<i>Dakār,</i>	hiccough.	<i>Dhūp,</i>	incense.
<i>Dānō,</i>	mountain.	<i>Dhūwā,</i>	smoke (noun).
<i>Dān-pūn,</i>	charity.	<i>Didī,</i>	elder sister.
<i>Dār hālī,</i>	to cry.	<i>Diāwī,</i>	Diwālī song.
<i>Dārim,</i>	pomegranate.	<i>Dōlīpō,</i>	to walk. Used colloquially and sometimes contemptuously.
<i>Dārū,</i>	powder, gunpowder.	<i>Dublō patlō,</i>	lean.
<i>Dāt,</i>	tooth, teeth.	<i>Dūdh dēpō,</i>	to suckle.
<i>Dēpō,</i>	to give.	<i>Dūdhī dēpī,</i>	to suckle.
<i>Dēwar,</i>	brother-in-law, husband's younger brother.	<i>Dukhiyā,</i>	ill.
<i>Dhādī lagū,</i>	to call.	<i>Dūr,</i>	far.
<i>Dhāgā,</i>	thread.	<i>Darkhāst karnī,</i>	to request.
<i>Dhāka,</i>	lid.	<i>Dutkārñō,</i>	to hate.
<i>Dhakēlpō,</i>	to push.	<i>Dwār,</i>	door.
<i>Dhān,</i>	paddy.	<i>Dwiyai,</i>	adv. both.
<i>Dhanus,</i>	bow.	<i>Dyābatā,</i>	deity.
<i>Dharnō,</i>	to have.	E	
<i>Dhartī,</i>	earth.	<i>Etī,</i>	adv. here.
<i>Ekī,</i>	alone.	<i>Etīwār,</i>	Sunday.
<i>Ellā rāt,</i>	adv. to-night.		
<i>El rāt,</i>	adv. to-night.		

Kumaunī.	English.	Kumaunī.	English.
G			
<i>Gabhāi dīpī,</i>	to bear witness.	<i>Ghōrar,</i>	chamois (Himalayan).
<i>Galārā,</i>	cheek.	<i>Ghughutā,</i>	dove.
<i>Galūpō,</i>	to melt.	<i>Ghumān,</i>	conceit.
<i>Gān,</i>	mumps.	<i>Ghunō,</i>	knee.
<i>Ganā,</i>	a man who has mumps.	<i>Ghurghurāpō,</i>	to snore.
<i>Ganāū,</i>	mumps.	<i>Ghwēr,</i>	chamois (Himalayan).
<i>Gañjō,</i>	bald.	<i>Gidārī,</i>	singer (f.).
<i>Ganpō,</i>	to count.	<i>Gīḍuwā,</i>	ball, anything round.
<i>Garh,</i>	fort.	<i>Giri,</i>	ball, anything round.
<i>Garur,</i>	brown vulture.	<i>Gīt,</i>	ballad.
<i>Garūwō,</i>	heavy.	<i>Gōbar,</i>	dung of cattle, manure.
<i>Gāt,</i>	body.	<i>Gōḍnī,</i>	small pickaxe.
<i>Gāpō,</i>	to melt, to lose.	<i>Gōrnō,</i>	to weed.
<i>Gaut,</i>	body.	<i>Gōṭnō,</i>	to surround.
<i>Gāḍ,</i>	ball, anything round.	<i>Grahaṇ,</i>	eclipse.
<i>Ghāghrō,</i>	petticoat.	<i>Gā,</i>	human excrement.
<i>Ghām tāpō,</i>	to bask.	<i>Gudaṛā,</i>	rag.
<i>Ghar-kūrī,</i>	goods and chattels and house.	<i>Guliyō,</i>	sweet.
<i>Ghāt phērī,</i>	to complain to the gods.	<i>Guthēl,</i>	stone of fruit.
<i>Ghaṭūpō,</i>	to shorten.	<i>Guthyālā,</i>	stone of fruit.
<i>Ghōl,</i>	nest.	<i>Gurrāpō,</i>	to growl.
H			
<i>Hāi tōbā,</i>	oatery.	<i>Hattārī,</i>	alas.
<i>Hājar,</i>	adv. present.	<i>Hau,</i>	air, plough.
<i>Hal,</i>	plough.	<i>Haū,</i>	adv. yes.
<i>Harō,</i>	verdant.	<i>Hawā,</i>	air, wind.
<i>Hamarō,</i>	our.	<i>Hēmant,</i>	winter.
<i>Hār,</i>	bone.	<i>Hērō bhālāpō,</i>	to search.
<i>Harīyā,</i>	mad dog, hydrophobia.	<i>Hāl,</i>	mud.
<i>Haspō,</i>	to laugh.	<i>Hālō,</i>	mud.
<i>Hāt,</i>	shop.	<i>Hīraṇ,</i>	deer.
<i>Hathnāl,</i>	palm of the hand.	<i>Hisālū,</i>	raspberry.

Kumaunī.	English.	Kumaunī.	English.
<i>Hisāu,</i>	raspberry.	<i>Hyū,</i>	ice, snow.
<i>Hōpō,</i>	to be.	<i>Hyūnō,</i>	winter.
<i>Ho parār,</i>	adv. two years ago.		
<i>Ijā,</i>	mother.	<i>Ijī,</i>	mother.
<i>Ijā,</i>	mother.	<i>Indī,</i>	castor oil plant.
		J	
<i>Jab,</i>	adv. when.	<i>Jēth,</i>	brother-in-law, husband's elder brother.
<i>Jādrō,</i>	handmill.	<i>Jēthā,</i>	firstling.
<i>Jādtī,</i>	enhancement.	<i>Jēthū,</i>	brother-in-law, wife's elder brother.
<i>Jāgā,</i>	place.	<i>Jhagarō,</i>	to dispute.
<i>Jāgīnī kīrō,</i>	firefly.	<i>Jhāgōrā,</i>	husk of <i>chēnī</i> .
<i>Jaiwā,</i>	brother-in-law, younger sister's husband.	<i>Jhāṭī,</i>	flag.
<i>Jaū,</i>	barley.	<i>Jhāt,</i>	adv. soon.
<i>Jamāpō,</i>	to yawn.	<i>Jhāt-pāt,</i>	adv. soon.
<i>Jāminī,</i>	bail.	<i>Jhōl,</i>	dirt, in roof and walls of house.
<i>Jāmnī,</i>	bail.	<i>Jhumkā,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Jānpō,</i>	to grow.	<i>Jhumōkā,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Janam,</i>	birth.	<i>Jhūtthō,</i>	untrue.
<i>Jāpō,</i>	to go.	<i>Jhūṭṭō,</i>	liar.
<i>Jānrō,</i>	handmill.	<i>Jūnggā,</i>	mustachios.
<i>Jar,</i>	fever.	<i>Jōr,</i>	strength.
<i>Jār,</i>	paramour.	<i>Jōrō,</i>	to add.
<i>Jari buṭi,</i>	drug.	<i>Jūdō karnō,</i>	to separate.
<i>Jar-jarō,</i>	tough meat.	<i>Jūn,</i>	moon.
<i>Jārō,</i>	cold.	<i>Jwālō,</i>	leech.
<i>Jarūr,</i>	necessary.	<i>Jwō,</i>	wife.
<i>Jaśō,</i>	adv. conj. as.		
		K	
<i>Kabhaṭ,</i>	adv. when.	<i>Kachlō mānpō,</i>	to take offence.
<i>Kabhaṭ kabhaṭ,</i>	adv. now and then.	<i>Kachyār,</i>	mud.
<i>Kachīl,</i>	mud.	<i>Kāgat,</i>	paper.

Kumaunī.	English.	Kumaunī.	English.
<i>Kāgilō,</i>	comb.	<i>Kayēk,</i>	several.
<i>Kajiyā karnō,</i>	to dispute.	<i>Kē,</i>	prep. what.
<i>Kakā,</i>	uncle, father's brother.	<i>Kē taĩ,</i>	conj. because.
<i>Kakal-saupī,</i>	centipede.	<i>Khadērnō,</i>	to drive.
<i>Kākau,</i>	bamboo (f.).	<i>Khāī,</i>	dike.
<i>Kākhī,</i>	aunt, father's brother's wife.	<i>Khāichnō,</i>	to drag.
<i>Kālō,</i>	black.	<i>Khāj,</i>	itch.
<i>Kamīn,</i>	base.	<i>Khājī,</i>	itch.
<i>Kāmlō,</i>	blanket.	<i>Khāl,</i>	skin.
<i>Kamūnō,</i>	to earn.	<i>Khalārā,</i>	goat skin.
<i>Kāmwō,</i>	blanket.	<i>Khalārī,</i>	goat skin.
<i>Kāpā,</i>	a one-eyed person.	<i>Khān,</i>	quarry.
<i>Kapās,</i>	tinder.	<i>Khānō,</i>	to eat.
<i>Kaphan,</i>	shroud.	<i>Khānō jōg,</i>	eatable.
<i>Kaphuwā charō,</i>	cuckoo.	<i>Khanyār,</i>	ruin of house or village.
<i>Karamphuīyō,</i>	unfortunate.	<i>Khīp,</i>	mouth.
<i>Karār karnō,</i>	to promise.	<i>Khārū,</i>	ram.
<i>Karārō,</i>	hard.	<i>Kharyūnō,</i>	to bury.
<i>Karjā gādānō,</i>	to borrow.	<i>Khasam,</i>	husband.
<i>Karūā,</i>	bitter.	<i>Khāt,</i>	pit.
<i>Karuwā,</i>	bitter.	<i>Khāt,</i>	bed.
<i>Kasō,</i>	adv. how.	<i>Khātar,</i>	(for the) sake (of).
<i>Kātā,</i>	hook.	<i>Khātrā,</i>	rag.
<i>Kathā-kahānī,</i>	story.	<i>Khaūnō,</i>	to feed.
<i>Kāthāwālī,</i>	ear-ring (for women) worn on the rim of the ear.	<i>Khissā,</i>	pocket.
<i>Kātnō,</i>	to cut, to bite.	<i>Khōnō,</i>	to waste.
<i>Kātnō,</i>	to kill. Used in some parts.	<i>Khūlō,</i>	airy.
<i>Kātō,</i>	buffalo calf.	<i>Kīl,</i>	peg, wedge, pimple (sing.).
<i>Kāthhō,</i>	together.	<i>Kīlā,</i>	pimple (plural).
<i>Kāthhō karnō,</i>	to gather.	<i>Kīphait,</i>	economy.
<i>Kau,</i>	crow.	<i>Kīrmauwā,</i>	flying ant.
<i>Kaupī,</i>	husk of <i>chēnī</i> .	<i>Kīrō,</i>	worm.
<i>Kāwā,</i>	crow.	<i>Kōrī,</i>	leper.
<i>Kāwō,</i>	black.	<i>Kōrnō,</i>	to bore (holes made by rats and birds by gnawing).
		<i>Kōthalā,</i>	bag.

Kumaunī.	English.	Kumaunī.	English.
<i>Kuchō,</i>	broom.	<i>Kulyārō,</i>	axe.
<i>Kuchīl,</i>	filthy.	<i>Kūrī,</i>	house.
<i>Kuchilō,</i>	filthy.	<i>Kūrō,</i>	house.
<i>Kuchh-nañ,</i>	nothing.	<i>Kāt,</i>	interest, in kind.
<i>Kukuri,</i>	bitch.	<i>Kutamb-kabilā,</i>	family.
<i>Kukurī,</i>	hen.	<i>Kūwa,</i>	dam (the earthwork).
<i>Kukurō,</i>	cock.	<i>Kwē,</i>	somebody, any.
<i>Kūl,</i>	dam (the earthwork).	<i>Kwirō,</i>	fog, mist.
L			
<i>Lagūñō,</i>	to apply.	<i>Laukī,</i>	gourd, calabash.
<i>Lahar,</i>	wave.	<i>Laukō,</i>	large gourd, calabash.
<i>Lāj,</i>	shame.	<i>Lāñiyā,</i>	reaper.
<i>Lākṛō,</i>	wood.	<i>Lēkhō,</i>	account.
<i>Lalyāñō,</i>	to exclaim, to cry.	<i>Lhās,</i>	corpse.
<i>Lampuchhī tārō,</i>	comet.	<i>Lēpñō,</i>	to 'leap' (to smear with cowdung and earth).
<i>Lañgūr,</i>	ape.	<i>Lē,</i>	iron.
<i>Larāñ,</i>	battle.	<i>Lukai diñō,</i>	to conceal.
<i>Lāt,</i>	flame.	<i>Lukūñō,</i>	to conceal.
<i>Lāñhī,</i>	walking stick.	<i>Lūñ,</i>	salt.
<i>Lāñō,</i>	dumb.	<i>Luwā,</i>	iron.
<i>Latyūñō,</i>	to kick.	<i>Lwē,</i>	blood.
<i>Lañḍā,</i>	child (m.), boy.	<i>Lyūñō,</i>	to bring.
<i>Lañḍī,</i>	child (f.).	M	
<i>Māchhā,</i>	fish (sing.).	<i>Malak,</i>	owner.
<i>Māchhē,</i>	fish (plural).	<i>Māmā,</i>	uncle, mother's brother.
<i>Māchhō kō kanō,</i>	fish hook.	<i>Māmī,</i>	aunt, mother's brother's wife.
<i>Machhuwā,</i>	fisherman.	<i>Māññō,</i>	to accept.
<i>Nadat dēñī,</i>	to help.	<i>Mariyō,</i>	dead.
<i>Magrā,</i>	proud.	<i>Mārñō,</i>	to beat, to hit.
<i>Mañ,</i>	beeswax.	<i>Mās,</i>	husk of masūr.
<i>Mañs,</i>	man.	<i>Māthō,</i>	forehead.
<i>Majbūt,</i>	firm, strong.	<i>Māñō,</i>	clay.
<i>Māñhā,</i>	bed.	<i>Mau,</i>	honey.
<i>Mākhā,</i>	fly.		

Kumauní.	English.	Kumauní.	English.
<i>Mañsā,</i>	uncle, husband of mother's sister.	<i>Mōṭō bānpō,</i>	to fatten.
<i>Mañsī,</i>	aunt, mother's sister.	<i>Mōwa,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Mēl,</i>	peace.	<i>Mūgarī,</i>	mallet.
<i>Mēnat,</i>	labour.	<i>Mūjī,</i>	miser.
<i>Mērō,</i>	mine, my.	<i>Mukarnō,</i>	to deny.
<i>Mhainō,</i>	month.	<i>Mukhtō,</i>	sufficient.
<i>Milnō,</i>	to find.	<i>Muktō,</i>	sufficient.
<i>Mōl,</i>	manure, <i>gōbar</i> mixed with grass.	<i>Mulkiyā,</i>	compatriot.
<i>Mōl,</i>	cost.	<i>Munpō,</i>	to shave.
<i>Mōl vīpō,</i>	to buy.	<i>Murkā,</i>	ear-ring (for men).
<i>Mōlyūpō,</i>	to buy.	<i>Mūshā,</i>	rat.
<i>Mōsiyā kā bēṭā,</i>	cousin (mother's side).	<i>Mūṭh,</i>	fist.
<i>Mōṭō,</i>	fat.	<i>Mūṭhi,</i>	fist.
		<i>Murukā,</i>	ear-ring (for men).
N			
<i>Nā,</i>	adv. no.	<i>Nautī,</i>	navel.
<i>Nādān,</i>	fool.	<i>Nāwā,</i>	ravine, brook.
<i>Nāṭ,</i>	adv. nay.	<i>Nayō,</i>	new.
<i>Nāj,</i>	grain.	<i>Nēlpō,</i>	to swallow.
<i>Nakarnō,</i>	to deny.	<i>Nich,</i>	base.
<i>Nālā,</i>	brook.	<i>Nilō,</i>	blue.
<i>Nālas,</i>	complaint.	<i>Nīgālī,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Nāng,</i>	nail (of body).	<i>Nigalpō,</i>	to swallow.
<i>Nāngū,</i>	bare.	<i>Nīgāwō,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Nānō,</i>	little.	<i>Nirās,</i>	hopeless.
<i>Nāpō,</i>	to bathe.	<i>Nisāphī,</i>	just.
<i>Naspō,</i>	to depart.	<i>Nīphurō,</i>	cruel.
<i>Nātā,</i>	relation.	<i>Niyūrñō,</i>	to bend.
<i>Nāti,</i>	grandchild. (m.).	<i>Nūn,</i>	salt.
<i>Nātinī,</i>	grandchild. (f.).	<i>Nyēlpō,</i>	to weed.
<i>Nāṭō,</i>	relation.	<i>Nyō,</i>	justice.
<i>Nāñ,</i>	name.	<i>Nyūrñō,</i>	to bend.
<i>Nāñṭ,</i>	butter.	<i>Nyūtā dēpō,</i>	to invite.

Kumaunī.	English.	Kumaunī.	English.
O			
Ōh,	alas.	Ōsh,	dew.
Ōlṇṇṇ,	to knead.	P	
Pachhīn,	adv. prep. behind, backward.	Paṭṭor,	floor (of planks).
Pachhīn haṇṇṇ,	to go back.	Paṭṭā,	lease.
Pachhīlṇṇ,	last.	Pāṭṭhar,	stone.
Pachkūṇṇṇ,	to crush.	Patyāṇṇṇ,	certain ; to believe.
Pachṇṇṇ,	to digest.	Paun,	air.
Paharnṇṇ,	to put on clothes, shoes, etc.	Paupṇṇṇ,	guest.
Pahūchṇṇṇ,	to approach.	Pāwṇṇṇ,	ice, frost, hoar frost.
Paidal,	adv. afoot.	Payūṇṇṇ,	to sharpen.
Pain karnṇṇ,	to sharpen.	Payyā,	cherry tree.
Pairnṇṇ,	to wear, to put on clothes, shoes, etc.	Pēṭ,	belly.
Pākā,	mature.	Pēṭālī,	pregnant.
Pakarnṇṇ,	to catch.	Pēṭ-muyā,	still-born child.
Pākh,	wing.	Phaidā,	profit.
Pākh,	fin, feather.	Phāphrā,	husk of wheat.
Pakūṇṇṇ,	to cook, to bake.	Pharēb,	deceit.
Pālṇṇṇ,	ice, frost, hoar frost.	Phasal,	crop.
Pālṇṇṇ,	to nourish.	Phaṭkāl mārnṇṇ,	to jump.
Pāṅkh,	wing.	Phāwā,	ploughshare (iron).
Parār,	adv. year before last.	Phāwā mārnṇṇ,	to spring, to jump.
Parikhṇṇṇ,	to examine.	Phēri dēṇṇṇ,	to give back.
Parikhṇṇṇ,	to prove, to examine.	Phir,	adv. prep. again.
Parpanēh,	deceit.	Phiri,	adv. prep. again.
Paśu,	animal, brute, beast.	Phirnṇṇṇ,	to turn.
Paṭai,	fatigue.	Phūkṇṇṇ,	to ignite.
Pātar,	harlot.	Phul,	flower, blossom.
Pāṭh,	kid.	Phul phatak jān,	moonlight, clear, without clouds.
Pāthṇṇṇ,	kid.	Phūphiyā kā bēṭā,	cousin (father's side).
Patiāṇṇṇ,	to believe.	Pichhārī,	rear.
Patṇṇṇ,	certain.	Pihawṇṇṇ,	yellow.
Patlṇṇṇ,	lean.	Pējarṇṇṇ,	cage.
		Piṇṇṇ,	body.

Kumaunī.	English.	Kumaunī.	English.
<i>Pīṭ,</i>	pain.	<i>Purputaī,</i>	butterfly.
<i>Pīṭh,</i>	back.	<i>Pursō,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Pōdīnō,</i>	mint.	<i>Pūs,</i>	cat. A term of endearment.
<i>Pōr,</i>	adv. last year.	<i>Pūsī,</i>	cat (<i>f.</i>). A term of endearment.
<i>Pōthī,</i>	book.	<i>Puṭhō,</i>	back.
<i>Pōtin,</i>	mint.	<i>Puṭhō pichhāṛī,</i>	adv. prep. behind one's back.
<i>Puchharō,</i>	tail.	<i>Pūwa,</i>	bridge. Used by the illiterate.
<i>Pūjṇō,</i>	to adore, to worship.	<i>Pyādā,</i>	adv. afoot.
<i>Purhēt,</i>	priest.		
<i>Pūrō,</i>	full.		
R			
<i>Rāḍuwō,</i>	widower.	<i>Rīs-rāg,</i>	jealousy.
<i>Rattai,</i>	dawn, morning, <i>adv.</i> early.	<i>Ritō,</i>	vacant, empty.
<i>Rajī-khūṣī,</i>	welfare.	<i>Rītu,</i>	weather.
<i>Rāḱā,</i>	torch.	<i>Rōkar,</i>	cash.
<i>Rakhṇō,</i>	to have, to keep.	<i>Rujṇō,</i>	to soak.
<i>Raṇṇō,</i>	to slip.	<i>Rūṇō,</i>	to weep; to abide.
<i>Rīn,</i>	debt.	<i>Ruwā,</i>	tinder.
<i>Rīé,</i>	jealousy.		
S			
<i>Sadā,</i>	adv. always, continually.	<i>Sālō,</i>	brother-in-law, wife's younger brother.
<i>Sāḍukṛī,</i>	small box.	<i>Sālī,</i>	locust.
<i>Sāgal,</i>	chain.	<i>Sāmā,</i>	season.
<i>Śagūn,</i>	omen.	<i>Samālṇō,</i>	to bear.
<i>Saīṇō,</i>	flat, level.	<i>Sān,</i>	sign.
<i>Saīṭṇō,</i>	to cherish.	<i>Sanēsū,</i>	bug.
<i>Sajail,</i>	peace.	<i>Sān mārṇī,</i>	to wink.
<i>Sajī,</i>	fresh.	<i>Śarak,</i>	road.
<i>Sājīhī,</i>	partner.	<i>Saram,</i>	shame.
<i>Sākhi,</i>	evidence.	<i>Śardī,</i>	autumn.
<i>Sākḥ purnī,</i>	to give evidence, to bear witness.	<i>Sarēd,</i>	bargain, contract,
<i>Sakun,</i>	omen.	<i>Sarēt,</i>	contract.
<i>Saliā,</i>	advice.	<i>Sārīkai,</i>	tight.
<i>Sallā dēṇī,</i>	to advise.	<i>Śarīyō,</i>	putrid.

Kumaunī.	English.	Kumaunī.	English.
<i>Sarnō,</i>	to endure.	<i>Sōbutō,</i>	leisure.
<i>Sārō,</i>	tight.	<i>Sōchhō,</i>	to consider.
<i>Sarūnō,</i>	to corrupt.	<i>Sōpnō,</i>	to deliver.
<i>Sasā,</i>	hare.	<i>Sōtā,</i>	club.
<i>Sastānō,</i>	to rest.	<i>Suāl,</i>	question.
<i>Sastō,</i>	cheap.	<i>Sūgar,</i>	pig, hog.
<i>Sāsū,</i>	mother-in-law.	<i>Sūgnō,</i>	to smell.
<i>Sasurō,</i>	father-in-law.	<i>Sukh,</i>	ease.
<i>Sāthi,</i>	friend.	<i>Sūkhō ghās,</i>	hay.
<i>Satyā nās karnō,</i>	to destroy, root and branch.	<i>Sukilō,</i>	white.
<i>Saugan,</i>	oath.	<i>Sukhiyō,</i>	arid, dry.
<i>Sauk,</i>	desire.	<i>Sukra tārā,</i>	evening star.
<i>Sērā,</i>	a squint-eyed person.	<i>Sūpnō,</i>	to listen.
<i>Sērō,</i>	cool.	<i>Sunō,</i>	gold.
<i>Stdhō,</i>	right.	<i>Sūp,</i>	winnowing-sieve.
<i>Śig,</i>	horn.	<i>Sūt,</i>	interest, on loans or cash.
<i>Śig,</i>	horn.	<i>Sūth,</i>	dry ginger.
<i>Śikūnō,</i>	to teach.	<i>Suwā,</i>	parrot.
<i>Śimī,</i>	seed-pod.	<i>Sūwar,</i>	hog.
<i>Sirānī,</i>	pillow.	<i>Swāptō,</i>	leisure.
<i>Sirō,</i>	syrup.	<i>Swās,</i>	breath.
<i>Sirkār,</i>	the Government.	<i>Swīnā dēkhō,</i>	to dream.
<i>Sirkārī asāmī,</i>	tenant paying revenue to Government.	<i>Śyāl,</i>	jackal.
<i>Sirnō,</i>	to sew.	<i>Śyāwa,</i>	jackal.
<i>Sitnō,</i>	to sleep.	<i>Śyētō,</i>	white.
<i>Sisō,</i>	lead (noun).	<i>Syā,</i>	tiger.
		<i>Syū,</i>	tiger.
T			
<i>Tabai,</i>	adv. however.	<i>Tamākhū khānō,</i>	to smoke tobacco.
<i>Tāgā,</i>	thread.	<i>Tāmō,</i>	copper.
<i>Tāl,</i>	pond.	<i>Tāp,</i>	fever.
<i>Talwār,</i>	sword.	<i>Tār,</i>	far.
<i>Tāmā khōrt,</i>	hald.	<i>Tār-tārō,</i>	leather.
<i>Tamākhū,</i>	tobacco.	<i>Tasat,</i>	adv. at that very time.

Kumaunī.	English.	Kumaunī.	English.
<i>Tātō,</i>	warm, hot.	<i>Thōrō thōrō,</i>	economy.
<i>Tayār,</i>	persevering.	<i>Thōwa,</i>	lip.
<i>Tehār,</i>	holiday, fetid.	<i>Thūkṇō,</i>	to spit.
<i>Thairnō,</i>	to wait.	<i>Thūn,</i>	bill of a bird.
<i>Thāmpō,</i>	to hold, to catch.	<i>Thnō,</i>	damp, wet.
<i>Thāṇḍō,</i>	cool.	<i>Thī,</i>	thirst.
<i>Thappar mārṇī,</i>	to slap.	<i>Thīā,</i>	thirsty.
<i>Thārō hōṇō,</i>	to stand.	<i>Thīān,</i>	thirsty.
<i>Thattā,</i>	jest, banter.	<i>Thīrī,</i>	partridge (f.).
<i>Thēlṇō,</i>	to push.	<i>Thīrō,</i>	partridge (m.).
<i>Thēs lagnī,</i>	to trip.	<i>Thōpī,</i>	cotton cap.
<i>Thēs khāṇī,</i>	to stumble.	<i>Thōpī,</i>	basket.
<i>Thōk thāk karnī,</i>	to repair.	<i>Thōrnō,</i>	to break.
<i>Thōl,</i>	lip.	<i>Thupukṇō,</i>	to drop.
<i>Thōrō,</i>	short.	<i>Tyār,</i>	holiday, fetid.
<i>Thōrō karnō,</i>	to abate.		
U			
<i>Ubhā,</i>	adv. above, up.	<i>Umālṇō,</i>	to boil.
<i>Ubālṇō,</i>	to boil.	<i>Umiō,</i>	nice.
<i>Ūchō,</i>	high.	<i>Unāi siūṇ,</i>	large needle, for woollen cloth, home-made.
<i>Ughārṇō,</i>	to open.	<i>Uṇō,</i>	to come.
<i>Ughārō,</i>	airy.	<i>Urṇō,</i>	to fly.
<i>Ūjyālō,</i>	light.	<i>Urūṇō,</i>	to abduct (a woman), to elope with.
<i>Ujyāwō,</i>	light.	<i>Usāṇō,</i>	to swell.
<i>Ukāwō,</i>	ascent.	<i>Uṭarnō,</i>	to descend.
<i>Ukhālṇō,</i>	to vomit.	<i>Uṭaul karnī,</i>	to hasten.
<i>Ukhōr,</i>	walnut.	<i>Uṭhṇō,</i>	to arise.
<i>Ukhārō,</i>	descent.		
Y			
<i>Yatī,</i>	adv. here.	<i>Yād dharnī,</i>	to bear in mind.
<i>Yād,</i>	memory.	<i>Yār,</i>	paramour.
<i>Yād rakṇī,</i>	to remember.		

ENGLISH-KUMAUNĪ VOCABULARY.

English.	Kumaunī.	English.	Kumaunī.
A			
Abandon (vb.),	<i>chhōḍnō.</i>	Animal,	<i>paśu.</i>
Abate (vb.),	<i>thōṛō karnō.</i>	Announce (vb.),	<i>bōlnō, bōli dēnō.</i>
Abduct (vb.),	(a woman) <i>urūnō.</i>	Ant (flying-),	<i>kirmalā, kirmawā.</i>
Abide (vb.),	<i>rūnō, basnō.</i>	Any,	<i>kwē, bhāṛ kuaī.</i>
Above,	<i>ubhā.</i>	Ape,	<i>laṅgūr.</i>
Accept (vb.),	<i>mānnō.</i>	Apply (vb.),	<i>lagūnō.</i>
Accidentally,	<i>achāṇchak.</i>	Approach (vb.),	<i>pakūchnō.</i>
Account,	<i>lēkhō.</i>	Arid, i.e. dry,	<i>sukhiyō.</i>
Add (vb.),	<i>jōṛnō.</i>	Arise (vb.),	<i>uthnō.</i>
Adore (vb.),	<i>pūjnō.</i>	Around,	<i>chaugird, chārō tarf.</i>
Advice,	<i>sallā.</i>	As,	<i>jaśō.</i>
Advise (vb.),	<i>sallā dēnī.</i>	Ascent,	<i>ukāwō.</i>
Afoot,	<i>paidal, pyadā.</i>	Ashes,	<i>chharō.</i>
Again,	<i>phir, phiri.</i>	At that very time,	<i>tasai.</i>
Air,	<i>hawā, hau ; in some parts paun.</i>	Aunt,	father's sister, <i>babā ;</i> mother's sister, <i>maūsī ;</i> father's brother's wife, <i>kākhī ;</i> mother's brother's wife, <i>māmi.</i>
Airy,	<i>ugharō, khulō.</i>	Autumn,	<i>śardī.</i>
Alas,	<i>ōh, hattēri, dhattēri.</i>	Await (vb.),	<i>baṭ dēkhni.</i>
Alone,	<i>ēklai.</i>	Axe,	<i>kulyārō.</i>
Always,	<i>sadā.</i>	B	
Amid,	<i>bich.</i>	Back,	<i>piṭh, puṭhō ; behind one's back, puṭhō pichhāri ; to go back, pachhin haṭnō ; to give back, phēri dēnō ; to back-bite, chuglī khānō.</i>
Backward,	<i>pachhin.</i>	Bald,	<i>gañjō, tāmā khōri.</i>
Bad,	<i>burō, (f.) buri.</i>	Ball,	<i>gēd, gīḍuwā, giri, dhinō (anything round).</i>
Bag,	<i>kōthālā.</i>	Ballad,	<i>git, diāwī, i.e. Diwāli, song.</i>
Bail,	<i>jāmnī, jāminī.</i>	Bamboo,	<i>bōś, (f.) kākuu.</i>
Bake (vb.),	<i>pakūnō.</i>	Banter,	<i>ṭhaṭṭā, chuhul.</i>
		Bare,	<i>naṅgō.</i>
		Bargain,	<i>sarēd.</i>

English.	Kumauní.	English.	Kumauní.
Bark (vb.),	<i>bhukpō.</i>	Blind,	<i>andhō.</i>
Bark of a tree, etc.,	<i>bakkal, chhilkō.</i>	Blood,	<i>luō.</i>
Barley,	<i>jañ.</i>	Blossom,	<i>phul.</i>
Barren,	<i>bāj (a woman).</i>	Blue,	<i>nīlō.</i>
Barter,	<i>adlō badlō.</i>	Body,	<i>gāt, piñā, gaut.</i>
Base,	<i>kamīp, nich.</i>	Boil (vb.),	<i>ubālñō, umālñō.</i>
Bask (vb.),	<i>ghām tēppñō.</i>	Bone,	<i>hāñ.</i>
Basket,	<i>toprī.</i>	Book,	<i>pōthī.</i>
Bathe (vb.),	<i>nāññ.</i>	Bore (vb.),	holes made by rats and birds by gnawing, <i>kōrnō.</i>
Battle,	<i>larāñ.</i>	Borrow (vb.),	<i>karjā gāññō.</i>
Be (vb.),	<i>hōññ.</i>	Both,	<i>dwiyai.</i>
Bear (vb.),	<i>samālñō; in mind, yād dharnī; bear witness, gabhai dīñī, sāk purnī.</i>	Bow,	<i>dhanuñ.</i>
Beast,	<i>pañu.</i>	Box (small),	<i>sāññukñī.</i>
Beat (vb.),	<i>māñññ.</i>	Boy,	<i>lañññā.</i>
Because,	<i>kō tāñ.</i>	Brave,	<i>bahāññur.</i>
Bed,	<i>māñññ, khāññ.</i>	Break (vb.),	<i>tōñññ.</i>
Bee,	<i>bhañññ, (pl.) bhañññā.</i>	Breath,	<i>swāñ.</i>
Beeswax,	<i>mainñ.</i>	Brethren,	<i>dāññ-bhāññ.</i>
Behind,	<i>pachhīñ.</i>	Bridge,	<i>pūwa.</i>
Believe (vb.),	<i>patīñññ, patyāñññ.</i>	Bring (vb.),	<i>lyūññ.</i>
Belly,	<i>pēññ.</i>	Broad,	<i>chaurñ.</i>
Bend (vb.),	<i>niyūñññ, nyūñññ.</i>	Brook,	<i>nālā, nāwā.</i>
Besides,	<i>tāhik.</i>	Broom,	<i>kuchō.</i>
Beware,	<i>chaukañ.</i>	Brother,	(elder) <i>dādā; (younger) bhāññ.</i>
Big,	<i>burā.</i>	Brother-in-law,	wife's younger brother, <i>sālō; wife's elder brother, jēññā; husband's younger brother, dēwar; husband's elder brother, jēññ; elder sister's husband, bhīññ; younger sister's husband, jāñññ.</i>
Bind (vb.),	<i>bāññññ.</i>	Brow,	<i>bhaññ, (pl.) bhañññ.</i>
Bird,	<i>chāñññ.</i>	Browse (vb.),	<i>charññ.</i>
Birth,	<i>janam.</i>	Brute,	<i>pañu.</i>
Bitch,	<i>kukuri.</i>	Bug,	<i>sansēññ.</i>
Bite' (vb.),	<i>kāñññ.</i>	Build (vb.),	<i>chīñññ.</i>
Bitter,	<i>karuñññ, karuññ.</i>	Bull,	<i>bahar, bald.</i>
Black,	<i>kālō, kāwō.</i>		
Blanket,	<i>kāmññ, kāmñññ.</i>		

English.	Kumaunī.	English.	Kumaunī.
Bundle,	<i>bu:uchō.</i>	Butter,	<i>naūṇī, chupṛō.</i>
Burn (vb.),	<i>chisṇō, dajṇō.</i>	Butterfly,	<i>purputaī.</i>
Bury (vb.),	<i>kharyūṇō.</i>	Buy (vb.),	<i>mōlyūṇō, mōl līṇō.</i>
C			
Cage,	<i>pījarō.</i>	Comb,	<i>kāgilō.</i>
Calabash,	<i>laukō, lauki.</i>	Come (vb.),	<i>ūṇō.</i>
Calf,	(m.) <i>bāchhō</i> ; (f.) <i>bachhī</i> ; buffalo calf, <i>kāṭō.</i>	Come out (vb.),	<i>bhair ūṇō.</i>
Call (vb.),	<i>dhādh lagūṇī.</i>	Comet,	<i>lampuchhī tārō.</i>
Cap (cotton),	<i>ṭōṇī.</i>	Committee,	<i>baīḥak.</i>
Cash,	<i>rōkar.</i>	Compatriot,	<i>mulkiyā.</i>
Castor oil plant,	<i>iṇḍī.</i>	Complaint,	<i>nālas</i> ; to complain to gods, <i>ghāt pherṇī.</i>
Cat,	(m.) <i>qharuṇā.</i> As a term of endearment, <i>pūs, pūsi.</i> (f.) <i>birālu, pūsi.</i>	Conceal (vb.),	<i>lukūṇō, lukai dīṇō.</i>
Catch (vb.),	<i>thāmṇō, pakṇō.</i>	Conceit,	<i>ghumān.</i>
Centipede,	<i>kakal-saunī.</i>	Consider (vb.),	<i>sōchṇō.</i>
Certain,	<i>patyāṇō, patiṇō.</i>	Continually,	<i>sadā.</i>
Certainly,	<i>bēsak.</i>	Contract,	<i>sarēt, sarēd.</i>
Chain,	<i>sāgal.</i>	Cook (vb.),	<i>pakūṇō.</i>
Chamois (Himalayan),	<i>ghōrar, ghūr.</i>	Cool,	<i>ṭhanḍō, sēro.</i>
Charcoal,	<i>dāgār.</i>	Copper,	<i>tāmō.</i>
Charity,	<i>dān-pūn.</i>	Corn,	<i>nāj.</i>
Cheap,	<i>sastō.</i>	Corpse,	<i>lhās.</i>
Cheek,	<i>galārā.</i>	Corrupt (vb.),	<i>sarūṇō.</i>
Cherish (vb.),	<i>saṭṭṇō.</i>	Cost,	<i>mōl.</i>
Cherry-tree,	<i>payyā.</i>	Count (vb.),	<i>gaṇṇō.</i>
Child,	(m.) <i>laūḍā.</i> (f.) <i>laūḍī.</i> still-born, <i>pēt-muyā.</i>	Cousin,	mother's side, <i>mōsiyā kā</i> <i>bētā</i> ; father's side, <i>phū-</i> <i>phiyā kā bētā.</i>
Clay,	<i>māṭo.</i>	Crack (in stone, etc.),	<i>dabār.</i>
Clod,	<i>qhēlō.</i>	Crop,	<i>phasal.</i>
Cloud,	<i>bādal, bādaw.</i>	Crow (noun),	<i>kau, kawā.</i>
Cloudy,	<i>badalī.</i>	Cruel,	<i>niṭhuro.</i>
Club,	<i>sōṭā.</i>	Crush (vb.),	<i>pachkūṇō.</i>
Cock,	<i>kukurō.</i>	Cry (vb.),	<i>dār hālī, lalyāṇō.</i>
Cold,	<i>jārō.</i>	Cuckoo,	<i>kaphuṇā charō.</i>
		Cut (vb.),	<i>kāṭṇō.</i>

English.	Kumaunī.	English.	Kumaunī.
D			
Dam (the earthwork),	<i>kaḷ, kūwa, ḍādh.</i>	Digest (vb.),	<i>pachṇō.</i>
Damp,	<i>tinō, bhijiyō.</i>	Dike,	<i>khāi.</i>
Darkness,	<i>anyārō.</i>	Dirt (in roof and walls of house).	<i>jhōl.</i>
Dawn,	<i>rattai.</i>	Disciple,	<i>chēlā.</i>
Day,	<i>bār.</i>	Dispute (vb.),	<i>kañiyā karnō, jhagarṇō.</i>
Dead,	<i>mariyō.</i>	Doctor,	<i>baid, baiddi.</i>
Debt,	<i>rip.</i>	Door,	<i>dwār.</i>
Deceit,	<i>pharēb, parpañch.</i>	Dove,	<i>ghugutō.</i>
Decide (vb.),	<i>ohhāṭ phāṭ karnō.</i>	Drag (vb.),	<i>khaiñchṇō.</i>
Deer,	<i>hirañ.</i>	Dream (vb.),	<i>swiñā dēkhṇō.</i>
Deity,	<i>dyābatā.</i>	Drive (vb.),	<i>khadēṇō.</i>
Delay (vb.),	<i>dhāl karni.</i>	Drop (vb.),	<i>tupukṇō.</i>
Deliver (vb.),	<i>sōppṇō.</i>	Drug,	<i>jarī buṭi.</i>
Deny (vb.),	<i>mukarnō, nakārnō.</i>	Dry,	<i>sukiyō.</i>
Depart (vb.),	<i>nasnō.</i>	Dumb,	<i>lāṭō.</i>
Descend (vb.),	<i>utarnō.</i>	Dung (of cattle),	<i>gōbar.</i>
Descent,	<i>ulhārō.</i>	Dusk,	<i>anyārō, dhūdhāl.</i>
Desire,	<i>śauk.</i>	Dust,	<i>dhāl.</i>
Destroy (root and branch) (vb.).	<i>satyā nās karnō.</i>	Dwarf,	<i>bañnyā.</i>
Dew,	<i>ōsh.</i>	Dysentery,	<i>au-lwō.</i>
E			
Early,	<i>rattai.</i>	Eatable,	<i>khāṇō jōg.</i>
Earn (vb.),	<i>kamāṇō.</i>	Eclipse,	<i>grahaṇ.</i>
Ear-ring,	for men, <i>murkā, murukā</i> ; for women, on rim of ear, " " <i>kāthāwlī</i> ; " " on inside of ear, <i>bālā</i> ; " " in the lobe, <i>jhumkā,</i> <i>jhumukā.</i>	Economy,	<i>thōṇō thōṇō, kīphaii.</i>
Earth,	<i>dharti, bhūmī.</i>	Elope with (vb.),	<i>urūṇō.</i>
Earthquake,	<i>chalkō, bhūchāl, bhūchāl.</i>	Empty,	<i>ritō.</i>
Ease,	<i>sukh.</i>	Endure (vb.),	<i>sarnō.</i>
Eat (vb.),	<i>khāṇō.</i>	Enemy,	<i>bairi.</i>
		Enhancement,	<i>jāḍi.</i>
		Enmity,	<i>bañ.</i>
		Enter (vb.),	<i>bhūiēr pañṇō, bhūiēr pañṇō.</i>

English.	Kumaunī.	English.	Kumaunī.
Evening,	<i>byāl, byāl bakhat.</i>	Exclaim (vb.),	<i>lalyānō.</i>
Evidence (noun),	<i>sākh.</i>	Excrement (human),	<i>gū.</i>
To give evidence,	<i>sākh purnt.</i>	Expect (vb.),	<i>āsā rākhṇi, āsā dharni.</i>
Ewe,	<i>bhērī.</i>	Eye,	<i>ākhā; one-eyed person, kānā; squint-eyed person, sērā.</i>
Examine (vb.),	<i>parikhānō, parikhṇō.</i>		

F

Fallow,	<i>bājō.</i>	Fish,	<i>mākhā, (pl.) mākhē.</i>
Family,	<i>kuṭamb-kabīlā.</i>	Fish hook,	<i>mākhō kō kānō.</i>
Famine,	<i>akāl.</i>	Fisherman,	<i>machhuwā.</i>
Far,	<i>dūr, tār.</i>	Fist,	<i>muṭṭhi, mūṭh.</i>
Fast (vb.),	<i>barat rākhṇō.</i>	Flag,	<i>jhaṇṇi.</i>
Fat,	<i>mōṭō.</i>	Flame,	<i>lāṭ.</i>
Father,	<i>bābā, babā.</i>	Flat,	<i>chauras, sāṭṭō.</i>
Father-in-law,	<i>śasurō.</i>	Floor (of planks),	<i>paṭōr.</i>
Fatigue,	<i>paṭai.</i>	Flower,	<i>phūl.</i>
Fatten (vb.),	<i>mōṭō bāpnō.</i>	Fly (noun),	<i>mākhā, (vb.) urnō.</i>
Feather,	<i>pākh.</i>	Fog,	<i>koitrō.</i>
Feed (vb.),	<i>khaṇṇō.</i>	Fool,	<i>nāḍān.</i>
Fetid,	<i>tehar, tyār.</i>	Forehead,	<i>māthō.</i>
Fever,	<i>tāp, jar.</i>	Forest,	<i>ban.</i>
Fill (vb.),	<i>bharnō.</i>	Forgive (vb.),	<i>chhīmā karnō.</i>
Filthy,	<i>kuchil, kuchilo.</i>	Forsake (vb.),	<i>chhōḍnō.</i>
Fin,	<i>pākh.</i>	Fort,	<i>garh.</i>
Find (vb.),	<i>milnō.</i>	Fortunate,	<i>bhāgwān.</i>
Fine (punishment),	<i>ḍāḍ.</i>	Fresh,	<i>sāji.</i>
Finger,	<i>āgulā.</i>	Friend,	<i>sāthi.</i>
Firefly,	<i>jaṅgīṇi kīṭō.</i>	Frost,	<i>pāwō, pālō.</i>
Firm,	<i>majbūt.</i>	Fry (vb.),	<i>bhānṇō.</i>
Firstling,	<i>jēṭhā.</i>	Full,	<i>pūrō.</i>

G

Gather (vb.),	<i>kaṭṭhō karnō.</i>	Give (vb.),	<i>dēnō.</i>
Ginger (green),	<i>āḍō; dry, sūṭh.</i>	Glass (looking-),	<i>ārshī.</i>

English.	Kumaunī.	English.	Kumaunī.
Glean (vb.),	<i>chunṇō</i> . This word has two meanings: (1) to pick, (2) to select.	Gourd,	<i>laukī, laukō</i> (large).
Go (vb.),	<i>jāṇō</i> .	Government,	<i>sirkār</i> .
Goat,	<i>bākrā, bākrī, bākarō</i> .	Grain,	<i>nāj</i> , for seed <i>bīj</i> .
Goat-skin,	<i>khalārā, khalarī</i> .	Grandchild,	<i>nāti, (f.) nātipī</i> .
Gold,	<i>sunō</i> .	Grow (vb.),	<i>jāṃṇō</i> .
Good,	<i>āchhō</i> .	Growl (vb.),	<i>gurrāṇō</i> .
Goods and chattels and house.	<i>ghar-kūrī</i> .	Guest,	<i>paunō</i> .
H			
Hair,	<i>bāw, bāl</i> .	Hit (vb.),	<i>mārṇō</i> .
Handmill,	<i>jānrō</i> .	Hoar frost,	<i>pāwō, pālō</i> .
Hard,	<i>karāṇō</i> .	Hog,	<i>śūgar, śūwar</i> .
Hare,	<i>saśā</i> .	Hold (vb.),	<i>ihmṇō</i> .
Harlot,	<i>pātar</i> .	Holiday,	<i>tehar, tyār</i> .
Hasten (vb.),	<i>utaul karnī</i> .	Honey,	<i>mau</i> .
Hate (vb.),	<i>duṭkārṇō</i> .	Hook,	<i>kāṭā</i> .
Have (vb.),	<i>rākhṇō, dharnō</i> .	Hope,	<i>āsā</i> .
Hay,	<i>sūkhō ghās</i> .	Hopeless,	<i>nirās</i> .
Hearth,	<i>chulā, chulō</i> .	Horn,	<i>śīg, śig</i> .
Heaven,	<i>akāś</i> .	Hot,	<i>tātō</i> .
Heavy,	<i>garāwō</i> .	House,	<i>kūrō, kūrī</i> .
Hedge,	<i>bāṭh</i> .	How,	<i>kaśō</i> .
Help (vb.),	<i>madat dēṇī</i> .	However,	<i>tabat</i> .
Hemp,	<i>bhāḡ</i> .	Husband,	<i>khusam</i> .
Hen,	<i>kukurī</i> .	Husk,	of barley, <i>bhūs</i> ; of <i>chēnī</i> , <i>jhāḡorā</i> or <i>kaunī</i> ; of wheat, <i>phāphrā</i> ; of <i>ma-sūr</i> , <i>mās</i> ; of <i>lobiyā</i> , <i>bhoā</i> ; of <i>chaulā</i> and <i>maḡuowā</i> , <i>bhūs</i> , also <i>bhūsō</i> in hills.
Here,	<i>etī, yatī</i> .	Hydrophobia,	<i>harṇiyā</i> .
Hiccough,	<i>ḡakār</i> .	I	
High,	<i>ūchō</i> .	Ice,	<i>hyū, pāwō, pālō</i> .
Ice,	<i>hyū, pāwō, pālō</i> .	Incense,	<i>dhūp</i> .
Ignite (vb.),	<i>phākpō</i> .	Interest,	on loans, or cash, <i>sūt</i> , <i>byāj</i> ; in kind, <i>kūt</i> .
Ill,	<i>dukhīyā</i> .		

English.	Kumaunī.	English.	Kumaunī.
Invite (vb.),	<i>nyūtā dēṇḍ.</i>	Iteḥ,	<i>khāj, khājī.</i>
Iron,	<i>lā, luwā.</i>		
J			
Jackal,	<i>śyāwa, śyāl.</i>	Jump (vb.),	<i>phāwa mārñ, phatkal mārñ.</i>
Jealousy,	<i>rīs, rīs-rāg.</i>	Just,	<i>nisāphī.</i>
Jest,	<i>ṭhaṭṭā.</i>	Justice,	<i>nyō.</i>
K			
Keep (vb.),	<i>rākhṇḍ.</i>	King,	<i>bāchhā.</i>
Kick (vb.),	<i>latyūṇḍ.</i>	Knead (vb.),	<i>ḍlṇḍ.</i>
Kid,	<i>pāṭhḍ, pāṭhī.</i>	Knee,	<i>ghunḍ.</i>
Kill (vb.),	<i>kāṭnḍ.</i>		
L			
Labour,	<i>mēnat.</i>	Level (adj.),	<i>saīṇḍ, chaurāṣ.</i>
Lad,	<i>chhōrā.</i>	Liar,	<i>jhutḍ.</i>
Last,	<i>pachhīḍ.</i>	Lid,	<i>dhākaṇ.</i>
Late,	<i>abēr.</i>	Light,	<i>ujyālḍ, ujyāwḍ.</i>
Laugh (vb.),	<i>hasṇo.</i>	Lightning,	<i>bijulī.</i>
Lead (noun),	<i>sisḍ.</i>	Lip,	<i>thḍl, thḍwa.</i>
Lean,	<i>patlḍ, dublḍ patlḍ.</i>	Listen (vb.),	<i>śūṇḍ.</i>
Lease,	<i>paṭṭā.</i>	Little,	<i>nānḍ.</i>
Leech,	<i>jwākā.</i>	Lizard,	(chameleon) <i>chhōbāṇḍ</i> <i>chhiprḍ.</i>
Leap (vb.),	to smear with cowdung and earth, <i>līṇḍ.</i>	Locust,	<i>salā.</i>
Leisure,	<i>swāptḍ, sḍbutḍ.</i>	Lunch,	<i>dhōparī.</i> But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>dhōparī</i> in the hills.
Lemon,	<i>chūk.</i>		
Leopard,	<i>bāg.</i>		
Leper,	<i>kōṛī.</i>		
M			
Mad dog,	<i>harṭiyā.</i>	Manure,	<i>gōbar.</i> When mixed with grass it is called <i>mōl,</i> <i>mōwa, purḍ.</i>
Mallet,	<i>māgarī.</i>	Market,	<i>baṭār.</i>
Man,	<i>maṣī, ādimī.</i>		

English.	Kumaunī.	English.	Kumaunī.
Marriage,	byā.	Moon,	jūn.
Matchlock,	āgalō.	Moonlight,	phūl phatāk jūn (clear without clouds).
Mature,	pākā.	Morning,	rattai.
Medicine,	aukhat, aukhad.	Mother,	ījī, ijā, ejā.
Meet (vb.),	bhētñō.	Mother-in-law,	sāsū.
Melt (vb.),	galūñō, gaūñō. The latter word gaūñō has two meanings: (1) to melt, (2) to lose.	Mountain,	qānō, qāñō.
Memory,	yād.	Mouth,	khāp.
Mill,	jānrō, jāñdrō (a hand-mill).	Mud,	hāl, hālō, kachāl, kachyār.
Mine,	mērō.	Mumps,	ganāū, gān. A man having mumps is called ganā.
Mint,	pōtin, pōdīnō.	Munch (vb.),	chabūñō.
Miser,	mūjī.	Musk (a pod of),	bīñā.
Mist,	kwrō.	Mustachios,	junggā.
Mistake,	bhūl, bisar, bhūl-bisar.	My,	mērō.
Monsoon,	chaumās.	Myself,	āphī.
Month,	mhaipō.	Mystery,	bhēd.

N

Nail (of body),	nañg	Nest,	ghōl.
Name,	nañ.	New,	nañō.
Narrow,	asāgurō.	Nice,	umtō, āchhō.
Navel,	nañī.	No,	nā.
Nav,	nañ.	Nothing,	kuchh-nañ.
Necessary,	jarūr.	Nourish (vb.),	pālñō.
Needle,	large, for woollen cloth home-made, unāñ sūñ.	Now and then,	kabhāñ kabhāñ.

O

Oak,	bāñj.	Open (vb.),	ughāññō.
Oath,	saugan.	Opium,	aphēm.
Obscene,	bē-saram.	Our,	hamarō.
Offence,	to take offence, kachlō mñññō.	Outcry,	hāñ tōbā.
Offering,	bhēt, in hills.	Own,	āppō.
Omen,	sagūn, sakun.	Owner,	mālāk.

English.	Kumaunī.	English.	Kumaunī.
P			
Paddy,	<i>dhān.</i>	Place,	<i>jāgā.</i>
Pain,	<i>pīr.</i>	Plough,	<i>hau, hal.</i>
Palm of hand,	<i>hathnalī.</i>	Plough (vb.),	<i>bāpō.</i>
Papa,	<i>bābā.</i>	Ploughshare (iron),	<i>phāwā.</i>
Paper,	<i>kāgat.</i>	Pocket,	<i>khiasā.</i>
Paramour,	<i>yār, jār.</i>	Pod (seed-),	<i>śimī.</i>
Pardon,	<i>chhīmā.</i>	Poison,	<i>bish, bilh.</i>
Parrot,	<i>suwā.</i>	Pomegranate,	<i>dārim.</i>
Partner,	<i>sājhi.</i>	Pond,	<i>tāl.</i>
Partridge,	(m.) <i>titirō</i> , (f.) <i>titirī.</i>	Powder,	(gunpowder) <i>dārā.</i>
Path,	<i>bāt, baṭōlī.</i>	Pregnant,	<i>poṭālī.</i>
Peace,	<i>sajail, māl.</i>	Present,	<i>hājar.</i>
Peg,	<i>kāl.</i>	Press (vb.),	<i>dābpō.</i>
Persevering,	<i>tayār.</i>	Prick (vb.),	<i>chubāpō.</i>
Petticoat,	<i>ghāghrō.</i>	Priest,	<i>purhēt.</i>
Pick (vb.),	<i>chunpō.</i>	Profit,	<i>phaidā.</i>
Pickaxe (small),	<i>gōḍnī.</i>	Promise (vb.),	<i>karār karnō.</i>
Pig,	<i>sūgar.</i>	Proud,	<i>magrā.</i>
Pillow,	<i>sirānī.</i>	Prove (vb.),	<i>parkhapō.</i>
Pine marten,	<i>chuthraul.</i>	Purse,	<i>baṭuā.</i>
Pimple,	<i>kāl, (pl.) kālā.</i>	Push (vb.),	<i>ḍhakēlō, ṭhēlō.</i>
Pipe,	<i>chilam.</i> Bamboo portable pipe, <i>chilam kō kāṭhī.</i>	Put (vb.),	to put on clothes, shoes, etc., <i>paharnō, pairnō, bhiṛnō.</i>
Pit,	<i>khātī.</i>	Putrid,	<i>śarīyō.</i>
Q			
Quarry,	<i>khāp.</i>	Question,	<i>suāl.</i>
R			
Rag,	<i>khāṭrā, gudaṭrā.</i>	Ravine,	<i>nāwā.</i>
Ram,	<i>khārū.</i>	Reaper,	<i>laṭṭiyā.</i>
Raspberry,	<i>hisāu hisālā.</i>	Rear,	<i>pichhārī.</i>
Rat,	<i>mūshā.</i>	Relation,	<i>nātā, nātō.</i>

English.	Kumaunī.	English.	Kumaunī.
Remember (vb.),	yād rākhṇī.	Rice,	chāwō, chāwal.
Repair (vb.),	ṭhōk ṭhāk karnī.	Right,	sīdhō.
Request (vb.),	darkhāst karnī.	Ringal-bamboo (<i>Arun- dinaia falcata</i>),	nīgāwō, nīgāli.
Rest (vb.),	sastāṇō.	Road,	sarak.
Retire (from a case) (vb.),	bhājṇō.	Roof,	chhatt.
Return (vb.),	baurnō.	Ruin (of house or village),	khanyār.
S			
Sake (for the—of),	khātar.	Slip (vb.),	rapnō.
Salt,	lūṇ, nūn.	Smell (vb.),	sūgnō.
Sand,	bāū.	Smoke (tobacco) (vb.),	tamākhū khāṇō.
Search (vb.),	hērṇō bhālṇō.	Smoke (noun),	dhūwā.
Season,	sāmā.	Smooth (adj.),	chiphlō.
Separate (vb.),	jūḍō karnō.	Snore (vb.),	ghurghurāṇō.
Several,	kayēk.	Snow,	hyū.
Sew (vb.),	siṇnō.	So,	aiśō.
Shade, shadow,	chhal.	Soak (vb.),	rujṇō.
Shame,	lāj, saram.	Somebody,	kwē.
Share,	bāṭā ; bāṭ.	Soon,	jhat, jhat-pat.
Sharpen (vb.),	pain karnō, payūṇō.	Sour,	āmlō, amilō.
Shave (vb.),	munṇō, bhādra karnō.	Spark,	chīṇkā.
Sheep,	bhēr, bhērī.	Spit (vb.),	thūkṇō.
Shop,	hāt.	Spring (vb.),	phāwa mārṇī.
Short,	thōṛō.	Stand (vb.),	ṭhāṇō hōṇō.
Shorten (vb.),	ghaṭṭṇō.	Star (evening),	śukra tārā.
Shroud,	kaphan.	Stick (walking),	lāṭhī.
Sign,	sān.	Stone,	pātthar. Stone of fruit, guṭhēli- guṭhyālā.
Singer (female),	gidārī.	Story,	kathā-kahāṇī.
Sister,	elder, didi ; younger baiṇī, bhulī.	Strain (liquids) (vb.),	chālṇō, chāwṇō.
Sister-in-law,	bhaujī, bōjī.	Strength,	jōr.
Skin,	khāl.	Strong,	majbūt.
Sky,	akāś.	Stumble (vb.),	ṭhēs khāṇī.
Slap (vb.),	thappaṛ mārṇī.	Suckle (vb.),	dūdḥī dēṇī, dūdḥ dēṇō.
Sleep (vb.),	sitnō.	Suddenly,	achāṇchak.

English.	Kumaunī.	English.	Kumaunī.
Sufficient,	<i>bhatērō, māktō, mukhtō.</i>	Sweet,	<i>guliyo.</i>
Sunday,	<i>ētwar.</i>	Swell (vb.),	<i>usānō.</i>
Surprise (vb.),	<i>achammā or achambhā karnō.</i>	Swim (vb.),	<i>bañ lagūnō.</i>
Surround (vb.),	<i>gōṭnō.</i>	Sword,	<i>talwar.</i>
Swallow (vb.),	<i>nigalṇō, nēṇō.</i>	Syrup,	<i>sirō.</i>
T			
Tail,	<i>puchharō.</i>	Time,	<i>bakhat.</i>
Teach (vb.),	<i>śikūnō.</i>	Tinder,	<i>ruwā, kapās.</i>
Tear (noun),	<i>āśū.</i>	Toad,	<i>bhikkānō.</i>
Teat,	<i>chūchī, chūchā.</i>	Tobacco,	<i>tamākhā.</i>
Teeth,	<i>dāt.</i>	Together,	<i>kaṭṭhō.</i>
Tenant,	<i>paying revenue to Government, sirkāri asāmī.</i>	To-night,	<i>ellā rāt, ēl rāt.</i>
Thirst,	<i>tīs.</i>	Tooth,	<i>dāt.</i>
Thirsty,	<i>tīsā, tīsān.</i>	Torch,	<i>rākā.</i>
Thread,	<i>ahāgā, tāgā.</i>	Tough,	<i>meat, jar-jarō; leather, ṭar-ṭarō.</i>
Thumb,	<i>āgūṭhā, burūṭhiyā.</i>	Track,	<i>bāṭ; a narrow track, asāgūṭ bāṭ.</i>
Tie (vb.),	<i>bādhṇō.</i>	Tree,	<i>bōṭ.</i>
Tiger,	<i>syū, syū.</i>	Trip (vb.),	<i>ṭhēs lagṇī.</i>
Tight,	<i>sārō, sārikat.</i>	Turn (vb.),	<i>phirnō, baurnō.</i>
U			
Uncle,	<i>father's brother, kakā; mother's brother, māmā; husband of father's sister, bhīnā; husband of mother's sister, māūsā.</i>	Unfortunate,	<i>karamphuṭiyō.</i>
		Untrue,	<i>jhūṭhō.</i>
		Up,	<i>ubhā.</i>
V			
Vacant,	<i>rītō.</i>	Vessels (of metal),	<i>bhāḍē.</i>
Various,	<i>bhāṭi bhāṭi kō.</i>	Virgin,	<i>aṇ-biwāi.</i>
Venom,	<i>bish, bikh.</i>	Vomit (vb.),	<i>ukhālṇō.</i>
Verdant,	<i>harō.</i>	Vulture,	<i>brown, garur.</i>
W			
Wait (vb.),	<i>ṭhairnō.</i>	Walk (vb.),	<i>ḍōlṇō. Used colloquially and sometimes contemptuously.</i>
Wake (vb.),	<i>hijūnō.</i>		

English.	Kumaunī.	English.	Kumaunī.
Wall,	bhīt.	What,	kē.
Walnut,	akhōr. Country people sometimes call it ukhōr.	When,	(rel.) jāb, (interrog.) kabhaĩ.
Warm,	tātō.	White,	sukilō, śyētō, chīṭṭa.
Waste (vb.),	khōṇō.	Wick,	bātī, bātō.
Wave,	lahar.	Widower,	rāḡuwa.
Way,	bāṭ.	Wife,	jwē.
Wear (vb.),	pairnō, bhiṛnō.	Wind,	hāwā, bāt.
Weather,	ritu.	Wing,	pankh, pākh.
Weave (vb.),	bunō.	Wink (vb.),	sān mārnī.
Wedding,	byā.	Winnowing-sieve,	śūp.
Wedge,	kl.	Winter,	hēmant, hyūnō.
Weed (vb.),	nyēlnō, gōṛnō.	Wood,	lākṛō.
Weep (vb.),	rūnō.	Worm,	kīrō.
Welfare,	rājī-khūsi.	Worship (vb.),	pūjñō.
Wet,	bhījiyāĩ, tīnō.	Wrap (vb.),	bādñō.

Y

Yawn (vb.),	jamānō.	Yellow,	pihawō.
Year,	baraś. Last year, pūr; year before last, parār; year before that, hō parār; next year, aghin sāl.	Yes,	haũ.
Yearling,	barsuāpnikō.	Yesterday,	bēliyā, bēiyā.

GARHWĀLĪ.

Garhwal, as a tract, consists of two portions, *viz.*, the State of Tehri Garhwal, and, to its east, the British District of Garhwal. This tract is bounded on the west by the Jaunsār-Bāwar tract of Dehra Dun, the language of which is the Western Pahārī Jaunsārī, and on the east by the Almora District of Kumaun, the main language of which is Kumaunī. To its north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman forms of speech which are dealt with in Vol. III, Part I, of this Survey, and to its south are the British Districts of Dehra Dun and (again) Almora. Still further south lie the Districts of Saharanpur, Bijnor and Moradabad, of which, and also of most of Dehra Dun, the language is some form of Western Hindī. Garhwālī is the Aryan language spoken in Garhwal, and also to some extent by an overflow population in all the above adjoining districts.

As previously explained (*ante*, pp. 13 ff.) Garhwal at an early period received Aryan Colonies from Rajputana, using that name in its widest sense. The founder of the present line of rulers of Tehrī is said to have been a Pāla immigrant from Gujarat, who is differently named in the various lists. According to some he was no other than the famous Kaṇishka.¹ Thirty-sixth or thirty-seventh in descent from the founder came Ajaya Pāla, who lived in the latter half of the fourteenth century A.D. He consolidated the power of his family over the other tribes in Garhwal, and transferred his capital to Śrīnagar, the present chief town of the British District. Up to his time Garhwal had been divided amongst a number of petty Rājās. "Every glen or hill, as formerly was the case in the highlands of Scotland, was subject to its own chiefs who have left no record behind except the moss-covered walls of their strongholds. And, although Ajaya Pāla is credited with having reduced fifty-two of these petty chiefs under his own rules, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwal power over the Dun, Bisahir (Bashahr) and the tract now known as Tehrī or foreign Garhwal."²

Besides Tibeto-Burmans the lower ranges of the Himālaya from the Jehlam to Nepal were inhabited by various Aryan tribes, the principal of which was that of the Khaśas.³

Those of Garhwal were subdued by these Rajput conquerors, and adopted their language, infecting it, at the same time, with idioms belonging to their own form of speech. It thus follows that Garhwālī is a somewhat corrupted form of Rājasthānī. This corruption is not so manifest as it is in the Western Pahārī languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khaśa influence. This subject will be dealt with more fully, when considering the Simla and allied dialects.

Garhwālī is closely allied to Kumaunī. Its Rājasthānī relationship is clear to the most casual observer, and need not detain us further.

Garhwālī is not a literary language, and in the mountainous tract that forms its home, it is to be expected that it should change from place to place. No less than eight varieties have been reported

Dialects.

¹ See Atkinson, *Himalayan Gazetteer*, Vol. II, pp. 445 ff.

² Atkinson, *op. cit.* pp. 526 ff.

³ See *ante*, p. 2.

from British Garhwal. As regards the Tehri State it is reported that the local dialect varies considerably from place to place, but the only specimen forwarded comes from the neighbourhood of the town of Tehri itself. The dialect of Śrīnagar, the ancient capital of the country, is admittedly the standard, and, as will be seen from the specimens that follow, the variations from this standard are nowhere of importance. The Tehri dialect alone presents prominent divergencies, but even these are not serious.

Although Śrīnagariyā is the standard form, it has comparatively few speakers. The largest number of speakers in British Garhwal is claimed by the Salānī sub-dialect spoken immediately to the south of Śrīnagariyā, and, as a matter of fact, hardly differing from it. Under the head of Salānī, are also grouped the speakers of Garhwālī, in the British Districts immediately to the south of Garhwal, *viz.*, Dehra Dun, Saharanpur, Bijnor, and Moradabad; numbering 6,750 souls in all. The remaining speakers of Salānī dwell in the British Garhwal (207,832) and Almora (15,176) districts.

The various sub-dialects are as follows:—

Śrīnagariyā or Standard.—							
Garhwal	.	.	.	.	.	.	12,008
Rāthī or Rāṭhwālī—							
Garhwal	.	.	.	.	.	60,594	
Almora	.	.	.	.	.	2,463	
							63,057
Lōhbyā—							
Garhwal	.	.	.	.	.	8,100	
Almora	.	.	.	.	.	1,648	
							9,748
Badhānī—							
Garhwal	.	.	.	.	.	.	14,108
Dasauliyā—							
Garhwal	.	.	.	.	.	.	17,022
Mājīh-Kumaiyā—							
Garhwal	.	.	.	.	.	28,631	
Almora	.	.	.	.	.	4,380	
							33,011
Nagpuriyā—							
Garhwal	.	.	.	.	.	.	51,831
Salānī—							
Garhwal	.	.	.	.	.	207,832	
Almora	.	.	.	.	.	15,176	
Dehra Dun	.	.	.	.	.	5,000	
Saharanpur	.	.	.	.	.	250	
Bijnor	.	.	.	.	.	1,000	
Moradabad	.	.	.	.	.	500	
Tehri or Gaṅgāpāriyā—							
Tehri Garhwal	.	.	.	.	.	.	229,758
							240,281
TOTAL							670,824

Garhwālī has practically no literature. The Gospel of St. Matthew in this dialect was printed at Lucknow in the year 1876. Pandit Gobind Prasad Ghildyal, B.A., has translated the first part of the Hindi Rājnīti into Garhwālī, and this was printed at Almora in 1901. Several specimens of Garhwālī will also be found in Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

The principal forms of Garhwāli Grammar are given in Dr. Kellogg's *Hindi Grammar* (2nd edition, London, 1893). No other book with which the writer is acquainted deals with the grammatical forms of this dialect. Pandit Ganga Datt Upreti's specimens have been referred to above.

A sketch of Garhwāli Grammar.

The following sketch of Garhwāli Grammar is based on the two specimens given below, on the list of words and sentences on pp. 353 and ff., and, when material was not there available, on a Garhwāli version of the Gospel of St. Matthew printed at Lucknow in 1876. The quotations from the first specimen (the Parable of the Prodigal Son) and from the List of Words and Sentences will readily be recognized, and no references are added to them. The paragraphs of the second specimen, which is taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, have been numbered. All quotations taken from it, and from the version of St. Matthew's Gospel, are supplied with references.

Pronunciation.—The pronunciation is on the whole the same as in Hindī. I have not noticed any instance of the interchange between *yā* and *ē* which is a prominent feature in Kumaunī. Words which in Hindī end in *ē*, in Garhwāli often end in a short unpronounced *a*. Thus the postposition of the Agent case is *n* (Hindī *nē*), the suffix of the conjunctive participle is *k* (Hindī *kē*), and the oblique form of the infinitive in phrases is as in *karan lagyō* (Hindī *karnē lagā*). Although Garhwāli is distinctively a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindī than does Kumaunī or Khas-Kurā.

Gender.—There are two genders, masculine and feminine. These generally follow Hindī and Rājasthānī rules. A few words which are feminine in Hindī are, as in Kumaunī, masculine in Garhwāli. Thus, *ākhō*, an eye, is masculine in *mērā ākhā tē khar nikālī-dē*, extract the grass from my eye (II, 4).

Number.—There are two numbers, singular and plural. *Tadbhava*¹ masculine nouns which in Hindī end in *ā*, in Garhwāli, as in Rājasthānī, end in *ō*. Thus, Hindī *ghōrā*, Garhwāli *ghōrō*, a horse. These nouns form the nominative plural by changing *ō* to *ā* as in *ghōrā*, horses.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, a house, or houses.

Feminine nouns ending in consonants form the nominative plural by adding *a*. Thus, *bāt*, a word, *bāta* (Hindī *bātē*), words. In the case of other feminine nouns the nominative plural is the same as the nominative singular. Thus, *naunī*, a daughter or daughters. Feminine nouns in *ī*, however, often change the *ī* to *ē* in the nominative plural. Thus, *janānī*, a woman, plural *janānī* or *janānē*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns the oblique form singular is the same as the nominative. Thus, *bīr*, a hero: *bīr-an*, by the hero: *ghar*, a house: *ghar-tē*, from a house: *naunī*,

¹ A *tadbhava* noun is one which has descended to Garhwāli from Sanskrit through Prakrit, and which is not (like *bālak*, a boy) borrowed directly from Sanskrit.

the daughter : *naunī-kō*, of the daughter : *bain*, the sister : *bain-tē*, from the sister. But masculine *tadbhava*¹ nouns in *ō* make the oblique form singular, as well as the nominative plural, by changing the *ō* to *ā*. Thus, *ghōrō*, a horse : oblique form singular, and nominative plural, *ghōrā*.

The oblique form plural ends in *aũ* or *ū*. The two terminations seem to be interchangeable. If the nominative plural ends in *ā* or *a*, this (with certain exceptions to be noted below) is dropped before adding the termination. Thus, *ghōrā*, horses : oblique plural *ghōrāũ* or *ghōrū* : *bāta*, words ; oblique plural *bātaũ* or *bātū*. If the nominative plural ends in *ī*, this, together with the termination, becomes *iyāũ* or *iyū*. Thus, *naunī*, daughters ; oblique plural *nauniyāũ* or *nauniyū*. In other cases, the *aũ* or *ū* is added directly to the nominative plural. Thus, *ghar*, houses ; oblique plural *gharaũ* or *gharū* ; *bīr*, heroes ; oblique plural *bīraũ* or *bīrū*. In the case of a few words, such as *rājā* (masc.), a king ; *bābā* (masc.), a father ; *sēwā* (fem.), service ; and *ājñā* (fem.), a command, the nominative plural is the same as the nominative singular, but in the oblique cases the final *ā* is not dropped before the oblique terminations. Thus, *bābā*, father, oblique plural *bābāũ* or *bābāū*.

The final *ū* of the oblique termination is sometimes nasalized. So that we also find *ghōrū̃*, *bātū̃*, *nauniyū̃*, and so on. Similarly in the Parable, we have *khētū-mā*, in the fields, but *naukarū̃-madhyē*, among the servants.

As in Hindī and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case : but it is usual to define the case by adding to it one of the following postpositions :—

- Agent, *n*.
- Accusative,—, or else *sañī* (sometimes written *siñī*) or *kū*.
- Instrumental, *tē* or *n*.
- Dative, *sañī* (*siñī*) or *kū*.
- Ablative, *tē*.
- Genitive, *kō*.
- Locative, *mā* (in), *par* (on).

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added following the same rules as Hindī.

We may thus decline the noun *ghōrō*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrō</i>	<i>ghōrā</i>
Agent	<i>ghōrā-n</i>	<i>ghōrāũ</i> (or <i>ghōrū</i>)- <i>n</i>
Acc.	<i>ghōrō</i> , <i>ghōrā-sañī</i> , - <i>kū</i>	<i>ghōrā</i> , <i>ghōrāũ</i> (or <i>ghōrū</i>)- <i>sañī</i> , - <i>kū</i>
Instr.	<i>ghōrā-tē</i> , <i>ghōrā-n</i>	<i>ghōrāũ</i> (<i>ghōrū</i>)- <i>tē</i> , <i>ghōrāũ</i> (<i>ghōrū</i>)- <i>n</i>
Dat.	<i>ghōrā-sañī</i> , <i>ghōrā-kū</i>	<i>ghōrāũ</i> (<i>ghōrū</i>)- <i>sañī</i> , <i>ghōrāũ</i> (<i>ghōrū</i>)- <i>kū</i>
Abl.	<i>ghōrā-tē</i>	<i>ghōrāũ</i> (<i>ghōrū</i>)- <i>tē</i>
Gen.	<i>ghōrā-kō</i>	<i>ghōrāũ</i> (<i>ghōrū</i>)- <i>kō</i>
Loc.	<i>ghōrā-mā</i> , <i>ghōrā-par</i>	<i>ghōrāũ</i> (<i>ghōrū</i>)- <i>mā</i> , <i>ghōrāũ</i> (<i>ghōrū</i>)- <i>par</i>

¹ See the footnote on the preceding page.

For other nouns we may quote :—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābāaũ</i> or <i>bābāũ</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharaũ</i> or <i>gharũ</i>
<i>naunī</i> , a daughter	<i>naunī</i>	<i>naunī</i> , <i>naunē</i>	<i>nauniyaũ</i> or <i>nauniyũ</i>
<i>bāt</i> , a word	<i>bat</i> *	<i>bāta</i>	<i>bātaũ</i> or <i>bātũ</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindi, we may quote the following. When a noun ends in a consonant, an *a* is inserted before the *n* to assist the pronunciation. Thus, *bīr-an*.

bēṭā-n bōlyō, the son said.

pūrb-kā bīr-an pūchkē, the eastern hero asked (II, 2).

naunī-n batāi dinē, the daughter explained it (II, 2).

dwiyaũ-n budālī-mā bōlē, both said to the old woman (II, 3).

Note that the verb *bōlō*, to say, unlike the Hindi *bōlnā*, is transitive.

For the **Accusative** we have :—

apnō pēt bharnō chāndō chhayō, he was desirous to fill his belly.

wē-n sātū-saṇī wē talau-mā ḍāl dīnyā, he flung the *sattū* into the tank (II, 1).

doi bīraũ-kū apnā kandhā-mā dhar-dīnyā, (she) put the two heroes on her shoulder (II, 3).

For the **Instrumental** we have :—

wē-kū apnā hāth-tē phēk-dīnē, (he) hurled him with his own hand (II, 2).

mai-n naunō bēt-an mārē, I struck the son with a cane (sentence 228).

For the **Dative** we have :—

sō mai-saṇī dē-dēwā, give that to me.

apnā ghar-kū aunū chhayō, (he) was coming to his house (II, 2).

Verbs of saying generally govern the locative with *mā*, but sometimes they govern the dative, as in *budālī-n ũ-kū bōlē*, the old woman said to them (II, 3).

For the **Ablative** we have :—

ēk-kō ghar dusrā-kā ghar-tē bārā bars-kō bāṭō chhayō, the house of one was a journey of twelve years from the house of the other (II, 1).

As ablatives of comparison, we have :—

wē-kō bhāi wē-kī bhain-tē lambō chha, his brother is taller than his sister.

khān-tē jādā rōṭī pakd, bread more than (sufficient for) eating is being cooked.

And for the superlative:

sab-tē achchhā kaprā nikālī-k, having brought out the best (*lit.* better than all) clothes.

The **Genitive** postposition is *kō*. It is an adjective, and is treated exactly like the Hindi *kā*. In the masculine singular its oblique form is *kā*, and its plural (direct and oblique) also *kā*. Its feminine for all cases of both numbers is *kī*. Thus :—

ēk-kō nām sunī-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

swarg-kā biruddh, against heaven.

pēṛ-kā mūrē, under a tree (II, 1).

dhōrā-kā baṇ-kā jānwār, the animals of the forest of the vicinity (I, 1).

nāch-kī āwāj, the noise of dancing.

The Genitive governed by *pās* is sometimes used after a verb of speaking, although the Locative with *mā* is the most usual idiom. Thus :—

wai-n wai-kā pās bolyō, he said to him (thy brother is come).

As examples of the **Locative** we have :—

jēthō naunyāl khēt-mā chhayō, the elder son was in the field.

apṇā khētū-mā bhējyō, he sent him into his fields.

galā-par līṭī-k chūmyō, clinging on his neck, he kissed (him).

Mā sometimes means 'on' and *par* 'in.' Thus :—

wē-kī pīth-mā kāthī dhar, put the saddle on his back.

mērō bābā wē chhōṭā ghar-par rahādīn, my father lives in that small house.

After a verb of speaking the regular form is the Locative with *mā*, as in *chhōṭā naunyāl-an apṇā bābā-jī-mā bōlē*, the younger son said to his father. See, however, the Dative and the Genitive.

"From-among" is *mā-n*, as in *maĩ-saṇī apṇā naukarū-mā-n ēk-kā barābar baṇāwā*, make me as one from among your servants.

Adjectives.—Except *tadbhava* adjectives in *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (including the accusative when the same in form as the nominative) the *ō* is changed to *ā*. Thus :—

bhalō ādmī, a good man.

bhalā ādmī, good men.

bhalā ādmī-kō, of a good man.

bhalī janānī, a good woman.

bhalī janānī, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the ablative.

PRONOUNS.

(a) Personal Pronouns.—

The first two Personal Pronouns are declined as follows :—

	Singular.	
Nominative	<i>maĩ</i> , or <i>mī</i> , I	<i>tū</i> , thou
Agent	<i>maĩ-n</i>	<i>tī-n</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Obl. Form	<i>maĩ</i> , <i>mī</i>	<i>twē</i> , <i>twai</i>
	Plural.	
Nominative	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Agent	<i>ham-an</i>	<i>tum-an</i>
Genitive	<i>hamārō</i>	<i>tumārō</i>
Obl. Form	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i> .

In the above, the plural is commonly employed honorifically for the singular. The nasal of *mai* and *mī* is frequently dropped, so that we also often have *mai* and *mī*. Examples of the use of these two pronouns are the following:—

ab tū mai āpas-mā laṛāi karī-k dēkhulā, now you (and) I between ourselves having done fighting will see (who is the stronger) (II, 2).

mai phir āp-kō naunyāl bōlan lāyak nī chhañ, I am no longer worthy to be called Your Honour's son.

mī Īśvar-kō mandir ujārī sakdū, I can destroy the temple of God (Matt. xxvi, 61).

tērō nām mai-n pahilē-tē suṇ rakhē-chhayō, I heard your name from long ago (II, 2).

mai-saṇī apnā naukarū-mā-n ēk-kā barābar baṇāwā, make me as one of thy servants.

mai-kū baṛī khusī hōī, great pleasure has become to me, I am very glad (II, 2).
jō tū chāī ta mī-kū saphā karī sakdī, if thou wilt, thou canst make me clean (Matt. viii, 2).

mērō bāp lākhṛā kātan-kū jāyū-chha, my father has gone to cut sticks (II, 2).
ham khāwā, let us eat.

ham-an tumārā wāstā bāsulī bajāī, we played the flute for you (Matt. xi, 17).

hamū-kū dukh dēṇ-kā wāstā āī, art thou come to torment us (Matt. viii, 29) ?

hamārī chhid-kā bhaīr jāwā, depart from our border (Matt. viii, 34).

tū sadā hamārā-hī sāth chhaī, thou art always with me.

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

tērō bāp twai-kō badlō dēlō, thy Father will give recompense to thee (Matt. vi, 6).

jō tum maṇushyañ-kā aparādhañ-kū kshamā karyāī, *ta tumārō bāp tum-kū kshamā karlō*, if ye forgive men their trespasses, your Father will forgive you (Matt. vi, 14).

tum-an wai-kā wāstā achchhō khāṇō karē, you made a feast for him.

tum picchārī kai-kō naunō aṇṇū chha, whose boy comes behind you ?

mī tumū-mā sach bōldū, I say truth to you (Matt. viii, 11).

(b) The **Respectful Pronoun** of the second person is *āp*, Your Honour, which is declined regularly. Thus, *āp-kā sāmṇē pāp karē*, (I) did sin before Your Honour ; *āp-an mai-saṇī nī dēyō*, Your Honour did not give to me.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. They are declined as follows:—

This, he, she, it.			That, he, she, it.		
	Singular.			Singular.	
	Masc.	Fem.		Masc.	Fem.
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, ō</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
	Plural.			Plural.	
Nom.	<i>yē, yō</i>			<i>wō, ō, wē</i>	
Obl.	<i>yū</i>			<i>wū, ū</i>	

Examples of the use of these pronouns are :—

yō kyā chha, what is this ?

yō mērō laṛkō marī-chhayō, this my son had died.

yō sārō bistār, all this occurrence (II, 4).

yā rupyā wē-sanī dī-dē, give this rupee to him.

yā maṅgalvārtā, this gospel (fem.) (Matt. xxvi, 13).

yē bīch, in the meanwhile (II, 1).

yē saṁsār-mā, in this world (II, 5).

yē duyē naunā ēk tērā dainā hāt ar ēk tērā bāyā hāt baiḥan, may these two sons sit, one on Thy right hand, and one on Thy left hand (Matt. xx, 21).

tumū yō sab dēkhdā-chhayāi, ye see all these (Matt. xxiv, 2).

yē bāta kab hōlī, when will these things be (Matt. xxiv, 3) ?

yū sab kīṛaṁ-saṁ hamārā birālā-kū dē-dē, give all these insects to our cat (II, 4).

wō kull sātū-kū khāi-gayē, he ate up all the *sattū* (II, 1).

ō wai-dēs-kā rahanwālaṁ-mā-n ēk-kā yakh jāi-k wakh rahan lagyō, having gone to one of the inhabitants of that country, he began to dwell there.

wā uḥī-k wai-kī sēwā karan lagī, she having arisen began to do service to him (Matt. viii, 15).

wai-dēs-kā, as above.

wē khūb mār, beat him well.

wē-kū ēk talau milē, to him a lake was met, he came across a lake (II, 1).

wē-n sātū-saṁ dāl-dinyā, he threw the *sattū* (II, 1).

wē bīr-kī nīd, the sleep of that hero (II, 1).

wī-kī mā bhair āi, her mother came outside (II, 2).

bīr-an wī-naunī-tē rastā puchhē, the hero asked the road from that girl (II, 2).

wē-tē wō rupyā (fem.) *lī-lē*, take those rupees from him.

ō jhaṭ ũ-kū bhējī-dēlā, they will at once send them (Matt. xxi, 3).

ū-n wai-mā bōlyō, they said unto him (Matt. xxi, 16).

ō ũ chhimiyaṁ-tē pēt bharnō chāndō-chhayō, he was wishing to fill his belly with those husks.

maī uḥī-k apnā bābā-jī-pās jāulō, aur ũ-kā pās bōllō, I having arisen will go to my father, and will say unto him (plur. of respect).

(d) The **Reflexive Pronoun** is *ap*, self, which is used, as in Hindi, only with reference to the subject of the sentence. Its genitive is *apnō*, its oblique plural is *āphū*. The locative plural is *āpas-mā*, amongst themselves. Thus :—

ō apnā bābā-jī-pās chalyō, he went to his father.

apnā-apnā gharwālaṁ-mā bōlē, (each) said to his own family (II, 4).

āphū-āphū-kū chhōṭō jānī-k, each considering himself (to be) small (II, 4).

āphū-kū kuchh bastu nī samjhī-k, not considering themselves anything (II, 5).

tū maī āpas-mā larāi karī-k dēkhulā, you (and I) having fought amongst ourselves will see (II, 2).

(e) The **Relative Pronoun** is *jō*, who, and its **Correlative** is *sō*, he, she, it,

that. These do not appear to have feminine forms, but seem to be throughout of common gender. They are declined as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jē, jai</i>	<i>tē, tai</i>
Plural—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaũ</i>	<i>taũ</i>

Examples are as follows :—

jō mērō hisā chha, sō mai-saṇi dē-dēwā, what is my share, that give to me.

jai-n apṇā khētū-mā bhējyō, who sent (him) into his fields.

ēk janānī-n, jai-kū bāra bars-tē rōg chhayō, a woman, to whom from twelve years there was disease (touched the hem of His garment) (Matt. ix, 20).

dhanya ō jō mēl-milāp karaṇwālā chhan, blessed are they who are peace-makers (Matt. v, 9).

chhimiyaũ-tē jaũ-saṇi suṅgar khāndā chhayā, with the husks which the swine did eat.

(f) The **Interrogative Pronouns** are *kō*, who ? which ? and *kyā*, what ? *kō* is declined like *jō*, as in :—

kō baṛō chha, who is great ?

kai-kō naunō aṇṇū chha, whose boy is coming ?

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

For *kyā*, we have :—*yō kyā chha* ? what is this ?

Its oblique form is *kē*, as in :

kē-tē luṇiũ karīlō, wherewith will it be salted (Matt. v, 13) ?

tū kē-lāi āi, for what (i.e. wherefore) didst thou come (Matt. xxvi, 50) ?

(g) The **Indefinite Pronouns** are *kuṇ* or *kwī*, anyone, someone, any, some, and *kichhū* (or *kichhu*) or *kuchh*, anything, something. The oblique form of *kwī* is *kai*. *Kuchh*, as a substantive, does not change in declension. When used as an adjective, the oblique form of *kuchh* is *kai*, *kuṇ* or *kwī*. Examples are :—

jō kuṇ tumū-tē kichhū puchhlō, if any man shall ask you (Matt. xxi, 3).

kwī (plur.) *wai-saṇi kuchh nī dēndā chhayā*, any persons were not giving anything to him.

tū kai-kō khaṭgō nī rakhdī, thou carest not for anyone (Matt. xxii, 16).

jō kuṇ kūṛā-mā chha, sō apṇā bhitra-tē kichhu chiz-bast lēṇ-kū nā utar, whoever is on the housetop, let him not go down to take anything out of his house (Matt. xxiv, 17).

kai bāt-kō ghamanḍ nī karnō chāindō, it is not right to be proud of anything (II, 5).

kuṇ bat-kā wāstā, for anything (Matt. xviii, 19).

jō kuṛ or *jō kwṛ*, as above, is "whoever" and *jō kichhū* or *jō kuchh* is "whatever" as in :—

jō kichhū tum duniyā-mā bāndhalyā, whatever ye shall bind on earth (Matt. xviii, 18).

jō kuchh mērō chha, ō sab tērō chha, whatever is mine is thine.

(h) Other pronominal forms occurring in the specimens are :—

yakh, here.

wakh, there.

katnā, katgā, how many ? (plural).

itnā, so many (plural).

CONJUGATION.

A—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.

(1) *chhaṛ, chhaṛ, I am*

(2) *chhaṛ, thou art*

(3) *chha, he or she is*

Plural.

chhawāṛ, we are.

chhayāṛ, you are.

chhan, they are.

The **Past** is masc. sing. *chhayō*, plur. *chhayā* ; fem. sing. and plur. *chhaṛ*, for all three persons.

Examples of the use of these tenses are :—

kyā bōldān ki mī, jō manushya-kō putra chhaṛ, kō chhaṛ, what do they say that I, who am the son of man, am (Matt. xvi, 13) ?

āp-kō naunyāl bōlan lāyak nī chhaṛ, I am not worthy to be called thy son.

tū sadā hamārā-kī sāth chhaṛ, thou art ever with me.

yō kyā chha, what is this ?

naunī marī nī chha, the maid is not dead (Matt. ix, 23).

ham Tērī srishtī-mā sab-tē chhōṭā chhawāṛ, in Thy creation we are the smallest of all things.

kyā tumū ū-tē barā nī chhayāṛ, what, are ye not greater than they (Matt. vi, 26) ?

dhanya ō jō bhūlā chhan, blessed are they who are meek (Matt. v, 5).

jēthō naunyāl khēt-mā chhayō, the elder son was in the field.

kai ādmī-kā dwī naunyāl chhayā, of a certain man there were two sons.

tērā milan-kī barī chāh chhaṛ, there was a great desire of thy meeting, *i.e.* to meet thee (II, 2).

hiṇḍē janānē jō wai-kā picchhāṛī āi chhaṛ, many women who were come after him (Matt. xxvii, 55).

B—Active Verb—The **Infinitive** or **Verbal Noun** has two forms, a weak and a strong. The strong form is made by adding *nō* to the root. Thus, *khā-nō*, to eat, the act of eating. If the root of the verb ends in *n*, *r*, *ṛ*, or *l*, then *nō* is added instead of *nō*, thus, *jānnō*, not *jāṇnō*, to know ; *mārnō*, not *mārṇō*, to strike ; *larnō*, not *larṇō*, to fight ; *bōlnō*, not *bōlṇō*, to say.

The weak infinitive is made by adding *an* or, after a vowel, *n* to the root. As in the case of the strong infinitive, this becomes *n* after *n*, *r*, *ṛ*, or *l*. Thus, *kāpan*, to

tremble ; *khāṇ*, to eat ; *jāṇan*, to know ; *māran*, to strike ; *laṛan*, to fight ; and *bōlan*, to say. So far as I have noted, this weak form is only used in an oblique case.

Some infinitives of verbs whose roots end in *ā*, end in *auṇō* and *auṇ*. Thus from the root *charā*, graze, we have *charauṇō*, and from *ā*, come, we have *auṇō*. But *jā*, go, has *jāṇō*, and *khā*, eat, *khāṇō*.

The following are examples of these infinitives :—

(a) STRONG FORMS.

apṇō pēt bharnō chāndō-chhayō, he was wishing to fill his belly.

bhitar jāṇō nī chāyō, he wished not to go inside.

achchhō khāṇō karē, (you) made good feast. Here *khāṇō* is a pure verbal noun.

ānand karnō aur khuṣī rahṇō chāindō chhayō, to do rejoicing and to remain happy was proper.

ghamaṇḍ nī karnō chāindō, to act proudly is not proper (II, 5).

(b) WEAK FORMS. These are specially common as infinitives of purpose.

suṅgar charauṇ-kū bhējyō, (he) sent (him) to graze swine.

khāṇ-tē jādā rōṭī, bread more than eating (*i.e.* than can be eaten).

laṛan-kū gayē, he went to fight (II, 1).

pāṇī pēṇ-kū āyen, they came to drink water (II, 1).

panī dhuṇḍan-kū chalī gayē, they went away to seek water (II, 1).

pāṇī nī milan-tē, owing to not finding water (II, 1).

lākhṛā kāṭan-kū jāyū-chha, he has gone to cut sticks (II, 2).

tērā milan-kī baṛī chāh chhaī, there was a great desire to see thee (II, 2).

This form is common in inceptive compounds, as in :—

ēk-kā yakh jāi-k wakh rahan lagyō, going near one, he began to remain there.

ānand karan lagyō, he began to do rejoicing.

manauṇ lagyā, he (plur. of respect) began to entreat.

bathāṁ hōṇ lagyō-chhayō, a storm had begun to be (II, 4).

kāpan lagyā, they began to tremble (II, 4).

The **Present Participle** is formed by adding the syllable *dō* to the root. Thus, *mārdō*, striking. Its feminine is *mārdī*. After a long vowel, the termination is *ndō*, as in *khā-ndō*, eating. Sometimes, instead of this form we meet a form borrowed from Kumaunī which ends in *nū* (*nū*, after *ṛ*, *r*, *ṛ*, or *l*), with a feminine *nī* (*nī*). Thus, *mārnū*, fem. *mārnī*. *Mārdō* and *mārnū* are declined like *tadbhava* nouns in *ō*, with an oblique singular in *ā* (*mārdā*, *mārnā*), and the feminines like nouns in *ī* with the plural in *ī* or *ē* (*mārdī* or *mārdē*, *mārnī* or *mārnē*).

The verb *rahṇō*, to remain, has its present participle *rahādō*, *randō*, *rahṇū* or *ranū* ; and *auṇō*, to come, has *aundō* or *auṇū*.

Examples of the present participle will be found under the head of the present and imperfect tenses. Here it will be sufficient to notice a weak form of the present participle, made by dropping the final *ō*, and used adverbially.

jab ghar aund ghar-kā najik paūchhyō, while coming (*aund*) home, when he arrived near the house.

The **Past Participle** is formed by adding *ē* (after a vowel, *yē*), *yō* or *yū* to the root. Thus, *mār-ē*, *mār-yō*, or *mār-yū*, struck. There are, as usual, some irregular ones. Thus,

dēṇō, to give, makes *dēyō*, *diyō*, or *dinyō*. So *lēṇō*, to take. *Karnō*, to do, has both *karyō* and *kinyō*. *Jāṇō*, to go, has *gayō* or *gyō*. The plural masculine of the past participle ends in *yā* or *yā̃* (*māryā*, *māryā̃*), and the feminine of both numbers in *ī* or *ī̃* (*mārī*, *mārī̃*).

Examples of the Past Participle will be found under the head of the past tense. Here we may give :—

khōyē gaṛ-chhayō, he had gone lost, *i.e.* he was lost.

jō kichkhū tumū duniyā-mā bāndilyā sō swarg-mā bāndyū̃ ralō, or *jō kichkhū tumū duniyā-mā khōlilyā sō swarg-mā khōlīyū̃ ralō*, whatever ye shall bind on earth shall remain bound in heaven, and whatever ye shall loose on earth shall remain loosed in heaven (Matt. xviii, 18). Here *khōlīyū̃* is the past participle of the passive verb *khōlīṇō*, to be loosed.

ō kurchyā̃ nalturaū̃ nī tōṛlō, bruised reeds shall He not break (Matt. xii, 20).

maryā̃ apṇā maryāū̃-kū khaḍyaun̄ dē, let the dead bury their dead (Matt. viii, 22).

duī janānē ēkā jāḍrā pīsaṇ lagī̃ ralī, two women shall remain engaged to grind at one mill (Matt. xxiv, 41).

The **Future Passive Participle** is the same in form as the strong infinitive. Thus, *mārṇō*, about to be struck, fem. *mārṇī*. It is used as a future passive tense in phrases such as *hamārī hār-jīt* (fem.) *kai-n jāṇṇī* (fem.), our defeat (and) victory by whom is to be known, *i.e.* who will know it (II, 2).

The **Conjunctive Participle** is formed by adding *ī* to the root, as *mārī*, having struck. To this *k* (the same as the Hindi *kē*) is usually added. Thus, *mārī-k*, having struck. The verb *hōṇō*, to become, makes *hōī-k* or *hwaī-k*, and *karnō*, to do, makes *karī-k* or *kai-k*. Numerous examples of this participle will be found in the specimens. We may quote :—

urāī diyē, having caused to fly he gave, *i.e.* he squandered.

sab kaṭṭhā karī-k dūr dēs chalī gayō, having collected everything, he went away to a far country.

The **Noun of Agency** is formed by adding *wālō* to the weak infinitive. Thus, *māran-wālō*, a striker. So :—

wai dēs-kā rahanwālaū̃-mā-n, from among the inhabitants of that country.

baṇ-kā jānwar rōj-kā auṇwālā, animals of the forest who used to come every day.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *hō*, become; *dhar*, place; *dē*, give; *lē*, take; *dēkh*, behold! The second person plural adds *ā*. Thus, *mārā*, strike ye; *nikālā*, take ye out; *dē-dēwā*, give (plural of respect); *baṇāwā*, make (plural of respect); *pairāwā*, clothe ye; *dēkhā*, see (plural of respect). *Rahṇō*, to remain, makes its second plural *rawā*, as in *yē-ī wāstā chaukas rawā*, for this very reason remain ye alert (Matt. xxv, 13).

The **Old Present**, usually employed as a **Present Subjunctive**, or as an **Imperative**, is thus conjugated :—

	Sing.	Plur.
1.	<i>mārū̃</i>	<i>mārā̃</i>
2.	<i>mārī</i>	<i>māryā̃, mārā</i>
3.	<i>mār</i>	<i>māran</i>

Rahṇō, to remain, has 1st singular *rañ*. Examples of this tense are:—

jō mī sirp wai-kī lattā-kū chhūñ, if I may but touch His garment (Matt. ix, 21).

mī tumārā dagrā sadānē nī rañ, I do not remain with you always (Matt. xxvi, 11).

jab tū brat karī, when thou makest a fast (Matt. vi, 17).

jō tū chāz, ta mī-kū saphā karī sakdī, if Thou wilt, Thou canst make me clean (Matt. viii, 2).

sō apnā bhitra-tē kichhū chiz-bast lēn-kū nā utar, let him not descend to take any of his property from within (Matt. xxiv, 16).

ham khāwāñ, ānand karāñ, let us eat, let us rejoice. In *khāwāñ* a euphonic *w* has been introduced between the two *ā*'s.

jō tum manushyāñ-kū aparādhañ-kū kshamā karyāñ, if ye forgive men their trespasses (Matt. vi, 14).

jō tum pyār karāñ, if ye love (Matt. v, 46).

jab tum brat lēwāñ, when ye take (up) a fast (Matt. vi, 16). Here again we have euphonic *w*.

ū-n wai-mā bōlyō hē Prabhu, ki hamārā ākhā ughrī jāwan, he said unto Him, 'Lord, that my eyes may be opened' (Matt. xx, 33).

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindī. Thus, *mārdō chhañ* or *mārnū chhañ*, I am striking. The following examples have been noted:—

wō dhār-mā gōrū charaunū chhañ, he is grazing cattle on the hill (sentence 229).

kai-kō naunō aunū chhañ, whose boy is coming? (sentence 239).

kyā tumū yō sab dekhdañ chhayāñ, do ye see all these (Matt. xxiv, 2)?

Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated:—

Sing.	Plur.
1. <i>mārdū</i>	<i>mārdāwāñ, mārdāñ, mārdāñ</i>
2. <i>mārdī</i>	<i>mārdāwā, mārdāñ</i>
3. <i>mārd</i>	<i>mārdin, mārdāñ.</i>

Examples of the use of this form of the tense are:—

mañ bhūkh-tē mārdū, I am dying of hunger.

mañ itnā barsāñ-tē āp-kī sēwā kardū, from so many years I am doing Your Honour's service.

tū mī-kū saphā karī sakdī, Thou canst make me clean (Matt. viii, 2).

ham jāndañ ki tū sachchō chhañ, ar sachchāñ-tē Paramēśwar-kō bāfō bataundī,
ar *tū kai-kō khatgō nī rakhdī*, we know that Thou art true, and showest the way of God with truth, and carest not for anyone (Matt. xxii, 16).

rōṭī pakd, bread is being cooked.

jō Dāūd wai-kū prabhu bōld, if David calls him Lord (Matt. xxii, 45).

janū ham apnā kasūrwalāñ-kū kshamā kardāñ, as we forgive them that trespass against us (Matt. vi, 12).

ham jāndañ, above.

(No examples are available for the forms *mārdāwāñ* and *mārdāwā*.)

kē-lāñ janāñ-kū dukh dēndāñ, why trouble ye the woman (Matt. xxvi, 10)?

tum kyā chāndāñ, what do you want (Matt. xx, 32)?

mērā bābā (plural of respect) *wē chhōṭā ghar-par rahādin*, my father lives in that small house.

garīb lōk tumū dagrē sadānē randān, the poor always remain with you (Matt. xxvi, 11).

dhanya ō jō sōk kardān, blessed are they that mourn (Matt. v, 4).

admī kyā bōldān, what do men say (Matt. xvi, 13) ?

The **Imperfect** tense is formed, as in Hindī, by suffixing the past tense of the verb substantive to the present participle. Both the participle and the auxiliary verb change for gender and number, but not for person.

Examples only of the third person are available :—

pēt bharnō chāndō-chhayō, *aur kwī wai-saṇī kuchh nī dēndā-chhayā*, he was wishing to fill his belly, and no persons were giving him anything.

ēk-kō nām suṇī-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

apṇā ghar-kū aunū-chhayō, he was coming to his own home (II, 2).

paśchim-kā bīr-kī naunī sāṭṭī kuṭṇī-chhaī, the daughter of the western hero was pounding paddy (II, 2).

jaū-saṇī suṅgar khāndā-chhayā, (the husks) which the swine were eating.

dwī janānī sāṭṭī kuṭṇī-chhaī, two women were pounding rice (II, 4).

As in Hindī, *rayō* (fem. *raī*), the past participle of *rahṇō*, to remain, is sometimes substituted for *chhayō*.

Thus :—

wakh bhindē janānē dēkhdē-raī, there many women were watching (Matt. xxvii, 55).

The present participle by itself is employed, as in Hindī, to perform the office of a **Past Conditional**.

Thus :—

kī maī apṇā mitrū-kā sāth ānand kardō, that I might have done rejoicing with my friends.

The **Future** Tense is thus conjugated.

Its feminine differs from masculine :—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārūlō, mārlō</i>	<i>mārūlī, mārlī</i>	<i>mārūlā, mārlā</i>	<i>mārūlī, mārlī</i>
2.	<i>mārilyō, mārilō</i>	<i>mārīlī</i>	<i>mārilyā, mārilā</i>	<i>mārīlī</i>
3.	<i>mārlō</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>

Verbs whose roots end in vowels present slight irregularities, which will appear, so far as they have been noted, in the following examples. The nasal in the first person is quite commonly omitted, and the vowel *ū* is also often lengthened, so that we get forms like *mārulō*, *mārūlō*, etc. The masculine is often carelessly used for the feminine.

taḥ maī ū-mā khōlī-k bōlulō, I will say unto them openly (Matt. vii, 23).

maī apṇā bābā-jī pās jaūlō, *aur ū-kā bōllō*, I will go near my father, and will say unto him.

tum dwiyaū-kī laṛāī-kū dēkhūlō, I will see the fighting of you two (II, 3).

tab nikālī dālō, then I will extract (it) (II, 4). A woman is speaking, and here the masculine is used instead of the feminine.

mī tumū-kū manushyā-kō machhwaī baṇaulō, I will make you a fisher of men (Matt. iv, 19).

apṇā bhāi-kā ākhā-tē kargaṭ-kū gāḍṇu dēkhilyō, thou wilt see to take the mote from thy brother's eye (Matt. vii, 5).

apṇī bātū-tē nirdōshī tharāyā jāilyō, by thy words thou shalt be justified (Matt. xii, 37).

jō wē khar mai-kū-hī dē-dēlī, if thou (fem.) wilt give to me alone that grass (II, 4).

tum-kū pavitra ātmā aur āg-tē baptismā dēlō. Wai-kā hāth-par supō chha; apṇō khalyān khūb pūnlō, aur gēhū apṇā bhaṇḍār-mā kaṭṭhā karlō, par būkhā-kū wē āg-mā jō nē mañjdī phūklō, He shall baptise you with the Holy Ghost and with fire. A fan is in His hand; He will thoroughly purge His threshing-floor; and the wheat He will gather into his garner, but the chaff He will burn up with unquenchable fire (Matt. iii, 11, 12).

mī apṇō ātmā wai-par dharulō, ar ō pradēśyā-kū nyāu batlālō. Na ō jhagrā karlō, na dhūm-dhām machālō, na bāt-mā kuī wai-kī bāch sunlō. Ō kurchyā nalturaū bī nē tōrlō ar dhūwālō bāthlō bī nē majāwlō, jawārē taī nyāu-kū jīt-kā wāstā nē bhējlō. Ar wai-kā naū-par pradēśī-lōk āsrō rakhlā, I will put my Spirit upon Him, and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any hear His voice in the streets. Bruised reeds shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope (Matt. xii, 18-21).

bāndyū ralō, it will remain bound (Matt. xviii, 18).

āpas-mā larāī karī-k dēkhulā, having fought amongst ourselves we shall see (II, 2).

bastī-mā jāulā, wakh larulā, we shall go into the village, there shall we fight (II, 2).

ham kyā khaulā, kyā pyūlā, kyā pairlā, what shall we eat, what shall we drink, what shall we wear (Matt. vi, 25)?

ham yēkhī tīn dērā baṇaūlā, we shall even here make three tabernacles (Matt. xvii, 4).

wai-kū pāilyā, ye shall find him (Matt. ii, 8).

tumū yē-ī dāḍā-tē bī bōlilyā ar sab kichhu jō tumū bintī-mā biśwās kai-k māgilyā sō pāilyā, (if) ye will say even to this very mountain . . . and all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi, 21, 22).

wai dīn-mā bhiṇḍē māī-mā bōllā, in that day many shall say unto me (Matt. vii, 22).

ō dīn ālā ki bandrā ū-tē liyā jālō, those days will come when the bridegroom shall be taken away from them (Matt. ix, 15).

duī janānē ēkā jāḍrā pīsaṇ lagī-ralī, ēk pakryā jālī, ar ēk chhuṭī jālī, two women shall be grinding at one mill; and one shall be taken and the other left (Matt. xxiv, 41).

The **Past Tense** and all other tenses formed from the Past Participle are construed almost exactly as in Hindī; *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and, when mutable, the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case.

Intransitive verbs are, on the other hand, construed actively.

There are two forms of the Past tense. The first form is made with the past participle in *ē* (*mārē*). This form does not further change for gender in the singular. In the plural *n* is added. Thus we have:—

(a) Singular Transitive Verbs:—

maĩ-n pāp karē, I did sin.

apnē bīrsat bāṭ diyē, he divided his property.

bābā-jī-n apnā naukrañ-tē bōlē, the father said to his servants (note that *bōlnō* is transitive).

nāch-kī āwāj sunē, he heard the noise of dancing.

pitā-jī-n ō kuśal-pūrbak pāyē, the father got him in good health.

wai-n apnā pitā-kū jawāb diyē, he gave answer to his father.

wē-kū phēk-dinē, (he) flung him away (II, 2).

hāthī-kū apnā khīsā-par dhar-dinē, (she) put the elephant in her pocket (II, 2).

bīr-an ḍāḍā-kō rastā pūchhē, the hero asked the road of the mountain (II, 2).

bīr-an bhārē jōr lagāyē, the hero applied great force (II, 2).

wē-kū rōṭī (fem.) *dinē*, (she) gave the loaf to him (II, 3).

sabū-n Paramēśwar-kō dhanya kinē, all made thanks of (*i.e.* to) God (II, 5).

kabūl karē, (they) confessed (II, 5).

(b) Singular Intransitive Verbs:—

baṛō akāl paṛē, a severe famine fell.

ō kaṅgāl hōi-gayē, he became poor.

bachī-gē, he was saved; *milē*, he was found.

ap-kō bhāi āyē, your brother came.

jō ap-kī sampatī khāi-gayē, who ate up your property.

laṛan-kū gayē, he went to fight (II, 1).

sātū li-gē, he took away *sattū* (II, 1).

dwī pahar tak chalē, he went during two watches (II, 1).

gahrō talau milē, a deep lake was met (II, 1).

bīr-kā ḍērā pahūchē, he arrived at the hero's house (II, 2).

jab wō rōṭī khāi chukē, when he had finished eating the loaf (II, 4).

This form is not so common in the plural, either in transitive or intransitive verbs. When *n* is added to form the plural the preceding *ē* is shortened to *e* or *i*, so that the terminations are *en* or *in*. Examples are:—

Transitive:—

apnā khasam-kū dekhlain (from *dekhlēnō*), she showed them to her husband (II, 4).

Intransitive :—

jab sātū bhijē gayen, when the *sattū* (plural) was soaked (II, 1).

baṇ-kā jānwar pāṇi pēṇ-kū āyen, the forest animals came to drink water (II, 1).

laṛan-kū tayār hōyen, they became ready for fighting (II, 4).

There is one instance of the feminine, the form of which is doubtful,—

bandrā milaṇ-kā wāstā gainē, (ten virgins) went to meet the bridegroom (Matt. xxv, 1).

The second form of the past tense is, in the case of transitive verbs, simply the past participle, agreeing, as already explained, with the object in gender and number. Thus :—

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

jai-n ō apṇā khētū-mā bhējyō, who sent him into his fields.

wai-n bōlyō, he said.

wai-n pūchhyō, he asked.

ulaṅghan nē karyō, (I) did not do disobedience.

āp-an māi-saṇi ēk khādū-kō bachā bhī na dēyō, Your Honour did not give to me even a kid.

wē-n apṇi suṇḍ-saṇi (fem.) *talau-mā ḍālī*, he put his trunk in the tank (II, 1), (Fem. object in dative case).

ēk baṛi kilkāṛ mārī, (the elephant) trumpeted loudly (II, 1).

wē-n hāthī-kī suṇḍ pakṛī, he seized the trunk of the elephant (II, 2).

wē-n naunī-tē pūchhī, he asked the daughter (II, 2). Here the fem. object is in the ablative case.

wē-n sātū-saṇi (acc. plur. masc.) *wē talau-mā ḍāl-dinyā*, he threw that *sattū* into the lake (I, 1).

budhiyā-n apṇā kandhā-mā dhar dinyā, the old woman placed them on her shoulder (II, 3).

The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. We take as the model verb *chalnō*, to go.

Sing.	Plur.
<i>chalyū</i>	<i>chalyā, chalyā</i>
<i>chalī</i>	<i>chalyāi, chalyā</i>
<i>chalyō</i> (fem. <i>chalī</i>)	<i>chalyā</i> (fem. <i>chalī</i>)

Examples are—

māi āj bahut chalyū, I walked a long way to-day.

mī dharmyāi nā par pāpyāi-kū bulaṇ āyū, I came to call not the righteous but sinners (Matt. ix, 13).

hamū-kū dukh dēṇ-kā wāstā āi, didst thou come to torment us (Matt. viii, 29) ?

dūr dēs chalī gayō, he went away to a far country.

wakh rahaṇ lagyō, he began to remain there.

khabardār hōyō, he became sensible.

apṇā bābā-jī pās chalyō, he went near his father.

ghar-kā najīk paūchhyō, he arrived near the house.

tērō bhāi maryō, phīr bachyō, thy brother died, again he escaped.

apnī mā-kā pās bhājī-k gaī, she fled to her mother (II, 2).

wī-kī mā bhair āi, her mother came outside (II, 2).

dwīyaū-kī bhēt hōi, a meeting of the two took place (II, 2).

ēk buḍalī mīlī, an old woman was met (II, 3).

wā uḥī-k wai-kī sēwā karan lagī, she arose and ministered unto him (Matt. viii, 15).

haman kabārī tū rōgī yā kaid-mā dēkhī ar twai-mū āyā, when saw we Thee sick or in prison and came to Thee (Matt. xxv, 39) ?

ham wai-sinī kē-lāi nī nikālī sakyā, why could we not cast him out (Matt. xvii, 19) ?

haman tū kabārī pardēśī dēkhī ghar-mā lhāyā, when saw we Thee a traveller and took Thee into the house (Matt. xxv, 38) ?

tum kyā dēkhan-kū nikalyāi, what went ye forth for to see (Matt. xi, 8) ?

tumū nī nāchyā, ye did not dance (Matt. xi, 17).

pitā wai manauṇ lagyā (plur. of respect), the father began to entreat him.

dwīyē bastī-kā rastā chalyā, both went on the road to the village (II, 3).

kāpan lagyā, they began to tremble (II, 4).

jō tayār chhaī wai-kā dagrā byāu-mā gaī, (the virgins) who were ready went in with him to the wedding (Matt. xxv, 10).

The **Perfect** tense is formed, as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mērō bāp ḍāḍḍō jāyū-chha (not *gayū-chha*, as we should expect), my father has gone to the mountain (II, 2).

ham lōk sabī kichhū chhōrī-k tērā dagrā lagyā-chhaū, we have left all and followed Thee (Matt. xix, 27).

The **Pluperfect** is similarly formed with the past tense of the verb substantive, as in :—

tērō nām mai-n pahilē-tē suṇ rakhē-chhayō, I had heard thy name from before (II, 2).

bathāū hōṇ lagyō-chhayō, a storm had begun to be (II, 4).

rāt-mā jab hamū sēyā-chhayā, at night, while we slept (Matt. xxviii, 13).

In the parable, the pluperfect is, however, formed by using not the past participle but the conjunctive participle, with the auxiliary. Thus :—

bhaut din nī bītī-chhayā, many days had not passed.

yō mērō larḱō marī-chhayō *khōyē gaī-chhayō*, this my son had died, had been lost.

tērō bhāi harchī-chhayō, thy brother had been lost.

The **Passive voice** is formed much as in Hindī, by combining the past participle with the verb *jānō*, to go, but the oblique singular of the participle is usually employed. Thus :—

khōyē gaī-chhayō, he had been lost.

mērā khadyāyā jān-kā wāstā, for my being buried (Matt. xxvi, 12).

jakh-kakhī yā maṅgal-bārttā prachār karyā jālī, wherever this gospel will be preached (Matt. xxvi, 13).

tumārō ghar tumārā wāstā bājō chhōryā jānd, your house is being left for you desolate (Matt. xxiii, 38).

ō din ālā kī bandrā ũ-tē liyā jālō, the day will come when the bridegroom will be taken from them (Matt. ix, 15).

ēk pakaryā jālī, one (woman) will be seized (Matt. xxiv, 41).

In Kumaunī there is an organic Passive formed by adding *ī* to the root. I have met one or two examples of a corresponding form in Gaṛhwālī, in :—

sō swarg-mā khōliyū rālō, that will remain loosed in heaven (Matt. xviii, 18).

kē-tē luṇiū karīlō, wherewith will it be made salted (Matt. v, 13) ?

Causal verbs are formed as in Hindī by adding *ā* to the root. The infinitive ends in *aunō*. Thus, *charaunō*, past participle *charāyō*, to cause to graze.

There are numerous irregular causal verbs. Most of these also follow Hindī; e.g. *marnō*, to die; *mārñō*, to kill. We have an example of the Causal of *khāñō*, to eat, in :—

ũ-sinī khaaund, He feedeth them (Matt. vi, 26).

Compound verbs are formed much as in Hindī. Examples are :—

Intensives :—

dē-dēwā, give away; *bāṭ-diyē*, he divided; *chalī-gayō*, he went away.

Potentials :—

mī-kū saphā karī sakdī, Thou canst make me clean (Matt. viii, 2).

kuī nī bōlī sakyō, no one could speak (Matt. xxii, 46).

Compleatives :—

jab ō sab urāī chukē, when he had finished squandering everything.

Desideratives :—

bhitār jāñō nī chāyō, he did not wish to go inside.

Inceptives :—

ō ānand karan lagyō, he began to rejoice. See also under the head of the Infinitive.

Permissive :—

maryā apñā maryāũ-kū khaḍyaun dē, let the dead bury their dead (Matt. viii, 22).

I have not noted an instance of an Acquisitive compound.

The ordinary **Negative** is *nī*, of which numerous examples will be found in the specimens. We also sometimes find *na*, as in examples on pp. 293 and 295. With the imperative we have *nā*, as in *bhitra-tē kichhu chiz-bast lēñ-kū nā utar*, let him not descend to take any property from within (Matt. xxiv, 17).

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

कै आदमौ-का वी नौन्याल क्य़ा । जँ-मा-न छोटा नौन्याल-न अपणा बाबा-जौ-मा बोले हे बाबा-जी बिसत-मा-न जो मेरो हिसा क सो मैँ-सणी दे-देवा । तब ज-न अपणी बिसत बाँट-दिये । भौत दिन नी बीती क्य़ा कि छोटा नौन्याल-न सब कट्टा करी-क दूर देश चली गयो और वख लुंगारपना-मा दिन काटी-क अपणी बिसत उड़ाई दिये । जब ओ सब उड़ाई चुके तब वै देश-मा बड़ो अकाल पड़े और ओ कांगाल होई गये । और ओ वै देश-का रहणवालीँ-मा-न एक-का यख जाई-क वख रहण लग्यो जै-न ओ अपणा खेतू-मा सुंगर चरीण-कू भेज्यो । और ओ जँ छीमियौँ-ते जौँ-सणी सुंगर खांदा क्य़ा अपणी पेट भरनो चांदो क्य़ो । और वी वै-सणी कुछ नी देंदा क्य़ा । तब वाँ-ते खबरदार होयो और वै-न बोल्यो कि मेरा बाबा-जी-का कतनाई मजूरदारौँ-का खाण-ते जादा रोटो पकद और मैँ भूख-ते मरदू । मैँ उठी-क अपणा बाबा-जी पास जौँलो और जँ-का पास बोललो कि हे बाबा-जी मैँ-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे । मैँ फिर आप-को नौन्याल बोलन लायक नी कजँ । मैँ-सणी अपणा नौकरू-मा-न एक-का बराबर बणावा । तब ओ उठी-क अपणा बाबा-जी पास चल्यो और दूर-ही क्य़ो कि वै-का बाबा-जी-न वै देखी-क दया करे और दौड़ी-क वै-का गला-पर लिपटी-क चूम्यो । बेटा-न जँ-मा बोल्यो हे बाबा-जी मैँ-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे । फिर आप-को नौन्याल बोलन लोयक नी कजँ । वै-का बाबा-जी-न अपणा नौकरौँ-ते बोले कि सब-ते अच्छा कपड़ा निकाली-क वै पैरावा । और वै-का हाथ-पर गुंठी और पैरौँ-मा जूतो पैरावा । और हम खावाँ आनन्द कराँ । के-लाई कि यो मेरो लड़को मरी क्य़ो फिर बची-गे । खोये गई क्य़ो फिर मिले । तब ओ आनन्द करन लग्यो ॥

वै-को ज़ठो नौन्याल खेत-मा क्य़ो । और जब घर औँद घर-का नजीक पौँछ्यो तब बाजा और नाच-की आवाज सुणे । और वै-न अपणा नौकरूँ-मध्ये एक-

कू अपणा पास बुलाई-क पूछो कि यो क्या छ । वै-न वै-का पास बोल्हो आप-को भाई आये और आप-का पिता-जी-न अच्छो भोजन करे ये सबब-ते कि ओ कुशल-पूर्वक पाये । पर वै-न गुस्सा करे अर भीतर जाणो नौ चायो । याँ-ते वै-का पिता भैर आई-क वै मनौण लग्या । वै-न अपणा पिता-कू जबाब दिये कि देखा कि मै इतना बसैँ-ते आप-की सेवा करटू । कभी आप-की आज्ञा-को उलंघन नौ कखो और कभी आप-न मै-सणी एक खाडू-को बचा-भौ नौ देयो कि मै अपणा मित्रू-का साथ आनन्द करहो । परंतु आप-को नौनो जो पातरू-का संग आप-की संपत्ती खाई गये जबारे-ही आये तबारे-ही तुम-न वै-का वास्ता अच्छो खाणो करे । पिता-न वै-का पास बोले हे बेटा तू सदा हमारा-ही साथ छई । जो कुछ मेरो छ ओ सब तेरो छ । पर आनन्द करनो और खुशी रहणो चाइन्दो छयो के-लाई कि यो तेरो भाई मखो फिर बचे । हर्ची छयो मिली गये ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

Kai-ādmī-kā dwī naunyāl chhayā. Ū-mā-n chhōṭā-naunyāl-an
A-certain-man-of two sons were. Them-in-from the-young-son-by
 apnā-bābā-jī-mā bōlē, 'hē-bābā-jī, birsat-mā-n jō mērō hisā
his-own-father-to it-was-said, 'O-father, property-in-from what my share
 chha, sō maī-saṇī dē-dēwā.' Tab ū-n apnī birsat bāt-diyē.
is, that me-to give-away.' Then him-by his-own property was-divided.
 Bhaut din nī bītī-chhayā, ki chhōṭā-naunyāl-an sab kaṭṭhā
Many days not passed-were, that the-young-son-by all together
 karī-k dūr dēs chali-gayō, aur wakh lūgārpanā-mā din
made-having far country went-away, and there debauchery-in days
 kāṭī-k apnī birsat urāi-diyē. Jab ō sab urāi chukē,
cut-having his-own property was-wasted. When he all wasted had,
 tab wai-dēs-mā barō akāl parē, aur ō kangāl hōi-gayē. Aur
then that-country-in great famine fell, and he poor became. And
 ō wai-dēs-kā rahanwālaū-mā-n ēk-kā yakh jāi-k wakh
he that-very-country-of dwellers-in-from one-of here gone-having there
 rahan lagyō, jai-n ō apnā-khētū-mā suṅgar charaun-kū bhējyō.
to-remain began, whom-by he his-own-fields-in swine feeding-for was-sent.
 Aur ō ū-chhimiyaū-tē, jāū-saṇī suṅgar khāndā-chhayā, apnō
And he those-husks-with, which (acc. plur.) the-swine eating-were, his-own
 pēt bharnō chāndō-chhayō; aur kwī wai-saṇī kuchh nī
belly to-fill wishing-was; and anyones him-to anything not
 dēndā-chhayā. Tab wā-tē khabardār hōyō, aur wai-n bōlyō
giving-were. Then there-from sensible he-became, and him-by it-was-said
 ki, 'mērā-bābā-jī-kā katnā-ī-majūrdāraū-kā khān-tē jādā
that, 'my-father-of how-many-verity-hired-servants-of eating-than more
 rōṭī pakd, aur maī bhūkh-tē mardū. Maī uṭhī-k
bread is-being-cooked, and I hunger-by am-dying. I arisen-having
 apnā-bābā-jī-pās jāūlō, aur ū-kā pās bōllō ki, "hē bābā-jī,
my-own-father-near will-go, and him-of near will-say that, "O father,
 maī-n swarg-kā biruddh āp-kā sāmṇē pāp karē, maī phir
me-by heaven-of against Your-Honour-of before sin was-done, I again

āp-kō naunyāl bōlan lāyak nī chhañ; mañ-saṇī
Your-Honour-of son to-be-called fit not am; me (acc. sing.)
 apñā-naukarū-mā-n ēk-kā barābar bañāwā.”” Tab ō uṭhī-k
thine-own-servants-in-from one-of like make.”” Then he arisen-having
 apñā-bābā-jī-pās chalyō, aur dūr-hī chhayō, ki wai-kā
his-own-father-near went, and distant-even he-was, that him-of
 bābā-jī-n wai dēkhī-k dayā karē, aur daurī-k wai-kā
the-father-by him seen-having compassion was-made, and run-having him-of
 galā-par lipṭī-k chūmyō. Bēṭā-n ñ-mā bōlyō,
neck-on clung-having he-was-kissed. The-son-by him-to it-was-said,
 ‘hē-bābā-jī, mañ-n swarg-kā biruddh āp-kā sāmṇē pāp karē.
 ‘O-father, me-by heaven-of against Your-Honour-of before sin was-done.
 Phir āp-kō naunyāl bōlan lāyak nī chhañ.’ Wai-kā
Again Your-Honour-of son to-be-called fit not I-am.’ Him-of
 bābā-jī-n apñā-naukarañ-tē bōlē ki, ‘sab-tē achchhā kapṛā
the-father-by his-own-servants-to it-was-said that, ‘all-than good clothes
 nikālī-k, wai pairāwā; aur wai-kā hāth-par guṇṭhī, aur pairañ-mā
produced-having, him clothe-ye; and him-of hand-on a-ring, and feet-on
 jūtō pairāwā. Aur ham khāwā, ānand karā; ke-lāi ki yō
shoe clothe-ye. And we may-eat, rejoicing may-make; because that this
 mērō larṅō marī-chhayō, phir bachī-gē; khōyē gai-chhayō, phir
my son died-had, again was-saved; lost gone-had, again
 milē.’ Tab ō ānand karan lagyō.
was-found.’ Then he rejoicing to-make began.
 Wai-kō jēṭhō naunyāl khēṭ-mā chhayō. Aur jab ghar aund
Him-of the-elder son the-field-in was. And when home coming
 ghar-kā najik paūchhyō, tab bājā aur nāch-kī āwāj sunē.
house-of near he-arrived, then music and dancing-of sound was-heard.
 Aur wai-n apñā-naukarū-madhyē ēk-kū apñā-pās bulāi-k
And him-by his-own-servants-among one-to himself-of-near called-having
 pūchhyō ki, ‘yō kyā chha?’ Wai-n wai-kā pās bōlyō,
it-was-asked that, ‘this what is?’ Him-by him-of near it-was-said,
 ‘āp-kō bhāi āyē, aur āp-kā pitā-jī-n achchhō bhōjan
 ‘Your-Honour’s brother came, and Your-Honour’s father-by good feeding
 karē, yē-sabab-tē ki ō kuśal-pūrbak pāyē.’ Par wai-n gussā
was-made, this-reason-by that he prosperity-with was-got.’ But him-by anger
 karē, aur bhitar jānō nī chāyō. Yā-tē wai-kā pitā
was-made, and within to-go not he-wished. Here-from him-of the-father
 bhair āi-k wai manaun lagyā. Wai-n apñā-pitā-kū jabāb
outside come-having him to-entreat began. Him-by his-own-father-to answer

diyē ki, 'dēkhā, ki mañ itnā-barsaū-tē āp-kī sēwā
was-given that, 'see, that I so-many-years-from Your-Honour-of service
 kardū. Kabhī āp-kī ājñā-kō ulaṅghan nī karyō,
am-doing. Ever Your-Honour-of command-of transgression not was-made,
 aur kabhī āp-an mañ-saṇī ēk-khāḍū-kō bachā bhī nī dēyō,
and ever Your-Honour-by me-to one-goat-of young-one even not was-given,
 ki mañ apnā-mitrū-kā sāth ānand kardō. Parantu,
that I my-own-friends-of with rejoicing I-might-have-made. But,
 āp-kō naunō, jō pātrū-kā saṅg āp-kī sampatī
Your-Honour-of son, who harlots-of in-company Your-Honour-of property
 khāi-gayē, jabārē-hī āyē, tabārē-hī tum-an wai-kā wāstā achchhō
ate-up, when-even he-came, then-even you-by him-of for good
 khānō karē.' Pitā-n wai-kā pās bolē, 'hē bēṭā, tū
eating was-made.' The-father-by him-of near it-was-said, 'O son, thou
 sadā hamārā-hī sāth chhāi; jō-kuchh mērō chha, o sab tērō chha.
ever us-of-even with art; what-ever mine is, that all thine is.
 Par ānand karnō aur khuśī rahnō chāindō chhayō, kē-lāi ki
But rejoicing to-make and happy to-remain proper was, because that
 yō tērō bhāi maryō, phir bachyō; hachī-chhayō, mili-gayē.
this thy brother died, again escaped; lost-had-been, found-was.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

पूर्व और पश्चिम-का बीर-की मुलाकात ॥

। १। पहिला जमाना-मा द्वी नामी बीर छया। एक पूर्व दिसा-का कोणा दुसरौ पश्चिम दिसा-का कोणा-मा रहँदो छयो। एक-को नाम सुणी-क दुसरो जलदो छयो। एक-को घर दुसरा-का घर-ते बारा बर्स-को बाटो छयो। एक दिन पूर्व-को बीर पश्चिम-का बीर-का साथ मुलाकात व लड़न-कू गये। अपना खाण-कू बरा-कू सातू ली गे। द्वी पहर तक चले। रस्ता-मा वे-कू एक बड़ो लम्बो चौड़ो व गहरो तलौ मिले। तब वे-न अपना पास-का सातू-सणी वे तलौ-मा डाल दिन्या। जब सातू भिजी गयेन तब वो कुल सातू-कू खाई गये। पिछाड़ी वे धोरा एक बड़ा पेड़-का मूड़े से गये। ये बीच वे धोरा-का बण-का जानवर रोज-का औणवाला पाणी पेण-कू आयेन। तलौ सूखो देखी-क तब दुसरी तर्फ पाणी टुंडण-कू चलौ गये। पिछाड़े पाणी पेण-कू एक बण-हाथी आये। वे-न अपनी सुन्ड-सणी तलौ-मा डाली। पाणी नौ मिलन-ते एक बड़ी किल्कार मारी। वीं किल्कार-ते वे बीर-की नौद खुली ॥

। २। तब वे-न गुस्सा-मा आई-क वे हाथी-की-सुन्ड पकड़ी। वे-कू अपना हाथ-ते पश्चिम-का बीर-का चौक-मा फेंक दिने। वे चौक-मा पश्चिम-का बीर-की नौनी साट्टि कुटणी छई। हाथी-कू अनौखी भाँती-को कौड़ो-सौ देखी-क डरा-का मारा भितर अपनी मा-का पास भाजी-क गई। तब वीं-की मा भैर आई। हाथी-कू एक नई किस्म-को कौड़ो समझी-क अपनी दगड़ाणि-कू देखी-कू अपना खीसा पर धर दिने। वाँ-का पिछाड़ी वे दिन पूर्व-को बीर भी बारा बर्स-को रस्ता घंटू-मा चलौ-क पश्चिम-का बीर-का डेरा पहुँचे। वे-न तेरो बाप कख छ करी-क पश्चिम-का बीर-की नौनी-ते पूछी। नौनी-न जबाब दिने मेरो बाप लाखड़ा काटण-कू बारा बर्स-ते उचा डाँडो जायूँ छ। तब पूर्व-का बीर-न वीं नौनी-ते डाँडा-को रस्ता

पूछे। नौनी-न बताई दिने। तब वो डाँडा-कू गये। रस्ता-मा द्वियौ-की भेट होई। पश्चिम-को बीर सारा बणू-का बड़ा बड़ा डालू-कू जड़ा-ते उखाड़ी-क ज-को बड़ा डाँडा-का बराबर बोज अपणा सिर-मा रखी-क अपणा घर-कू औणू छयो। पूर्व-को बीर वे-का पिछाड़ी गये। वे-का बोज-कू पिछाड़ी-ते खँची-क थामी दिने। जब पश्चिम-का बीर-न भारी जोर लगाये तब बोज-कू निकाली-क अगाड़ी चली गये। पिछाड़ी देखी-क बोले अरे पूर्व-का बीर, तेरो नाम मै-न पहिले-ते सुण रखे छयो। तेरा मिलन-की बड़ी चाह छई। आज मिली गे। मै-कू बड़ी खुसी होई। अब तू मै आपस-मा लड़ाई करी-क देखुला कि हम द्वियौ-मा को बड़ो छ। पूर्व-का बीर-न बोले यख त जंगल छ। हमारी हार जीत कै-न जाणनी। बस्ती-मा जौला। वख लडुला ॥

। ३। तब द्विये बस्ती-का रस्ता चल्या। ये बिच जँ-सणी एक बुडली मिली। द्वियौ-न बुडली-मा बोले तू हमारी लड़ाई-कू देख। बुडली-न जँ-कू बोले मेरो नाती गोरू भैंसा चरौण-कू बण-मा जायूँ छ। वे-का वास्ता रोटी ली जांदू। वे-कू रोटी दे-क तुम द्वियौ की लड़ाई-कू देखूँलो। इतना बोली-क बुढिया-न द्वी बीरौ-कू मय लाखड़ौ-का बोज सुदा-का अपणा कम्हा-मा धर दिन्या। पिछाड़ी अपणा नाती-का धोरा गई। वे-कू रोटी दिने ॥

। ४। जब वो रोटी खाई चुके तब द्वी बीर वख लड़न-कू तयार होयेन। त वी-का नाती-न बुढिया-कू अपणा गोरू भैंसौ लाखड़ौ सुदा द्वी बीरौ-कू अपणी गाती-मा रख दिन्या। अपणा घर-कू गये। ये बीच बथौ होण लग्यो छयो। वे वथौ-ते वी बुढिया-को नाती मय बुडली गोरू भैंसा व द्वी बीरौ व लाखड़ौ-का बोज-का उड़ी-क एक जगा पहुँच्यो। वख द्वी जनानी साटि कुटणी छई। एक जनानी-का आँखां भितर जनौ घास-का समान बैठे। तब वी जनानी-न दुसरी जनानी-मा बोले मेरा आँखा-ते खड़ निकाली दे। दुसरी जनानी-न बोले जो वे खड़ मै-कू-ही दे देली, त तब निकाली दूँलो। पहिली जनानी ई करार-पर कबूल होई। तब दुसरी जनानी-न खड़-कू (बुडली-का नाती-कू मय गोरू भैंसा व द्वी बीरौ व लाखड़ौ-का बोज सुदा) निकाली-क अपणा खीसा-पर धर दिन्या। पिछाड़े-कू खड़-कू अपणा खीसा-ते गाड़ी-क अपणा खसम-कू देखलैन। वी-का खसम-न अपणी जनानी-मा बोले यूँ सब कौड़ौ-सणी हमारा बिराला-कू दे दे। वो खै देलो। यूँ बातौ-कू देखी-क द्वी बीर बुडली व बुडली-को नाती बहुत डरी-क थर थर काँपण

लगया । तब सबू-न आफूँ-आफूँ-कू दुनियाँ-की चीजौँ-मध्ये सब-ते छोटी जाणी-क अछतार्ई पछतार्ई-क हाथ जोड़ी बिन्ती करी-क वीँ जनानी-ते व वीँ-का खसम-ते पिछो छुड़ार्ई-क अपणा घर गयेन । अपणा अपणा घर-मा आर्ई-क एक एक-न यो सारो बिस्तार अपणा अपणा घरवालीँ व पड़ोसियौँ-मा व दोस्तीँ-मा बोले ॥

। ५ । सबू-न कट्टा होई-क आफूँ-कू कुछ बस्तु नी समझी-क परमेश्वर-को धन्य किने । और कबूल करे हे परमेश्वर हम तेरी सृष्टी-मा सब-ते छोटा क्वाजँ । ये संसार-मा कै बात-को घमण्ड आदमी-कू नी करना चाइंदो । एक-ते एक बड़ो और एक-ते एक छोटी छ । परमेश्वर-की नजर-मा हम सब कौड़ा-का समान क्वाजँ ॥

[No. 2.]

INDO-ARYAN FAMILY,

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

PŪRB AUR PAŚCHIM-KĀ BĪRŪ-KĪ MULĀKĀT.
EASTERN AND WESTERN-OF HEROES-OF INTERVIEW.

- (1) Pahilā-jamānā-mā dwī nāmī bīr chhayā. Ēk pūrb-disā-kā
(1) First-time-in two famous heroes were. One eastern-direction-of
kōṇā, dusrō paśchim-disā-kā kōṇā-mā rahādō-chhayō. Ēk-kō
in corner, the-second western-direction-of corner-in dwelling-was. One-of
nām suṇī-k dusrō jaldō-chhayō. Ēk-kō ghar dusrā-kā
name heard-having the-second burning-was. One-of house the-second-of
ghar-tē bārā-bars-kō bātō chhayō. Ēk din pūrb-kō bīr paśchim-kā
house-from twelve-years-of road was. One day the-east-of hero the-west-of
bīr-kā sāth mulākāt wa laṛan-kū gayē. Apṇā-khāṇ-kū barā-kū
hero-of with interview and fighting-for went. His-own-eating-for viaticum-for
sātū lī-gē. Dwī pahar tak chalē. Rastā-mā wē-kū
sātū (plur.) he-took-away. Two watches during he-went. The-road-in him-to
ēk baṛō lambō chaurō wa gahrō talau milē. Tab wē-n apṇā-pās-kā
a great long wide and deep lake was-met. Then him-by himself-of-near-of
sātū-saṇī wē-talau-mā dāl-dīnyā. Jab sātū bhiṇī-gayen, tab wō
sātū (acc.) that-lake-in were-thrown. When the-sātū was-soaked, then he
kull-sātū-kū khāi-gayē. Pichhārī wē-dhōrā ēk-barā-pēr-kā mūrē
entire-sātū (acc.) ate-up. Afterwards that-near a-great-tree-of under
sē-gayē. Yē-bīch wē-dhōrā-kā baṇ-kā jānwar rōj-kā
went-to-sleep. This-meanwhile that-near-of forest-of animals (every-)day-of
aun-wālā pāṇī pēṇ-kū āyen. Talau sūkhō dēkhī-k tab
comers water drinking-for came. The-lake dried seen-having then
dusrī-tarph pāṇī dhuṇḍan-kū chalī-gayē. Pichhārī pāṇī
in-another-direction water searching-for they-went-away. Afterwards water
pēṇ-kū ēk baṇ-hāthī āyē. Wē-n apṇī-sund-saṇī talau-mā
drinking-for a forest-elephant came. Him-by his-own-trunk (acc.) the-lake-in
dālī. Pāṇī nī milan-tē ēk baṛī kilkāṛ mārī. Wī-kilkār-tē
was-put. Water not being-got-from a great scream was-struck. That-scream-from
wē-bīr-kī nīd khulī.
that-hero-of sleep was-loosened.

(2) Tab wē-n gussā-mā āi-k wē-hāthi-kī sunḍ pakṛi.
 (2) *Then him-by anger-in come-having that-elephant-of trunk was-seized.*
 Wē-kū apnā-hāth-tē paśchim-kā bīr-kā chauk-mā phēk-dinē.
Him-as-for his-own-hand-with the-west-of hero-of courtyard-into he-was-thrown.
 Wē-chauk-mā paśchim-kā bīr-kī naunī sāṭṭi kuṭṇi-chhai.
That-courtyard-in west-of hero-of daughter paddy pounding-was.
 Hāthi-kū anaukhī-bhāṭi-kō kīrō-si dēkhī-k, darā-kā-mārā bhitar
The-elephant (acc.) strange-kind-of insect-like seen-having, fear-of-through within
 apni-mā-kā pās bhāji-k gai. Tab wī-kī mā bhair
her-own-mother-of near fled-having she-went. Then her-of mother outside
 āi. Hāthi-kū ēk-naī-kism-kō kīrō samjhi-k,
came. The-elephant (acc.) a-new-kind-of insect understood-having,
 apni-dagaryāni-kū dekhaun-kū apnā-khisā-par dhar-dinē. Wā-kā
her-own-companions-to showing-for her-own-pocket-on it-was-put. There-of
 pichhārī wē-din pūrb-kō bīr bhī bārā-bars-kō rastā ghaṇṭū-mā
after (on-)that-day the-east-of hero also twelve-years-of road (a-few-)hours-in
 chali-k paśchim-kā bīr-kā dērā pahūchē. Wē-n, 'tērō bāp
gone-having the-west-of hero-of (at-)abode arrived. Him-by, 'thy father
 kakh chha?' kari-k, paśchim-kā bīr-kī naunī-tē pūchhi.
where is?' made-having, the-west-of hero-of daughter-from she-was-asked.
 Naunī-n jabāb dinē, 'mērō bāp lākhṛā kātān-kū
The-daughter-by answer was-given, 'my father sticks cutting-for
 bārā-bars-tē uchā dāḍō jāyū-chha.' Tab pūrb-kā bīr-an
twelve-years-than more mountain gone-has.' Then the-east-of hero-by
 wī-naunī-tē dāḍā-kō rastā pūchhē. Naunī-n batāi-dinē.
that-daughter-from mountain-of road was-asked. The-daughter-by it-was-explained.
 Tab wō dāḍā-kū gayē. Rastā-mā dwīyaū-kī bhēt hōi.
Then he mountain-to went. The-road-in the-two-of meeting became.
 Paśchim-kō bīr sārā-baṇū-kā baṛā-baṛā-dālū-kū jarā-tē ukhārī-k,
The-west-of hero all-forests-of big-big-trees (acc.) root-from torn-up-having,
 ū-kō baṛā-dāḍā-kā barābar bōj apnā-sir-mā rakhī-k
them-of a-great-mountain-of equal load his-own-head-on placed-having
 apnā-ghar-kū auṇū-chhayō. Pūrb-kō bīr wē-kā pichhārī gayē.
his-own-house-to coming-was. The-east-of hero him-of behind went.
 Wē-kā bōj-kū pichhārī-tē khēchi-k thāmī-dinē. Jab
Him-of the-load (acc.) behind-from dragged-having he-was-stopped. When
 paśchim-kā bīr-an bhārī jōr lagāyē, tab bōj-kū
the-west-of hero-by heavy force was-applied, then the-load (acc.)
 nikālī-k agārī chali-gayē. Pichhārī dēkhī-k bolē,
extricated-having in-front went-on. Backwards looked-having it-was-said,

'arē pūrb-kā bir, tērō nām mai-n pahilē-tē suṇ-rakhē-chhayō.
 'ah east-of hero, thy name me-by before-from been-heard-was.
 Tērā-milan-kī baṛī chāh chhaī. Āj mili-gē, mai-kū baṛī
 Thy-meeting-of great desire was. To-day (thou)-art-met, me-to great
 khusī hōī. Ab tū maī āpas-mā laṛāī karī-k
 happiness became. Now thou I ourselves-among fighting done-having
 dēkhulā ki ham-dviyaū-mā kō baṛō chha.' Pūrb-kā bir-an
 we-shall-see that us-both-in who great is.' The-east-of hero-by
 bōlē, 'yakh ta jaṅgal chha. Hamārī hār-jīt kai-n
 it-was-said, 'here verily forest is. Our defeat-victory whom-by
 jānnī? Bastī-mā jaūlā. Wakh laṛulā.'
 will-be-known? Village-in we-shall-go. There we-shall-fight.'

(3) Tab dwiyē bastī-kā rastā chalyā. Yē-bich ũ-saṇī
 (3) Then the-two the-village-of on-road went. This-meantwhile them-to
 ēk buḍalī mili. Dwiyaū-n buḍalī-mā bōlē, 'tū
 an old-woman was-met. The-two-by the-old-woman-to it-was-said, 'thou
 hamārī laṛāī-kū dēkh.' Buḍalī-n ũ-kū bōlē, 'mērō
 our fighting (acc.) see.' The-old-woman-by them-to it-was-said, 'my
 nātī gōrū-bhaīsā charaṇ-kū baṇ-mā jāyū-chha. Wē-kā wāstā
 grandson cows-buffaloes grazing-for forest-in gone-has. Him-of for-the-sake
 rōṭī li-jāndū. Wē-kū rōṭī dē-k tum-dwiyaū-kī laṛāī-kū
 bread I-am-bringing. Him-to bread given-having you-both-of fighting (acc.)
 dēkhūlō.' Itnā bōlī-k budhiyā-n dwī-bīraū-kū, may
 I-will-see.' So-many said-having the-old-woman-by the-two-heroes (acc.), with
 lākḥraū-kā bōj-sudā-kā, apnā-kandhā-mā dhar-dinyā. Pichhārī
 sticks-of load-including, her-own-shoulder-on were-placed. Afterwards
 apnā-nātī-kā dhōrā gaī. Wē-kū rōṭī dinē.
 her-own-grandson-of near she-went. Him-to bread was-given.

(4) Jab wō rōṭī khāī-chukē, tab dwī bir wakh
 (4) When he the-bread ate-completely, then the-two heroes there
 laṛan-kū tayār hōyen. Ta wī-kā nātī-n budhiyā-kū,
 fighting-for ready became. Then her-of grandson-by the-old-woman (acc.),
 apnā-gōrū-bhaīsā-lākḥraū-sudā dwī-bīraū-kū, apnī-gāṭī-mā
 his-own-cows-buffaloes-sticks-including the-two-heroes (acc.), his-own-lap-of-sheet-in
 rakh-dinyā. Apnā-ghar-kū gayē. Yē-bich bathaū hōṇ
 were-placed. His-own-house-to he-went. This-meantwhile a-wind-storm to-be
 lagyō-chhayō. Wē-bathaū-tē wī-budhiyā-kō nātī, may buḍalī-gōrū-
 began-had. That-storm-by that-old-woman-of grandson, with the-old-woman-cows-
 bhaīsā, wa dwī-bīraū, wa lākḥraū-kā bōj-kā, urī-k ēk jagā
 buffaloes, and the-two-heroes, and the-sticks-of load-of, flown-having a place

pahūchyō. Wakh dwi janānī sāṭṭi kuṭṭi-chhai. Ēk-janānī-kā ākhā
he-arrived. There two women paddy pounding-were. One-woman-of eye
 bhitar, janau ghās-kā samān, baiṭhē. Tab wī-janānī-n
within, as-it-were a-piece-of-grass like, he-settled. Then that-woman-by
 dusrī-janānī-mā bōlē, 'mērā-ākhā-tē khar nikālī-dē.' Dusrī-janānī-n
the-other-woman-to it-was-said, 'my-eye-from the-grass extract.' The-other-woman-by
 bōlē, 'jō wē khar mai-kū-hī dē-dēli, ta tab nikālī-dūlō.'
it-was-said, 'if that grass me-to-only thou-wilt-give, verily then I-will-extract.'
 Pahili janānī ī-karār-par kabūl hōi. Tab dusrī-janānī-n
The-first woman this-condition-on agreeing became. Then the-other-woman-by
 khar-kū (buḍali-kā nātī-kū, may gōrū-bhaṛsā, wa
the-grass (acc.) [the-old-woman-of grandson (acc.), with the-cows-buffaloes, and
 dwi-biraū wa lākhraū-kā bōj sudā) nikālī-k apnā-khīsā par
the-two-heroes and the-sticks-of load including] extracted-having her-own-pocket-on
 dhar-dinyā. Pichhārē-kū khar-kū apnā-khīsā-tē gārī-k
were-put. Afterwards the-grass (acc.) her-own-pocket-from taken-out-having
 apnā-khasam-kū dekhlain. Wī-kā khasam-an apnī-janānī-mā bōlē,
her-own-husband-to they-were-shown. Her-of husband-by his-own-wife-to it-was-said,
 'yū-sab-kīraū-saṇī hamārā-birālā-kū dē-dē. Wō khai-dēlō.' Yū-bātaū-kū
'these-all-insects (acc.) our-cat-to give-away. He will-eat-up.' These-words (acc.)
 dēkhī-k, dwi bīr, buḍali, wa buḍali-kō nātī, bahut
seen-having, the-two heroes, the-old-woman, and the-old-woman-of grandson, much
 darī-k, thar-thar kāpan lagyā. Tab sabū-n
feared-having, shaking-shaking to-tremble began. Then all-by
 āphū-āphū-kū duniyā-kī chijaū-madhyē sab-tē chhōṭō jānī-k,
themselves-themselves (acc.) the-world-of things-among all-than small considered-having,
 achhtāi-pachhtāi-k, hāth jōrī bintī karī-k, wī-janānī-tē,
wailed-lamented-having, hands clasped supplication made-having, that-woman-from,
 wa wī-kā khasam-tē pichhō chhurāi-k, apnā-ghar
and her-of husband-from grasp caused-to-be-released-having, their-own-houses
 gayen. Apnā-apnā-gharū-mā āi-k, ēk-ēk-an yō sārō
went. Their-own-their-own-houses-in come-having, one-one-by this all
 bistār apnā-apnā-gharwālāū-wa-parōsiyāū-mā wa dōstaū-mā bōlē.
occurrence their-own-their-own-families-and-neighbours-to and friends-to was-said.
 (5) Sabū-n katṭhā hōi-k āphū-kū kuchh bastu nī
 (5) *All-by together become-having themselves (acc.) any thing 'not*
 samjhī-k, Paramēśwar-kō dhanya kinē. Aur kabūl karē, 'hē
considered-having, God-of thank was-made. And confession was-made, 'O
 Paramēśwar, ham Tērī-srīṣṭī-mā sab-tē chhōṭā chhawāū. Yē-samsār-mā
God, we Thy-creation-in all-than small are. This-universe-in

kai-bāt-kō ghamand ādmī-kū nī karnō chāindō. Ēk-tē ēk
any-thing-of pride a-man-to not to-be-made is-proper. One-than one
 barō aur ēk-tē ēk chhōṭō chha. Paramēśwar-kī najar-mā ham-sab
great and one-than one small is. God-of sight-in we-all
 kīrā-kā samān chhawaū.³
insects-of equal are.

[For a free translation, *vide ante*, p. 165.]

RĀṬHĪ OR RĀṬHWĀLĪ.

This dialect of Garhwāli is the language of the Khasiyās and Pabilās (non-thread-wearing castes) and is spoken throughout the centre of the District of Garhwal, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Malla Chankot in the Pali Pargana of the Almora District.

The estimated number of speakers is as follows :—

Name of District.	Number of Speakers.
Garhwal	60,594
Almora	2,463
TOTAL	63,057

The following sketch of Rāṭhwāli Grammar is based on the version of the Parable of the Prodigal Son and the list of words and sentences which follow. It does not pretend to be a complete grammar, and most attention will be devoted to those points in which the dialect differs from Standard Garhwāli.

Pronunciation.—This on the whole is more nearly akin to that of Kumaunī, than is the case with the Standard dialect. The vowel *ē* is interchangeable with *yā*; thus we have both *dyā* and *dē*, give, and *dyās*, *dēs*, a country. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *mērō* or *myōrō*, my. In the same way, a long *ā* followed by *ō* becomes *ō*. Thus, *chhōyō*, he was, but *chhāyā*, they were. The vowel *ō*, on the other hand, may become *wā* before *ā*. Thus, *ghōrī*, a mare, but *ghwārā*, a horse.

A final *ē* or *ā* is quite commonly weakened to a short *a*. Numerous examples of this occur in the specimens. Thus, the oblique form of *myōrō*, my, is *myārā*, but in sentence 238, we have *myāra aghin*, before me. Similarly, for final *ē*, we have both *bachīyū āya*, and *bachīyū āyē*, he came alive, in the two passages of the Parable in which the phrase occurs. Other examples are *nāna-laurā-na*, for *nānā-laurā-nē*, by the younger son, and *gārī-kē*, having brought forth, but *aṭkī-ka*, having run.

A final *ō* optionally becomes *ū*. Thus, in the list of words, we have *mānū chhaū*, I am striking, but *mānō chhōyō*, I was striking; for “going,” we have both *jāṇō* and *jānū*; *wē-kū* (List No. 228) for *wē-kō*, his.

The letter *r* before or after a consonant is optionally elided. Thus, the list gives *ham mārnū*, we strike, but *mī mānū*, I strike; *mī mārūlō*, I shall strike, but *ham mālā* (for *mārā*), we shall strike. The Standard Garhwāli *nakhrō*, bad, becomes *nakhō* in Rāṭhwāli. It will be understood that this elision of *r* is optional. Thus, in the Parable we have *kādō* (for *kardō*), I might have done, and also *kardō chhaū*, I am doing.

Gender.—The rules for this are the same as in the Standard dialect.

Number.—*Tadbhava* masculine nouns, which in Hindī end in *ā*, usually end in *ō* as in the Standard dialect. Thus, Hindī *laundā*, Rāṭhwāli *lauṛō*, a son. Sometimes, however, we have the *ā* termination, as in *ghwārā*, a horse. In both cases the nominative

plural ends in *ā*. Thus, *laurā*, sons; *ghwārā*, horses. It will be remembered that the final *ā* may be shortened to *a*, so that we can also have *laurā*, *ghwārā*. Feminine nouns form their plurals, as in Standard dialect, except that I have not come across any feminine plurals in *ē*.

Case.—The oblique case singular is formed as in the Standard dialect, with the usual optional shortening of a final *ā*. The oblique plural usually ends in *ō*, as in *chākrō māy-na*, from among the servants; *lauriō-kō*, of daughters; *pātrō-kē dagirī*, with harlots. Sometimes it ends in *n* as *bābun-kō*, of fathers; *ādmīn-kō*, of men. In *chhīmulā-na*, with the husks, the postposition has been added to the nominative plural, or, possibly, to the oblique singular.

The following are the usual postpositions employed :—

Agent, *na*, *la*.

Accusative, ——— or *ganī*.

Instrumental, *na*, *la*.

Dative, *ganī* (to), *khunī* (to), *thā* (to), *kū* (for).

Ablative, *ganī* (from), *makoi* (from), *batī* (from), *undē* (from out of), *māy-la* (from among), *sē*, *tē*.

Genitive, *kō*.

Locative, *mā* (in, into); *mā* (in, into); *ganī* (in); *pār* (on); *tal* (under).

As examples we may quote :—

Agent :—

nāna laura-na bōla, the younger son said.

mī-la wē-kū laurō mārā, I struck his son.

Accusative :—

putgū bharnō, to fill the belly.

mai-ganī apnā khilārī-kē chār kai-dē, make me as one of thy hired servants.

Instrumental :—

mī bhūkh-ṇa marnū-chhāṭ, I am dying through hunger.

jyurā-la bādhyā, bind him with a rope.

Dative :—

The usual word is *ganī*, as in—

bābū-ganī bōla, he said to the father.

For *khunī*, which is apparently only a variety of *ganī*, see Nos. 103, 108, etc., of the list of words.

For the others we have—

yō rupyā wē-thā dē-dyā, give this rupee to him.

charauna-kū khēda, sent (him) to feed (*lit.* for feeding) (swine).

Ablative :—

The suffix regularly given in the list of words is, curiously enough, *ganī*. Thus :—

ēk banya-ganī, (I bought it) from a shopkeeper.

wē-makōi wō rupyā lē-lē, take those rupees from him.

yakha-batī, from here (List No. 222).

kuwā-undē pānī gārā, draw water from the well.

chīj-bast-māy-na mērō bāṭō, my share from among the goods.

The postpositions *sē* and *tē* have only been noted in ablatives of comparison. Thus :—

pētyā-sē bhī bhīṇḍī rōṭū, more bread than even a bellyful.

bain-tē lāmbō cha, he is taller than the sister.

sab-tē bhalī lattā, the garment better than all ; the best garment.

Genitive.—Examples of this case will be found under the head of adjectives.

Locative—

apṇa ṭaṇḍōl-mā khēda, sent (him) into his field.

jēthō laurō ṭaṇḍōl-mā chhayō, the elder son was in the field.

wē nānā kurā-gaṇī ran, he lives in that small house.

khuṭa-pār jōrō lāi-dēwa, put shoes on his feet.

wī ḍāl-tal baiṭhyaṭ cha, he is seated under that tree.

Sometimes the Locative takes no postposition, as in *wai dyās barī bhūkh para*, in that country a great famine fell.

Adjectives.—These follow the same rules as in the Standard dialect, remembering that a final *ā* may be changed to *a*. Thus :—

bhalō ādmī, a good man.

bhalā (or *bhala*) *ādmī*, good men.

bhalā (or *bhala*) *ādmī-kō*, of a good man.

bhalī sisnī, a good woman.

bhalī sisnī, good women.

The genitive of the noun substantive is, as usual, an adjective. Thus :—

kai-kō laurō āṇū cha, whose boy comes ?

mī-la wē-kū (for *wē-kō*) *laurō māra*, I struck his son.

mērā bābū-ka katig khilārī-kī pētyā-sē bhī bhīṇḍī rōṭū hōnda, of how many of my father's servants is there bread more even than a bellyful ?

kai manakha-kā dūi laurā chhayā, of a certain man there were two sons.

wai-kī gāṭī lāi-dēwa, put them on his body.

syātā ghuṭārā-kī kāṭhī, the saddle of the white horse.

PRONOUNS.

(a) **Personal Pronouns.**—The first two personal pronouns are declined as follows :—

SINGULAR.	
Nom. <i>mī</i> , <i>mī</i> , I	<i>tū</i> , <i>tū</i> , Thou
Ag. <i>mī-la</i> , <i>mā-la</i>	<i>tī-la</i> , <i>twē-la</i>
Gen. <i>mērō</i> , <i>myōrō</i>	<i>tērō</i> , <i>tyōrō</i>
Obl. <i>mā</i> , <i>mī</i> , <i>mī</i>	<i>tī</i> , <i>tai</i> , <i>twā</i>
PLURAL.	
Nom. <i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Ag. <i>hamū-la</i> , <i>ham-na</i>	<i>tumū-la</i> , <i>tum-na</i>
Gen. <i>hamārō</i>	<i>tumārō</i>
Obl. <i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>

Examples are :—

- mī āj bhindī hi ũ*, I have walked a long way to-day.
mī bhukh-na marnū-chhaũ, I am dying of hunger.
mī-la pāp kaya, I have sinned.
jō-kuchh mērō bāṭō chha, whatever is my share.
myārā aghin hit, walk before me.
maĩ-gaṇī kai-dē, make me (as one of thy hired servants).
mī-gaṇī dē, give to me (the share of the property).
tum-na maĩ-gaṇī nī dēi, you did not give to me (a kid).
ham khāwā, let us eat.
tū sadānī mī dagirī chhaĩ, thou art ever with me.
twē-la wō kai-gaṇī mōl liyō, from whom didst thou buy that ?
tyōrō nau kyā cha, what is thy name ?
jō mērō chha, *wō sab tērō chha*, what is mine is all thine.
tum-na nī dēi, you did not give (etc., as above).
tumārō bhāi āya, your brother came.
mī-la tumāra āgtir pāp kaya, I did sin before you.
tum pāchhin kai-kō laurō ānū cha, whose boy comes behind you ?

(b) No instance of the **Respectful Pronoun** *āp*, your Honour, has been noted.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. They do not appear to have feminine forms, as in the Standard dialect.

They are thus declined :—

SINGULAR.	
This, he, she, it.	That, he, she, it.
Nom. <i>yō, yō</i>	<i>wō</i>
Obl. <i>yai, yē</i>	<i>wai, wē, wī</i>
PLURAL.	
Nom. <i>yō, yū</i>	<i>wō, wū</i>
Obl. <i>yū</i>	<i>un, wun, ũ, wū</i>

Examples of the use of these pronouns are :—

- yō tērō bhāi marīyū chhayō*, this thy brother was dead.
yō rupyā (fem.) *wē-thā dē-dyā*, give this rupee to him.
yō kyā hūnāi-chha, what is this that is happening ?
mī-la yai-jug-mā pāp kaya, I have sinned in this age.
wō hit-ka wai dyās-ka kai-kī dagirī rana baiṭhō, he having gone, began to live with a certain man of that country.
twē-la wō kai-gaṇī mōl liyō, from whom did you buy that ?
wai-la ũ-gaṇī bāṭ-dēya, he divided (the property) and gave to them.
wai dyās-ka, of that country (see above).
wē bhindī māryā, beat him well.
wē-kō bhāi wē-kī bain-tē lambō cha, his brother is taller than his sister.
wō wī dāl-tal baiṭhyaū-cha, he is seated under that tree.
wē-makōi wō rupyā lē-lē, take those (plur. fem.) rupees from him.
ū-mā ēk nāna laurā-na bōla, among them, the younger son said.

- (d) The **Reflexive Pronoun** is *āphū*, self, gen. *apnō*. Thus :—
wai-la ēk āphū-gaṇi bulāya, he called one (of his servants) to himself.
mī apnā bābū-gaṇi jaūlō, I will go to my own father.

(e) The **Relative Pronoun** is *jō* or *jū*, who. No instances of the **Correlative** *sō*, he, she, it, that, occur in the specimen, but it doubtless exists in the form given below. We may give the declension of these two pronouns as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
	Nom. <i>jō</i> , <i>jū</i>	<i>sō</i>
	Obl. <i>jai</i> , <i>jē</i>	<i>tai</i> , <i>tē</i>
Plural—		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jaū</i>	<i>taū</i>

Examples of the Relative are :—

- jō wai-gaṇi chhayō*, (he wasted) what was to him, *i.e.* what he possessed.
yō laurō jō tumārī sab chīj khāz-gaya, this son, who devoured all your property.
ū chhimulā-na jaū-gaṇi suṅgar khānda-chhaya, with the husks which the swine were eating.

(f) The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. Thus :—

- tum pāchhin kai-kō laurō āpū-cha*, whose boy comes behind you?
kyā has *kē* or *kī* for its oblique singular. Thus :—
yō kyā hūnāz-chha, what is this that is happening?
kī-lē, for what? *i.e.* why?

(g) The **Indefinite Pronouns** are *kuī*, anyone, someone, and *kuchh*, anything, something. *Jō-kuī* is whoever, and *jō-kuchh*, whatever. Thus :—

- wai-gaṇi kuī kuchh nī dēndō-chhayō*, no one was giving him anything.
jab wai-gaṇi kuchh nī rayō, when nothing remained to him.

The oblique form of *kuī* is *kai*, as in :—

- kai manakha-kā*, of a certain man (there were two sons).
wō wai dyās-ka kai-kī dagirī rāṇa baiṭhō, he began to dwell with a certain (man) of that country.

(h) Other Pronominal forms noted are :—

- itī* or *itig*, so many, so much.
katug or *katig*, how many? how much?
yakha, here.
wakha, there.
kakhap, somewhere.

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
<i>chhū</i> , <i>chhaū</i> , <i>chhaū</i> , I am	<i>chhawā</i> , we are
<i>chhai</i> , <i>chhai</i> , thou art	<i>chhawā</i> , ye are
<i>chha</i> , <i>cha</i> , he is	<i>chhē</i> , they are

Note the form *cha*, instead of *chha* for 'he is'. It is the form regularly given in the sentences at the end of the List of Words.

Examples are :—

mī marnū-chaū, I am dying (of hunger).

tū sadānī mī dagirī chhaī, aur jō mērō chha, wō sab tērō chha, thou art ever with me, and what is mine, that is all thine.

tyōrō nau kyā cha, what is thy name ?

tumārā bābū-ghar katug laurā chhī, how many sons are there in your father's house ?

The other forms will be found in the List of Words.

The **Past** is masc. sing. *chhayō* or *chhōyō*, plur. *chhayā* or *chhāyā*: fem. sing. and plur. is *chhaī* for all three persons. Thus :—

jō wai-gaṇī chhayō phūk-phākī dēya, he wasted what there was to him, i.e. what he possessed.

kai manakha-kā duī laurā chhayā, of a certain man there were two sons.

wai-la ū-gaṇī jō-kuchh chhī chhaī bāt-dēya, he divided to them whatever things there were.

B.—Finite Verb.

The **Infinitive** or **Verbal Noun** closely follows the Standard dialect. The strong form ends in *nō*, which, as in the Standard, becomes *nō* after *ṇ*, *r*, *ṛ*, or *l*. Thus, *khānō*, to eat, *mānō* (for *mārñō*), to strike. An example is *apnō putgū bharnō chāndō-chhayō*, he was wishing to fill his belly.

The weak form ends in *na* (*na*) and is usually, but not always, oblique. Thus :—

Directs :—

khuśī karna aur khūs hūnō thīk chha, to do happiness, and to be happy, is right.

Oblique :—

Singular—

charauna-kū khēda, sent him to feed swine.

bājna-aur nāchna-kō dhūyēl, the sound of music and dancing.

jāna-kī man nī kaya, he did not make a mind of going, he refused to go.

So inceptive compounds, as :—

raṇa baiṭhō, he began to remain (with a man of that country).

khuśī karna baiṭha, they began to make rejoicing.

wai-gaṇī buthauna baiṭha, he began to reconcile him.

The **Present Participle** has two forms. In one (as in Standard Garhwālī) *dō* (obl. *da*) is added to the root. Thus, *mārdō* (obl. *mārda*), striking. After a long vowel we have *ndō* (obl. *nda*) instead of *dō* (*da*). The feminine ends in *dī* or *ndī*, according to circumstances. The Participle has a weak form in *da* (*nda*).

The other form is the Kumaunī present participle in *nō* (*nō*), which is often written *nū* (*nū*).

An example of the oblique present participle is :—

wakha kukaram-pār birāda-birāda, while wandering about in evil actions.

Other examples of this participle will be found under the head of the present, imperfect and past conditional tenses. It will be remembered that when *r* precedes a

consonant it may be optionally elided, so that we have both *kardō* and *kadō*, doing, and *mārnū* and *mānū*, striking.

The **Past Participle** closely follows the Standard dialect. There is one form in *ō*, *yō*, *yū* or *yaū*, as in *baithō*, seated, *māryō*, struck, *bachīyū*, saved, *baithyaū*, seated, and another, corresponding to the Standard form in *ē* or *yē*, ending in *ē*, *yē*, *a* or *ya*, thus, *māra*, struck, *āyē* or *āya*, came.

The **Future Passive Participle** ends in *na*, as in :—

tumārō laurō bōlna jug kō-nē rayō, I did not remain worthy to be called thy son.

The **Conjunctive Participle** is formed as in the Standard by adding *ī* to the root, to which *ka* is usually added. Thus, *hiī-ka*, having walked. Numerous examples occur in the specimen. Irregular is *kai-ka*, having done, from *karnō* or *kanō*, to do.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *khā*, eat; *jā*, go, and so on. In the Standard dialect the second person plural is formed by adding *ā*. This is as usual liable to be shortened to *a* in Rāthwālī, thus, *māra*, strike ye; *hiṭa*, go ye; *khūṭa-pār jōrō lāī dēwa* (with *w* inserted between the two vowels), put ye shoes on his feet. With the full long *ā*, and an added *y*, we have *bādhya* in List No. 236.

The **Old Present**, usually employed as a **Present Subjunctive** or as an **Imperative**, is the same as in the Standard. As in *mī mārū*, I may beat; *ham khāwā*, *pīwā*, *aur sundar rawā*, let us eat, let us drink, and let us remain happy. In each of the first plurals of the latter example, a *w* has been inserted between two concurrent vowels.

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindī. Any form of the present participle may be used. Thus :—

mī bhūkh-na marnū-chhaū, I am dying.

mī tumārī mīnat kardō-chhaū, I am doing thy service.

kai-kō laurō āpū cha, whose boy comes (behind you) ?

wō khāl-gaṇī gōr charaunda cha, he is grazing cattle on the top of the hill.

The second form is made by adding terminations to the present participle. The forms given in the list of words are :—

Sing.	Plur.
1. <i>mānū</i> , I strike	<i>mārnū</i>
2. <i>mārnī</i>	<i>mārnī</i>
3. <i>mārn</i>	<i>mānī</i>

Note in the above how *r* is optionally, and almost at random, elided. Another example, from the verb *jānō*, to go, is :—

Sing.	Plur.
1. <i>jānū</i>	<i>jānū</i>
2. <i>jānī</i>	<i>jānī</i>
3. <i>jān</i>	<i>jānī</i> or <i>jāndin</i>

As an example of the use of this tense, we may quote :—

mērō bābū wē nānā kuṛā-gaṇī ran, my father dwells in that small house.

The **Imperfect** is formed, also as in Hindī, by suffixing the past tense of the verb substantive to the present participle.

wō ã chhimulā-na, jaũ-gaṇi suṅgar khānda-chhaya, apṇō putgū bharnō-chāndō-chhayō, he was wishing to fill his belly with the husks which the swine were eating.

wai-gaṇi kū kuchh nī dēndō-chhayō, no one was giving anything to him.

The **Future** tense is thus conjugated :—

I shall strike.	
Sing.	Plur.
1. <i>mārũlō</i> (or <i>-lū</i>) or <i>mārlū</i> (<i>mālū</i>)	<i>marlā</i> (<i>mālā</i>)
2. <i>māril</i>	<i>mārlīyā</i> (<i>mālyā</i>)
3. <i>mārul</i>	<i>mārlā</i> (<i>mālā</i>)

An example is :—

mī apṇā bābū-gaṇi jaũlō aur wai-gaṇi bōllū, I will go to my father, and will say unto him.

There are no doubt feminine forms also, as in the Standard, but none have been noted.

The **Past Tense** is formed from both forms of the Past Participle, as in the Standard.

From the Past Participle in *ō*, *yō*, *yũ* or *yaũ* we have :—

Transitive Verbs :—

tumārō bachan aṭal nī kayō, I did not disobey your order.

twē-la wō kai-gaṇi mōl liyō, from whom did you buy that?

tum-na māi-gaṇi ēk bālur bhī nī dēi, you did not give me even a (female) kid.

wai-ka bābū-la bhukkī pēi, his father placed a kiss (fem.).

Intransitive Verbs :—

mī ab tumārō laurō bōlna jug kō-nī rayō, I did not remain (i.e. I am not) worthy to be called thy son.

jab wai-gaṇi kuchh nī rayō, when nothing remained to him.

wō wai dyās-ka kai-kī dagirī rana baiṭhō, he began to remain with a certain man of that country.

tab wai-gaṇi sudh (fem.) *āi*, then memory came to him.

Examples of the Past tense formed with the Past Participle in *ē*, *yē*, *a* or *ya* are :—

Transitive Verbs :—

mī-la pāp kaya, I did sin.

laurā-na bōla, the son said.

wai-la bāṭ-dēya, he divided (the property).

bābū-la māyā (fem.) *kaya*, the father made (i.e. felt) compassion.

sūna, he[heard (the sound of music).

wai-la bulāya, pūchha, he called (a servant), he asked.

pāya, he got (him safe and sound).

Intransitive Verbs :—

tērō bhāi bachīyũ āyē, thy brother came alive.

jab wō dyāl-ka nērū āya, when he came near the house.

barī bhūkh (fem.) *para*, a great famine fell.

wō garīb hōi-gaya, he became poor.

kakhap par-dēs hī-gaya, he went away, somewhere, to a foreign country.

wō apnā bābū-gaṇī hī-ga, (a shortened form of *gaya*), he went away to his father.

The **Perfect** tense may be formed either by conjugating the Past Participle with the present tense of the verb substantive, as in *mī-lā mārā-chha*, I have struck, or by conjugating the Past Participle with suffixes, as in *hiṭṭū*, I have walked, and so on (only in the case of intransitive verbs) as in the present tense formed in the same way from the present participle. This may possibly be only a form of the past tense, as is noted in the case of intransitive verbs of the Standard dialects.

The **Pluperfect** tense is formed from the Past Participle, and the Past tense of the Verb Substantive, but in the only examples available, the verb substantive employed is not *chhayō*, but the Jaunsāri *tō*.

Thus:—

harchī gai-tō, he was lost.

bhīṇḍī dīn (plur. masc.) *nī hōi-ta*, many days had not passed.

Another form of the Pluperfect is made with the suffix *la*. Two examples occur in the list and specimens. These are:—

(List No. 193) *mī-la mārāyāla*, I had struck; and

(Parable)—

harchī gai-tō, pāyāla, he was lost, and became found. *Pāyāla* is Pluperfect of *pāyō*, a passive of *pānō*, to find.

In another Rāthwālī version of the Parable, which is not printed, we have also *phūk-phūk dyālē*, he squandered. The same version has *pāilē* instead of *pāyāla*, and also *tērī chīj-bast khawālē*, (thy son who) devoured thy property.

The **Passive Voice** can be formed by conjugating the Past Participle with the Verb Substantive.

Thus *mī mārā chhaū*, I am beaten; *mī mārā chhōyō*, I was beaten.

As in Kumaunī, a passive is also formed by adding *ī* to the root, as in *marīyū*, dead; *bachīyū*, saved; *pāyāla*, he was found.

The List of Words (204) gives *mārālō*, for 'I shall be struck'. This is evidently a potential passive, and means 'it will be possible for me to be struck' like the Hindī *dīkhānā*, to be visible, from *dēkhnā*, to see.

The only forms of a **Causal Verb**, *charauna-kū*, for feeding (swine), and *charaunda-cha*, he is grazing (List, 229), show that causals are made as in the Standard dialect.

Examples of **Compound Verbs** are:—

Intensives:—

bāṭ-dēya, he divided.

hī-gaya, he went away.

hōi-gaya, he became, and many others in the Specimen.

Inceptives:—

These are formed with *baīṭhnō*. See under the Infinitive.

Desideratives:—

Formed with *chānō*, to wish, as in *bharnō chāndō-chhayō*, he was wishing to fill (his belly).

The usual **Negative** is *nī*. We have the Rajasthānī negative *kō-nī*, not at all, in *mī ab tumārō laurō bōlna jug kō-nī rayō*, I am not at all worthy to be called thy son.

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWĀL.

कै मनख-का द्वी लौड़ा क्य़ा । जँ-मा एक नान लौड़-न बाबू-गणी बोल की यार-बाबू जो कुछ चीज-बस्त-माँय-न मेरो बाँटो छ मीँ-गणी दे । तब वै-ल जँ-गणी जो कुछ चीज कूई बाँट देय । भिंडी दिन नी होई-त की नान लौड़-न सब कुटरी कै-क कखप परदेश ही गय और वख कुकरम-पार बिरड़द बिरड़द जो वै-गणी क्यो फूक-फाकी देय । जब वै-गणी कुछ नी रयो तब वै द्याश बड़ी भूख पड़ और वो गरीब होई गय । और वो हिटो-क वै द्याश-क कै-की दगिड़ी रण बैठो । वै-ल वै-गणी अपण टंडोल-माँ सुंगर चरीण-कू खेद । और वो जँ छिमुला-न जौँ-गणी सुंगर खांद क्य अपणो पुटगू भरनो चांदो क्यो । और वै-गणी कुई कुछ नी देंदो क्यो । तब वै-गणी सुध आई और वै-ल बोल की मेरा बाबू-क कतिग खिलारी-की पेव्या-से भी भिंडी रोटू होंद और मीँ भूख-न मरनू छजँ । मीँ उठी-क अपणा बाबू-गणी जौलो और वै-गणी बोललू की यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय । मीँ अब तुमारो लौड़ो बोलन जुग को-नी रयो । मैँ-गणी अपणा खिलारी-की चार कै दे । तब वो हिटो-क अपणा बाबू-गणी ही ग । पर वो टाडा क्यो की वै-क बाबू-ल वै-गणी देखी-क माया कय और अटकी-क वै-क गल-पार बिल्की-क वै-की भुक्की पेई । लौड़-न वै-गणी बोल यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय और फिर तुमारो लौड़ो बोलन जुग को-नी रयो । पर बाबू-ल अपणा चाकर-गणी बोल की सब-ते भली लत्ता गाड़ी-के वै-की गाती लार्दे-देव और वै-क हाथ-गणी मूँदड़ी और खुट-पार जोड़ो लार्दे-देव और हम खवाँ पीवाँ और सुन्दर रवाँ । कै-लार्दे यार मेरो लौड़ो मरीयूँ क्यो फिर बचीयूँ आय । हरची गै-तो पार्दियाल । तब वो खुशी करन बैठ ॥

वै-को जेठो लौड़ो टंडोल-मा क्यो । और जब वो ड्याल-क नेडू आय तबबाजण और नाचण-को धुँयेल सूण । और वै-ल अपणा चाकरोँ-माँय

न एक आफू-गणी बुलाय पूछ को यों क्या ह्मण्डैं छ । वै-ल वै-गणी बोल को तुमारो भाई आय और तुमारा बाबू-ल भलो खाणकू कय के-लार्ड की वै-गणी भलो खुशी खुशाल पाय । पर वै-ल रोश कय और भीतर जाण-को मन नी कय । तब वै-को बाबू भैर आय वै-गणी बुथौण बैठ । वै-ल बाबू-गणी बोल को देख मीं इती बरस तुली-बिटौ-न तुमारी मीनत करदो छौं और कभी तुमारो बचन अटल नी कयो और तुम-न मै-गणी कभी एक बालुर-भी नी देई की मीं अपना आवतू दगिड़ी खुशी कदो । पर तुमारो यो लौड़ो जू पातरों-को दगिड़ी तुमारी सब चीज खार्ड गय जसो आयो तसो तुम-न वै-गणी भली खाणकी कय । बाबू-ल वै-गणी बोल की यार लौड़ तू सदानी मीं दगिड़ी छई और जो मेरो छ वो सब तेरो छ । पर खुशी करन और खुश ह्मणो ठीक छ । के-लार्ड को यो तेरो भाई मरीयूँ छयो फिर बचीयूँ आये । हरची गै-तो फिर पार्दयाल ॥

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWAL.

TRANSLITERATION AND TRANSLATION.

Kai-manakha-kā dwī laurā chhayā. Ū-mā ēk-nāna-laurā-na
A-certain-man-of two sons were. Them-in one-younger-son-by
 bābū-gaṇī bōla kī, 'yār, bābū, jō-kuchh chij-bast-māy-na
the-father-to it-was-said that, 'friend, father, whatever goods-chattels-in-from
 mērō bātō chha, mī-gaṇī dē.' Tab wai-la ū-gaṇī jō-kuchh chij
my share is, me-to give.' Then him-by them-to whatever things
 chhai, bāt-dēya. Bhiṇḍī din nī hōi-ta kī nāna-laurā-na
were, were-divided. Many days not become-were that the-younger-son-by
 sab kuṭrī kai-ka kakhap par-dēs hī-gaya, aur
all a-bundle made-having somewhere foreign-country went-away, and
 wakha kukaram-pār birarda-birarda jō wai-gaṇī chhayō
there bad-action-on wandering-wandering what him-to was
 phūk-phāki dēya. Jab wai-gaṇī kuchh nī rayō, tab
having-squandered gave. When him-to anything not remained, then
 wai-dyās barī bhūkh para, aur wō garīb hōi-gaya. Aur wō
(in-)that-country a-great famine fell, and he poor became. And he
 hiṭi-ka wai-dyās-ka kai-kī dagiri rāṇa baithō. Wai-la
gone-having that-country-of a-certain-one-of with to-remain began. Him-by
 wai-gaṇī apna-tandōl-mā suṅgar charaṇa-kū khēda. Aur wō
him-as-for his-own-field-in swine feeding-for he-was-sent. And he
 ū-chhimulā-na jāū-gaṇī suṅgar khānda-chhaya apnō putgū bharnō
those-husks-by which (acc.) the-swine eating-were his-own belly to-fill
 chāndō-chhayō, aur wai-gaṇī kuī kuchh nī dēndō-chhayō. Tab
wishing-was, and him-to anyone anything not giving-was. Then
 wai-gaṇī sudh āi, aur wai-la bōla kī, 'mērā-bābū-ka
him-to memory came, and him-by it-was-said that, 'my-father-of
 katig-khilārī-kī pētyā-sē bhī bhiṇḍī rōṭū hōnda, aur mī
how-many-servants-of bellyful-than even more breads become, and I
 bhūkh-na marnū-chhaū. Mī ūṭhi-ka apnā-bābū-gaṇī jāūlō aur
hunger-by dying-am. I arisen-having my-own-father-to will-go and
 wai-gaṇī bōllū kī, 'yār, bābū, mī-la yai-jug-ma aur tumāra
him-to I-will-say that, 'friend, father, me-by this-age-in and of-you

āgtir pāp kaya, mī ab tumārō laurō bōlna jug kō-nī
before sin was-done, I now your son to-be-called fit at-all-not
 rayō, mañ-gaṇī apṇā-khilārī-kī chār kai-dē.” Tab wō hiṭī-ka
remained, me (acc.) your-own-servants-of like make.” Then he gone-having
 apṇā-bābū-gaṇī hī-ga. Par wō tādā chhayō kī wai-ka-bābū-la
his-own-father-to went-away. But he distant was that him-of-the-father-by
 wai-gaṇī dēkhī-ka māyā kaya, aur atkī-ka wai-ka-gala-pār
him (acc.) seen-having compassion was-made, and run-having him-of-neck-on
 bilkī-ka wai-kī bhukkī pēi. Lauṇa-na wai-gaṇī bōla, ‘yār,
clung-having him-of kiss was-placed. The-son-by him-to it-was-said, ‘friend,
 bābū, mī-la yai-jug-mā aur tumāra āgtir pāp kaya, aur phir
father, me-by this-age-in and of-you before sin was-done, and again
 tumārō laurō bōlna jug kō-nī rayō.’ Par bābū-la
your son to-be-called fit at-all-not I-remained.’ But the-father-by
 apṇā-chākar-gaṇī bōla kī, ‘sab-tē bhālī lattā gārī-kē
his-own-servants-to it-was-said that, ‘all-tham good garment brought-forth-having
 wai-kī gātī lāi-dēwa; aur wai-ka hāth-gaṇī mūdri, aur khuṭa-pār
him-of (on-)person put-on; and him-of hand-to a-ring, and foot-on
 jōrō lāi-dēwa; aur ham khawā pīwā aur sundar rawā;
shoe put-on; and we may-eat may-drink and happy may-remain;
 kē-lāi, yār, mērō laurō mariyū chhayō, phir bachiyū āya; harchī
because, friends, my son dead was, again alive came; lost
 gai-tō, pāiyāla.’ Tab wō khuṣī karna baiṭha.
gone-was, was-found.’ Then they rejoicing to-make began.

Wai-kō jēthō laurō taṇḍōl-mā chhayō. Aur jab wō dyāl-ka
Him-of the-elder son the-field-in was. And when he the-house-of
 nērū āya, tab bājna aur nāchna-kō dhūyēl sūna. Aur wai-la
near came, then music and dancing-of sound was-heard. And him-by
 apṇā-chākrō-māy-na ēk āphū-gaṇī bulāya, pūchha kī, ‘yō kyā
his-own-servants-in-from one himself-to was-called, was-asked that, ‘this what
 hūṇāī-chha?’ Wai-la wai-gaṇī bōla kī, ‘tumārō bhāi āya, aur
becoming-is?’ Him-by him-to it-was-said that, ‘your brother came, and
 tumārā-bābū-la bhalō khānkū kaya, kē-lāi kī wai-gaṇī bhalō khuṣī
thy-father-by good food was-made, because that him-as-for well happy
 khuṣāl pāya.’ Par wai-la rōś kaya, aur bhitar jāna-kī man
safe he-was-got.’ But him-by anger was-made, and within going-of mind
 nī kaya. Tab wai-kō bābū bhair āya, wai-gaṇī buthaṇa
not was-made. Then him-of the-father outside came, him (acc.) to-reconcile
 baiṭha. Wai-la bābū-gaṇī bōla kī, ‘dēkh, mī itī bars
began. Him-by the-father-to it-was-said that, ‘see, I so-many years

tulī-bitī-na tumārī mīnat kardō-chhañ, aur kabhī tumārō bachan
passed-having your service doing-I-am, and ever your word
 aṭal nī kayō, aur tum-na mañ-gaṇī kabhī ēk bālur bhī nī
disobedience not was-done, and you-by me-to ever one kid even not
 dēī, kī mī apnā-ābtū-dagīrī khuśī kadō. Par
was-given, that I my-own-friends-with rejoicing might-have-made. But
 tumārō yō laurō jū pātrō-kī dagīrī tumārī sab chīz khāī-gaya, jāśō
your this son who harlots-of with your all goods devoured, as
 āyō, tasō tum-na wai-gaṇī bhālī khāṇkī kaya.' Bābū-la wai-gaṇī
he-came, so you-by him-for good food was-made.' The-father-by him-to
 bōla kī, 'yār, laurā, tū sadānī mī-dagīrī chhaī, aur jō mērō
it-was-said that, 'friend, son, thou always me-with art, and what mine
 chha, wō sab tērō chha. Par khuśī karna aur khuś hūpō ṭhīk
is, that all thine is. But rejoicing to-make and happy to-be right
 chha, kē-lāī kī yō tērō bhāī marīyū chhayō, phir bachiyū āyē;
is, because that this thy brother dead was, again alive came;
 harchī gai-tō, phir pāiyāla.'
lost gone-was, again was-found.'

LÖHBYĀ.

This dialect is spoken in the Lohba Patti of Pargana Chāndpur in British Garhwal. It is also spoken in fourteen neighbouring villages in Patti Palla Genwar, of Pargana Pali in the district of Almora. The total number of speakers is reported to be :—

Name of District.	Number of Speakers.
Garhwal	8,100
Almora	1,648
TOTAL	9,748

Löhbyā is hardly worth considering as a separate dialect. It closely resembles Rāthī, any differences being due to the admixture of other neighbouring dialects. A few lines from the Löhbyā version of the Parable of the Prodigal Son will therefore be a sufficient example.

A long and excellent folk-tale in this dialect will be found in Pandit Ganga Dutt Uprethi's *Hill Dialects of the Kumaun Division*, pp. 72 ff. To this the student is referred for further information. In the present specimen, the only word which calls for special notice is *kajai* or *kojai*, a man. We may compare with this the word *kajjā*, a Jāt, used by the Gipsy tribe of Sāsīs.

[No. 4.]

SPECIMEN OF LÖHBYĀ.

एका कजै-का द्वौ लौड़ा छया । उनू-मा छोटा लौड़-ल अपणा बुवा-
मा बोलो कि ए बुवा अपणा धरता-दाद-मा-न जो मेरो बाँटो होन सो मी दे-
दे । तब वै-ल अपणौ जादाद बाँट दिनी । बहुत दिन नी होय-छया वै
छोटा लौड़ा-न अपणो बाँटो कट्टा करौ-किन दूर परदेश चले गो और वख
जाई-किन लुचाकुर्यो-मा अपणा बाँटा-की सब चीज फूक दिनी ॥

TRANSLITERATION AND TRANSLATION.

[No. 4.]

Ēkā-kajai-kā	dwī	lauṛā	chhayā.	Unū-mā	chhōṭā-lauṛā-la
One-man-of	two	sons	were.	Them-among	the-younger-son-by
apṇā-bubā-mā	bōlō	ki,	'ē bubā,	apṇā-dhartā-dād-mā-na	jō
his-own-father-to	it-was-said	that,	'O father,	your-own-property-in-from	what
mērō bāṭō hōn,	sō	mī	dē-dē.'	Tab wai-la	apṇī jādād
my share may-be,	that	to-me	give-away.'	Then him-by	his-own property
bāṭ-dinī.	Bahut	din	nī hōya-chhayā	wai-chhōṭā-lauṛā-na	apṇō
was-divided-out.	Many	days	not become-were	that-younger-son-by	his-own
bāṭō kaṭṭhā	karī-kin	dūr	pardēs	chalē-gō,	aur wakha
share together	made-having	a-far	foreign-country	went-away,	and there
jāi-kin	luchāchhuyō-mā	apṇā-bāṭā-kī	sab	chiz	phūk-dinī.
gone-having	debauchery-in	his-own-share-of	all	things	were-squandered.

BADHĀNĪ.

This dialect is spoken in the centre and west of Pargana Badhan of British Garhwal, by a population estimated at 14,108. Like Lōhbyā, it hardly differs from Rāṭhī, and a very brief notice will suffice. I merely give the principal grammatical forms, and a short extract from the Parable of the Prodigal Son.

Nouns.

SINGULAR.		PLURAL.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōrō</i> , a horse	<i>ghōrā</i>	<i>ghōrā</i>	<i>ghōrō̃</i>
<i>bābū</i> , a father	<i>bābū</i>	<i>bābū</i>	<i>bābū̃</i>
<i>kukur</i> , a dog	<i>kukur</i>	<i>kukur</i>	<i>kukurō̃</i>
<i>laurī</i> , a girl	<i>laurī</i>	<i>laurī</i> or <i>laurē</i>	<i>laurīyō̃</i>

Ghōrā, as elsewhere in Garhwālī, may become *ghōra*. Similarly, *myōrō*, *my*, *obl. sing. myārā* or *myāra*.

Postpositions.

Agent, *la* or *l*, *na* or *n*, by.

Instrumental, *la* or *l*, *na* or *n*, by.

Dative (and Accusative), *thaī*, *mā̃*, *sañī*, *khañī*, *khunī*, *hañī*, to ; *lai*, *lē*, for.

Ablative, *tē*, *baṭī*, from.

Genitive, *kō* (*kā*, *kē*), of.

Locative, *mā̃*, *maī*, *maṅg*, in, on ; *par*, on ; *madhē*, from among.

Pronouns.

First and Second Persons.

		Singular.	
Nom.	<i>mā̃</i> , <i>maī</i> , I		<i>tū</i> , thou
Ag.	<i>māl</i> , <i>mē-la</i>		<i>tāl</i> , <i>twē-la</i>
Gen.	<i>mērō</i> , <i>myōrō</i>		<i>tērō</i> , <i>tyōrō</i>
Obl.	<i>mā̃</i> , <i>mē</i> , <i>maī</i>		<i>tā̃</i> , <i>twē</i>
		Plural.	
Nom.	<i>ham</i>		<i>tum</i>
Ag.	<i>hamul</i>		<i>tumul</i>
Gen.	<i>hamarō</i> , <i>hamārō</i>		<i>tumarō</i> , <i>tumārō</i>
Obl.	<i>ham</i> , <i>hamu</i>		<i>tum</i> , <i>tumu</i>

The *obl. forms of myōrō and tyōrō* are *myārā* (*myāra*) and *tyārā* (*tyāra*) respectively.

Demonstrative Pronouns.

This, he.		That, he.	
		Singular.	
Nom.	<i>yō</i>		<i>wō</i>
Obl.	<i>yai</i> , <i>yē</i>		<i>wai</i> , <i>wē</i> , <i>wī</i>
		Plural.	
Nom.	<i>yō</i> , <i>yū̃</i>		<i>wō</i> , <i>wū̃</i> , <i>ū̃</i>
Obl.	<i>yū̃</i>		<i>wun</i> , <i>un</i> , <i>wunū</i> , <i>unū</i> , <i>wū̃</i> , <i>ū̃</i> .

The **Reflexive Pronoun** is *āphū*, genitive *apṇō*.

Relative and Correlative Pronouns.

Who.		That.
Singular.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jai, jē</i>	<i>tai, tē</i>
Plural.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaũ, janũ</i>	<i>taũ, tanũ</i>

The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. The obl. sing. of *kyā* is *kī* or *kī*, as in *kī-lē*, why?

The **Indefinite Pronouns** are *kuī*, anyone, someone (obl. *kai*) and *kuchh*, anything, something.

Auxiliary Verbs and Verbs Substantive.

Present.

	Singular.	Plural.
1.	<i>chũ</i>	<i>chā, cha</i>
2.	<i>chā, cha</i>	<i>chũ</i>
3.	<i>chā, cha</i>	<i>chā, cha</i>

Or we may have *chhũ*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiyā* or *chayā*; fem. sing. and plur. *chī*. Or we may have *chyō*, *chhiyō*, *chhayō* or *chhyō*, and so throughout.

Finite Verb.

The **Infinitive** ends in *nō* (*nū*) or *nō* (*nū*) as usual, with an oblique in *nā* (*na*) or *nā* (*na*). Thus, *hiṭnō*, obl. *hiṭnā* or *hiṭna*, to go. If the root ends in *r*, the *r* may be dropped throughout before *n* or *l*. Thus from *mār*, infinitive *mārnō* or *mānō*, future, *mārlō*, or *mālō*. The distinction between *nō* and *nō* is very laxly observed.

The **Present Participle**, as usual, follows the Infinitive.

The **Past Participle**, as usual, ends in *ō*, or in *ē* (which may be dropped), or in *yũ*. Thus, *hiṭō*, *hiṭē*, *hiṭ*, or *hiṭyũ*, gone.

The **Conjunctive Participle** ends in *ī*, to which *khan*, *kan* or *ka* may be added, as *hiṭī*, *hiṭī-khan*, etc., having gone.

The Noun of Agency ends in *nēr*, as in *hiṭnēr*, a goer.

Imperative, 2nd singular *hiṭ*, go thou; plural *hiṭā*, go ye.

The Present (I go, I am going) as usual has two forms.

First Form.

	Singular.	Plural.
1.	<i>hiṭnū-chũ</i>	<i>hiṭnā-cha</i>
2.	<i>hiṭnū-cha</i>	<i>hiṭnā-chũ</i>
3.	<i>hiṭnū-cha</i>	<i>hiṭnā-cha</i>

Second Form.

	Singular.	Plural.
1.	<i>hiṭnũ</i>	<i>hiṭnũ</i>
2.	<i>hiṭan</i>	<i>hiṭnā</i>
3.	<i>hiṭan</i>	<i>hiṭnī</i>

From the root *mār*, strike, we have *mārñũ*, or *māñũ*, and so on.

Imperfect, *hiññũ* (*hiññō*, *hiññan*) *chhyō*, I was going, etc. From the root *khā*, we have *khā-chhayā*, they were eating (a Kumauni form).

Future, I shall go.

Singular.	Plural.
1. <i>hiñlũ</i> , <i>hiñlō</i> , <i>hiññũ</i>	<i>hiñlā</i>
2. <i>hiñlyō</i>	<i>hiñlyā</i>
3. <i>hiñlō</i>	<i>hiñlā</i> .

From the root *mār*, *mārlũ*, or *mālũ*, and so on.

Past, I went.

Singular.	Plural.
1. <i>hiñũ</i>	<i>hiñũ</i>
2. <i>hiñō</i>	<i>hiñā</i>
3. <i>hiñō</i>	<i>hiñā</i>

Or *hiñē*, *hiñ*, *hiñyũ* throughout.

For a Transitive verb, we have *mārō*, *mārē*, *mār*, or *māryũ* throughout, with the subject in the Agent case. *Mārō*, of course, changes for the gender and number of the object, but the others are unchangeable.

Irregular Pasts noted are *gayō*, *gyō*, *gō*, *gē*, or *gayũ*, I went; *dinō* or *diyō*, gave; *linō* or *liyō*, took, and so on.

Perfect—

hiñyũ-cha, I have gone. So *hōyũ-cha*, he has become, *charyũ-cha*, he has mounted, and *āyũ-cha*, he has come.

Pluperfect—

hiñyũ-chhiyō, he had gone. For the Pluperfect in *lā*, we have *mīl māriyālā* or *māriyāl*, I have or had struck.

[No. 5.]

SPECIMEN OF BADHĀNĪ.

कौ आदमी का हौ छिचिड़ी छिया । उनू मधे नाना छिचिड़ी न
अपणा बुबाजी मूँ बोलो कि हे बुबाजी माल असबाब मैँ मेरौ बाँट मैँ सणी
न्यारी दे दिया । तब वै ल अपणो माल असबाब बाँटी दियो । मस्त दिन
नौ होया फिर नाना छिचिड़ी ल सब डकठा करी खन हैका मुलक नै गे ।
फिर वाँ जाई क भौ येमाणिया करो बेकूबी मैँ दिन काटने २ अपणो माल
असबाब फूकफूक करी दीनी । जब वै ल सब माल असबाब उड़ाई दिये
तब वै मुलक मैँ भारी कहर पड़ो । तब वै खणी गरीबी लागी । तब ओ
वख जाई कत्ती वै मुलक रनेर मधे एक का दगड़ा लागी गो जै ल वै खणी
अपणा पुँगड़ा मंग सुंगर चरीण लै खेदो । और उन केमला सणी जिन
खणी सुंगर खाँ छ्या अपणो पेट भरनो चाणो छियो । और कुई वै खणी

कुछ नौ देनो छ्यो। तब वै खणी याद आई। तब वै ल बोलौ मेरा बुबाजी
का कत्ती भुड़ियो खणी पेच्या ते पुटी खाण हनी होन छियो मैं बिना पेच्या
मरनू छूँ। मैं अब अपना बुबाजी पास नै जानू, तब उनू हणी बोलुलो इत्यादि ॥

[No. 5.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chhichirī chhiyā. Unū-madhē nānā-
A-certain-man-of two sons were. Them-from-among the-
chhichirī-na apnā-bubāji-mū bōlō ki, 'hō bubāji, māl-asbāb-māi
younger-son-by his-own-father-to it-was-said that, 'O father, the-property-in
mēri bāt māi-saṇī nyārī dē-diyā.' Tab wai-la apnō māl-asbāb
my share me-to separately give-away.' Then him-by his-own property
bāṭi-diyō. Mast din nī hōyā phir nānā-chhichirī-la sab
was-divided-out. Many days not became then the-younger-son-by all
ikathā karī-khan haikā-mulak nai-gē. Phir wā jāi-ka
together made-having (to-)another-country away-went. Then there gone-having
bhī yēmāniyā karō bē-kūbi-māi din kātne-kātne apnō
also thus was-done un-wisdom-in days in-cutting-in-cutting his-own
māl-asbāb phūk-phāk-karī-dinī. Jab wai-la sab māl-asbāb
property was-wasted-away. When him-by all property
urāi-diyē, tab wai-mulak-māi bhārī kahar paṛō. Tab
was-squandered-away, then that-country-in a-heavy famine fell. Then
wai-khaṇī garibī lāgī. Tab ō wakha jāi, katti
him-to poverty was-attached. Then he there having-gone, somewhere
wai-mulak-ranēr-madhē ēk-kā dagrā lāgī-gō, jāi-la wai-khaṇī
that-country-dweller-from-among one-of with was-joined, whom-by him-as-for
apnā-pūgrā-maṅg suṅgar charaṇa-lai khēdō. Aur un-chhēmā-saṇī,
his-own-fields-in swine feeding-for he-was-sent. And those-husks (acc.),
jin-khuṇī suṅgar khā-chhayā, apnō pēt bharnō chāṇō-chhiyō.
which (acc.) the-swine eating-were, his-own belly to-fill wishing-he-was.
Aur kuī wai-khaṇī kuchh nī dēnō-chhayō. Tab wai-khaṇī yād
And any-one him-to anything not giving-was. Then him-to memory
āi. Tab wai-la bōli, 'mērā-bubāji-kā katti-bhurīyō-khaṇī
came. Then him-by (a-word-)was-said, 'my-father-of how-many-labourers-to
pētyā-tē puṭī khāṇa-haṇī hōn-chhiyō, māi binā-pētyā marnū-chhū.
bellyful-than more eating-for becoming-was, I without-bellyful dying-am.
Māi ab apnā-bubāji-pās nai-jānū, tab unū-haṇī bōlulō ityādi.'
I now my-own-father-near away-will-go, then him-to I-will-say etc.'

DASAULYĀ.

This dialect is spoken in Dasauli Pargana, and in the adjoining parts of Painkhanda Pargana of British Garhwal, by an estimated number of 17,022 people.

It is not a real dialect, being simply Rāṭhī with a few local varieties of pronunciation. This will be evident from the short extract from the Parable of the Prodigal Son annexed. Comparison will show that it differs from Badhānī principally in preferring the present participle in *dō* to that in *nō*, but even this may be a matter of personal equation of the writers of the two versions. We may note the past tense in *lō* of a passive formed by adding *ī*, in the word *naṭhiyāīyālō*, had been squandered. Note also the word *kayā*, they were desired (*i.e.* he wished to eat the husks). This may be a past tense of the verb *kahṇō*, to say, (*quasi*, he said for eating), but I am not certain as to the form. We may also note that the oblique plural ends in *āṛ* and *ū* (ॲ) instead of the Bathānī *ō*, but this also may be merely a matter of spelling.

Those who desire further information about Dasaulyā will find a long and excellent folk-tale in that dialect on pp. 78 and ff. of Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*.

[No. 6.]

SPECIMEN OF DASAULYĀ.

कई आदमी का दुई लड़ीक छा । तनू-मा काणिसा न बोलो हे
बुबा माल माँगकी जो मेरो बाँटो होव सो मै देवा । वै का बाबू न बाँटो
दिनो । मस्त दिन भी नो होया कि काणिसो लौड़ी अपणो बाँटो सब
कुछ ली क परदेश चलि गो, और वख बेशमार्ई-मा दिन काटदो २ तै न
अपणो धन सब नठियार्ई दिनो । जब सब कुछ नठियार्ईयालो तब वै मुलक मा
बड़ी भूख पड़े । त सो गरीब होई गो और वख का रहणवालों को
नौकर होयो । तनू न सो अपणा खेतू-मा सुंगर चरौण-हणी खेदो । तै न
जनू अन्न का छिलकौ हणी सुंगर खाँदा क्या आफू खाण क्या । कुई वै
कणी खाण कू भी नो देंदा क्या ॥

[No. 6.]

TRANSLITERATION AND TRANSLATION.

Kaī-ādmi-kā	dui	laṛik	chhyā.	Tanū-mā	kāṇisā-na			
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-by</i>			
bōlō,	‘hē	bubā,	māl-māṅgākī	jō	mērō	bāṭō	hōwa,	sō
<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>the-property-out-of</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>may-be,</i>	<i>that</i>
maī dēwā.’	Wai-kā	bābū-na	bāṭī-dinō.	Mast	din	bhī		
<i>to-me give.’</i>	<i>Him-of</i>	<i>the-father-by</i>	<i>it-was-divided-out.</i>	<i>Many</i>	<i>days</i>	<i>even</i>		

nī hōyā ki kānisō laurō apnō bāṭō sab-kuchh li-ka,
not became that the-younger son his-own share everything taken-having,
 pardēs chali-gō, aur wakha bēsarmāi-mā din kātḍō-kātḍō
a-foreign-land went-away, and there shamelessness-in days cutting-cutting
 tai-na apnō dhan sab naṭhiyāi-dinō. Jab sab-kuchh
him-by his-own wealth all was-squandered-away. When everything
 naṭhiyāiyālō, tab wai-mulak-mā baṛi bhūkh parē. Ta sō
had-been-squandered, then that-country-in a-great hunger fell. Then he
 garīb hōi-gō, aur wakha-kā rahṇawālaṭṭ-kō naukār hōyō. Tanū-na sō
poor became, and there-of the-dwellers-of servant became. Them-by he
 apnā-khētū-mā suṅgar charaṇa-ḥaṇi khēḍō. Tai-na janū-
their-own-fields-in swine feeding-for was-sent. Him-by what-
 anna-kā-chhilkāṭṭ-ḥaṇi suṅgar khāṇḍā-chhayā, āphū khāṇa kayā.
grain-of-husks (acc.) the-swine eating-were, himself to-eat were-wished.
 Kuī wai-kaṇi khāṇa-kū bhī nī dēṇḍā-chhayā.
Any-persons him-to eating-for even not giving-were.

MĀJH-KUMAIYĀ.

This dialect, as its name indicates, is a border form of speech, between Kumaunī and Garhwālī. It is spoken in the upper part of Badhan Pargana of British Garhwal in the tracts neighbouring on Almora District, and also in some villages in Paṭṭī Malla Katyūr and Talla Danpur of Pargana Danpur of Almora District, where it borders on Garhwal. In Almora it is often called Dō-sandhi, or the 'union of the two (languages).' The number of speakers is estimated as follows:—

Name of District.	Number of Speakers.
Garhwal	28,631
Almora	4,380
TOTAL	<u>33,011</u>

Like Badhānī, it is simply a form of Rāthī. But it also freely uses Kumaunī forms, and it is really a mixture of Kumaunī and Garhwālī, in which the latter predominates.

A short extract from the Parable of the Prodigal Son will show its nature. We may note Kumaunī forms such as *kēi* (K. *kai*), anything; *kwai*, anyone; *karī-bēr*, having done; *kayō*, he said; and imperfects like *khā-ckhiyā*, they were eating, etc.

There are few other peculiarities which are not mere differences of spelling. There is the usual indefiniteness about final *ō* and *ū* in words like *unō*, *janō*, instead of *unū* and *janū*. The Ablative termination *chhī* or *chhai* may be compared with the Jaunsāri locative suffix *chh*. *Sanī*, the termination of the dative, is here *sunī*, while in Standard Garhwālī it may be *sinī*.

Instead of *kāṭnē* we find *kāṭēnē*, on-cutting. In *jaū*, I will go, the final *lō* of the future has been dropped, and we have a new termination of the conjunctive participle in *jāi-baṭi*, having gone, and *uṭhī-baṭi*, having arisen. We may compare this with the Kumaunī *baṭi*, which in that language is the termination of the Ablative.

[No. 7.]

SPECIMEN OF MĀJH-KUMAIYĀ.

कै मैँस का दुई चेला छिया । उनो मा काँइसा ले बाबू छीं बोलो
 औ बाबू सम्पत्ति-मा जो मेरो हकौत छ तै गणी मै सुणी देवो । तब
 वै ले उनो गणी अपणी सम्पत्ति बाँटी दे छ । भीत दिन नी होया छिया
 काँइसो चेलो सब कुछ येकबट करी बेर दूर देश न्है गयो । और वाँ जाई
 बटौ लुच्चापन मा दिन काटेने काटेने अपणी लट्टीपट्टी उडाई दिई । जब
 ऊ सब कुछ उडाई चुको तब वै जगा मा बड़ो अकाल पड़ो । तब
 ऊ बड़ो कांगाल है गयो । तब ऊ वै देश रौनरौँ मा येक का वाँ रौण बैठयो
 जै ले ऊ अपणा खेतों मा सुंगरों चरौण हणी पठायो । और ऊ उनो

छिमियोँ गणौ जनो सुँगर खाँ छिया अपणू पेट भरणू चाँ छियो । और वै
वै गणौ कीई नौ दीँ छिया । तब वै गणौ चेत खबर भयो और तब वै
ले कयो कि मेरा बाबू का कतिक काम धन्दा करणेरों का खाण ते जाफा
रोटा हूँ छिया और मैँ मूख ले मरना रयूँ । मी उठी बटी अपणा बाबू
का पास न्है जौँ और वै छै बोलौला इत्यादि ॥

[No. 7.]

TRANSLITERATION AND TRANSLATION.

Kai-māis-kā duī chēlā chhiyā. Unō-mā kāisā-lē bābū-
A-certain-man-of two sons were. Them-among the-younger-by the-father-
chhiī bōlō, 'au bābū, sampatti-mā jō mērō hakit chha tai-gaṇī
to it-was-said, 'O father, the-property-in what my share is that (acc.)
mai-sunī dēwō.' Tab wai-lē unō-gaṇī apṇī sampatti bāṭī-dē-chha.
me-to give.' Then him-by them-to his-own property was-divided-out.
Bhaut din nī hōyā-chhiyā kāisō chēlō sab-kuchh yēkbaṭ
Many days not become-were the-younger son everything together
karī-bēr dūr dēs nhai-gayō. Aur wā jāi-baṭī
made-having a-far country away-went. And there gone-having
luchchāpan-mā din kāṭēnē-kāṭēnē apṇī latṭipattī udāi-diī.
debauchery-in days a-cutting-a-cutting his-own goods were-squandered-away.
Jab ū sab-kuchh udāi-chukō, tab wai-jagā-mā baṭō
When he everything squandered-completely, then that-place-in a-great
akāl paṭō. Tab ū baṭō kaṅāl hai-gayō. Tab ū wai-dēs-raunērāū-
famine fell. Then he very poor became. Then he that-country-dwellers-
mā yēk-kā wā rauna baiṭhyō, jai-lē ū apṇā-khētō-mā suṅgrō
in one-of near to-dwell began, whom-by he his-own-fields-in swine
charauna-haṇī paṭhāyō. Aur ū unō-chhimiyō-gaṇī janō suṅgar khā-
feeding-for was-sent. And he those-husks-with which the-swine eating-
chhiyā apṇū pēt bharnū chā-chhiyō. Aur kwai wai-gaṇī kēi
were his-own belly to-fill wishing-was. And any-persons him-to anything
nī dī-chhiyā. Tab wai-gaṇī chēt-khabar bhayō, aur tab wai-lē kayō
not giving-were. Then him-to memory became, and then him-by it-was-said
ki, 'mērā-bābū-kā katik-kām-dhandā-karaṇērō-kā khāṇa-tē jāphā
that, 'my-father-of how-many-work-employment-doers-of eating-than more
rōṭā hū-chhiyā, aur māi bhūkh-lē marnā-rayū. Mī uṭhi-baṭī
bread-becoming-were, and I hunger-by dying-remained. I arisen-having
apṇā-bābū-kā pās nhai-jaū, aur wai-chhai bōlōlā, ityādi.'
my-own-father-of near away-will-go, and him-to I-will-say, etcetera.'

NAGPURIYĀ.

This dialect is spoken in the Nagpur Pargana, and in the adjoining parts of Pargana Painkhanda in the north-west of British Garhwal, by an estimated number of 51,831 people. It is not really a separate dialect, being practically the same as Dasauliyā and Mājhi-Kumaiyā. This will be evident from the extract from the Parable of the Prodigal Son given below.

The following points (they are hardly peculiarities) may be noted. The use of the word *baikh*, a corruption of *bēkat* or *bēktī*, a person : of *sē* as a postposition of the ablative ; and of the oblique plural in *ū* in *naukrū*.

The Demonstrative pronoun *sō* has its oblique plural *tau*. The word for 'self' is *āpū*, not *āphū*. As in Dasauliyā, the present participle in *ndō* appears, as well as that in *nō*. We find the Kumauni future in *jāū* and *bōlū*, and the common change of final *ē* to *a* in *dina*. Note the past tense in *ālā* in *urāyālē*.

[No. 8.]

SPECIMEN OF THE NAGPURIYĀ DIALECT.

कै बैख का दुइ लौड़ा कया । तौं मधे लुड़ा लौड़ा न बुबा से बोले हे बुबा जो मेरो बाँटो माल को क सो मैँ दे । तब बुबा न वै कणी वै को बाँटो दे दिने । मस्त दिन नी होय लुड़ो लौड़ो अपणा बाँटो ले क परदेश चला गे और तख बदमासी माँ अपणा दिन खोया और अपणा माल खोये । जब वै न सब उड़ायाले तब वख भारी अकाल पड़े और ओ गरीब होई गे । और तख जाई क वै गाऊँ माँ एक बैख का दगड़ा माँ रहण लगे । तै बैख न वै लौड़ा कू अपणा पुँगडा माँ सुंगर हेरन खेदे । तै लौड़ा न जो छीमेँ सुंगर खान्दा कया सो आपू खाण ठहरे । वै तईँ कोई धन बी नी दिन्दो कयो । तब ओ चेतै । तब वै लौड़ा न बोले मेरा बुबा का त कइ नौकरू कू खाण से कइ रोटो निमका बच दिन मैँ भूख न मरनो कइँ । मैँ खड़ो होई अपणा बुबा मूँ जाऊँ बोलूँ इत्यादि ॥

[No. 8.]

TRANSLITERATION AND TRANSLATION.

Kai-baikh-kā	dui	laurā	chhayā.	Taū-madhē	lurā-laurā-na			
<i>A-certain-person-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-son-by</i>			
bubā-sē	bōlē,	‘hē	bubā,	jō	mērō	bāṭō	māl-kō	chha,
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>the-property-of</i>	<i>is,</i>

sō maĩ dē.² Tab bubā-na wai-kañi wai-kō bātō dē-dinē.
that to-me give.² Then the-father-by him-to him-of share was-given-away.
 Mast din nī hōya luṛō laurō apnō bātō lē-ka
Many days not became the-younger son his-own share taken-having
 pardēs chalā-gē, aur takha badmāsi-mā apnā din khōyā,
a-foreign-land went-away, and there debauchery-in his-own days were-lost,
 aur apnō māl khōyē. Jab wai-na sab urāyālē, tab
and his-own wealth was-lost. When him-by all had-been-squandered, then
 wakha bhārī akāl parē, aur ō garīb hōi-gē. Aur takha
there a-great famine fell, and he poor became. And there
 jāi-ka wai-gāñ-mā ēk-baikh-kā dagrā-mā rahna lagē.
gone-having that-village-in a-person-of vicinity-in to-remain he-began.
 Tai-baikh-na wai-laurā-kū apnā-pūgrā-mā suṅgar hērna khēdē.
That-person-by that-son-as-for his-own-field-in swine to-watch he-was-sent.
 Tai-laurā-na, jō chhīmē suṅgar khāndā-chhayā, sō āpū khāna
That-son-by, what husks the-swine eating-were, those he-himself to-eat
 ṭhahrē. Wai-taĩ kōi dhan bī nī dindō-chhayō. Tab ō
it-was-intended. Him-to anyone money even not giving-was. Then he
 chētē. Tab wai-laurā-na bōlē, 'mērā-bubā-kā ta
came-to-his-senses. Then that-son-by it-was-said, 'my-father-of verily
 kaĩ-naukrū-kū khāna-sē kaĩ-rōṭā-nimkā bach-dina, maĩ
several-servants-to eating-than several-bread-loaves were-left-over-and-above, I
 bhūkh-na marnō-chhiaũ. Maĩ kharō hōi apnā-bubā-mũ jaũ,
hunger-by dying-am. I erect having-become my-own-father-to will-go,
 bōlũ ityādi.²
will-say etcetera.²

SALĀNĪ.

With Nagpuriyā we conclude our survey of the Aryan dialects of the north of British Garhwal. Further north still we come upon a number of forms of Tibetan described in Vol. III, Part I of this Survey, pp. 100 ff. Over the Southern Parganas of the district, south of the Rāṭhī dialect, we come to Salānī, named after the three Parganas of Malla, Tallā, and Gaṅgā Salān. The dialect is also spoken in the Parganas immediately to the north of the three Salāns, and in the western portion of Pargana Pāli of Almora. Gaṛhwālī is also reported from the neighbouring districts of Dehra Dun, Saharanpur, Bijnor, and Moradabad, and we may assume that here also it is spoken in the form of Salānī.

The estimated number of speakers is therefore :—

Name of District.	Number of Speakers.
Almora	15,176
Garhwal	207,832
Dehra Dun	5,000
Saharanpur	250
Bijnor	1,000
Moradabad	500
TOTAL	229,758

Salānī is practically the same as Śrīnagariyā, the standard form of Gaṛhwālī. This will be evident from the version of the Parable of the Prodigal Son annexed.

The only differences to be noted are the following. In the Standard dialect, words which in Hindī end in *ē*, end in a short unpronounced *a*. In Salānī, to judge from the spelling of all the specimens received, this final *a* is pronounced, so that the postposition of the agent case is *na*, not *n*, and the suffix of the conjunctive participle is *ka*, not *k*. It will be remembered that the same occurs in all the other dialects of Gaṛhwālī. Another example of this tendency to pronounce a final *a* is in the word *kuchha*, anything, Standard *kuchh*. In the verb substantive we have *cha* as well as *chha* for 'he is,' a change which also occurs in other dialects.

The only new form which occurs in the specimen is *hōndēna*, becoming, in the passage where the son remembers that his father's servants used to get much bread to eat. A similar form will be met in the Tehrī dialect.

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

कै भण्णा का दुइ नौना क्यो । जँ माँ काणसा न अपणा बुबा माँ बोल्यो हे बुबा जी माल ताल माँ जो मेरो बाँठो होव सो मैँ दी देवा । तब वै न जँ का बीच अपणो माल ताल बाँटी दिन्यो । भिंडे दिन नो होये क्यो कि काणसो नौनो सब कुछ कट्टा करी क दूर देस कू चली गयो और वख लुचपन माँ दिन बितौंद अपणो माल ताल बितार्इ दीन्यो । जब वो सब कुछ उड़ाई चुक्यो तब वै देस माँ अकाल पड्यो और वो कंगाल होई गयो । और वो जाई क वै देस का रहणवालों माँ न कै का यख रहण लग्यो जे न वो पुँगडौँ माँ सुंगर चरौण कू भेजी दीन्यो । और वो जँ कुकीलों ते जौँ कू सुंगर खांदा क्यो अपणो पेट भरनू चांदो क्यो और कुई वै कू कुछ नो देंदो क्यो । तब वै कू होश आयो और वै न बोल्यो मेरा बुबा का कतना हो भुल्यौँ कू खाण ते भिंडे रोटो हींदेन और मैँ भूख न मरगूँ कजँ । मैँ उठी क अपणा बुबा मूँ जीलो और जँ माँ बोललो हे बुबा जी मैँ न स्वर्ग ते उल्लो और आप का सामणे पाप करे । मैँ अब आप को नौनो बोलण लायक नो कजँ । मैँ कू अपणा भुल्यौँ माँ न एक का बराबर बणावा । तब वो उठी क अपणा बुबा का पास चल्यो । पर वो दूर ही क्यो कि वै का बुबा कू वै देखी क दया अई और दौड़ी क वै का गला पर चिपटो क वै को भुक्की लीनी । नौना न वै माँ बोल्यो हे बुबा जी मैँ न स्वर्ग ते उल्लो और आप का सामणे पाप करे और मैँ अब आप को नौनो बोलण लायक नो कजँ । परंतु बुबा न अपणा नौकर माँ बोल्यो सब ते सुन्दर कपड़ा निकाली क वै कू पैराई देवा । वै का हाथ पर गुँटो और खुट्टौँ पर जुत्ता पैराई देवा । और हम लोग खौला और आनन्द करला । किलार्इ कि यो मेरो नौनो मखूँ क्यो अब बची गये हर्छूँ क्यो फिर मिली गये । तब वो आनन्द कर्न लग्या ॥

वै को जेठो नौनो पोंगड़ा माँ क्यो और जब वो औंदो २ घर का नजीक पहुँच्यो तब बाजौँ और नाचण को सन्द सूण्यो । और वै न अपणा भुल्यौँ माँ न एक कू अपणा पास बुलाई क पूछ्यो यो क्या च । वै न वै माँ बोल्यो तुमारो भाई आयूँ छ । आर तुमारा बुबा जी न सुन्दर खाणू करे किलाई कि वो भलो चंगो पाये । परंतु वै कू गुस्सा आयो और भिन्न जाणू नौ चायो । यै वास्ता वै को बुबा मैर आई क वै कू मनौण लग्यो । वै न अपणा बुबा कू जबाब दीन्यो कि देखा मैँ इतना दिनू ते आप की सेवा करदू और कखी आप को हुक्म नौ टाल्यो और आप न कभी मैँ कू एक छैनो भी नौदिन्यो जो मैँ अपणा दगड्यौँ का साथ आनन्द करदो । परंतु आप को यो नौनो जो पातरू का दगड़ा अपणो माल ताल खाई गये जबारे ही वो घर आये तबारे ही आप न वै का वास्ता सुन्दर खाणू करे । बुबा न बोल्यो हे नौना तू रोजे मेरा दगड़ा छई और जो कुछ मेरो छ सो सब तेरो छ । परंतु आनन्द करणू और खुशी होणू चैंदो क्यो किलाई कि यो तेरो भाई मखूँ क्यो बचौ गये हर्छूँ क्य फेरो मिली गये ॥

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kai-jhaṇā-kā dui naunā chhayā. Ū-mā kāṇsā-na
A-certain-man-of two sons were. Them-among the-younger-by
apṇā-bubā-mā bōlyō, 'hē bubā-jī, māl-tāl-mā jō mērō bāṭhō
his-own-father-to it-was-said, 'O father, the-property-in which my share
hōwa sō māī dī-dēwā.' Tab wai-na ū-kā bich apṇō
may-be that me give-away.' Then him-by them-of between his-own
māl-tāl bāṭī-dinyō. Bhiṇḍē dīn nī hōyē-chhayā ki kāṇsō
property was-divided-out. Many days not become-were that the-younger
naunō sab-kuchha kaṭṭhā karī-ka dūr-dēs-kū chālī-gayō, aur
son everything together made-having distant-country-to went-away, and
wakha luchpan-mā dīn bitaunda apṇō māl-tāl bitāī-dinyō.
there debauchery-in days a-wasting his-own property was-squandered-away.
Jab wō sab kuchha urāi-chukyō, tab wai-dēs-mā akāl
When he all things had-squandered-completely, then that-country-in famine
paryō aur wō kaṅgāl hōī-gayō, aur wō jāī-ka wai-dēs-kā
fell and he indigent became, and he gone-having that-country-of
rahnwālaū-mā-na kai-kā yakha rahṇa lagyō, jāi-na wō
inhabitants-in-from a-certain-one-of near to-live began, whom-by he
pūgraū-mā suṅgar charaṇa-kū bhējī-dinyō. Aur wō ū-chhukēlaū-tē
fields-in swine feeding-for was-sent-away. And he those-husks-with
jāū-kū suṅgar khāndā-chhayā apṇō pēt bharnū chāndō-chhayō,
which (acc.) the-swine eating-were his-own belly to-fill wishing-was,
aur kuī wai-kū kuchha nī dēndō-chhayō. Tab wai-kū hōś
and anybody him-to anything not giving-was. Then him-to recollection
āyō aur wai-na bōlyō, 'mērā-bubā-kā katnā-hī-bhurtyaū-kū
came and him-by it-was-said, 'my-father-of how-many-even-servants-to
khāṇa-tē bhiṇḍē rōṭī hōndēna aur māī bhūkh-na marṇū-chhaū.
eating-than more bread is-becoming and I hunger-with dying-am.
Māī uṭhī-ka apṇā bubā-mū jaulō aur ū-mā bōllō, "hē
I arisen-having my-own father-to will-go and him-to I-will-say, "O

bubā-jī, maĩ-na swarg-tē ultō aur āp-kā sāmñē pāp
 father, me-by Heaven-from opposite and your-honour-of before sin
 karē. Maĩ ab āp-kō naunō bōḷṇa lāyak nī chhaũ;
 was-done. I now your-honour-of son to-say worthy not am;
 maĩ-kū apñā bhurtyāũ-mā-na ēk-kā barābar baṇāwā.”” Tab wō
 me (acc.) your-own servants-in-from one-of equal make.”” Then he
 uṭhī-ka apñā bubā-kā pās chalyō. Par wō dūr-hī chhayō
 arisen-having his-own father-of near went. But he far-off-even was
 ki wai-kā bubā-kū wai dēkhī-ka dayā āi aur dauṛī-ka wai-kā
 that him-of father-to him seen-having pity came and run-having him-of
 galā-par chipṭī-ka wai-kī bhukkī līṇī. Naunā-na wai-mā
 neck-on clung-having him-of kisses were-taken. The-son-by him-to
 bōlyō, ‘hē bubā-jī, maĩ-na swarg-tē ultō aur āp-kā
 it-was-said, ‘O father, me-by Heaven-from opposite and your-honour-of
 sāmñē pāp karē, aur maĩ ab āp-kō naunō bōḷṇa lāyak
 before sin was-done, and I now your-honour-of son to-say worthy
 nī chhaũ.’ Parantu bubā-na apñā naukrū-mā bōlyō,
 not am.’ But the-father-by his-own servants-to it-was-spoken,
 ‘sab-tē sundar kaprā nikālī-ka wai-kū pairāi-dēwā. Wai-kā
 ‘all-than beautiful clothes taken-out-having him-on put. Him-of
 hāth-par gūṭṭhī aur khuṭṭaũ-par juttā pairāi-dēwā. Aur ham-lōg
 hand-on a-ring and feet-on shoes put. And we-people
 khaulā aur ānand karlā; ki-lāi ki yō mērō naunō
 shall-eat and merriment shall-make; what-for that this my son
 maryū-chhayō, ab bachī-gayē; harchyū-chhayō, phir milī-gayē.’ Tab
 dead-was, now saved-went; lost-was, again found-went.’ Then
 wō ānand karna lagyā.
 they merriment to-make began.

Wai-kō jēthō naunō pōgarā-mā chhayō, aur jab wō aũdō
 Him-of the-elder son field-in was, and when he coming
 aundō ghar-kā najik pahūchyō, tab bājaũ-aur-nachṇa-kō
 coming house-of near arrived, then musical-instruments-and-dancing-of
 sabd sūnyō. Aur wai-na apñā bhurtyāũ-mā-na ēk-kū
 sound was-heard. And him-by his-own servants-in-from one (acc.)
 apñā-pās bulāi-ka pūchhyō, ‘yō kyā cha?’ Wai-na
 of-himself-near called-having it-was-asked, ‘this what is?’ Him-by
 wai-mā bōlyō, ‘tumārō bhāi āyū-chha, aur tumārā bubā-jī-na
 him-to it-was-said, ‘your brother come-is, and your father-by
 sundar khāṇū karē; ki-lāi ki wō bhalō chaṅgō pāyē.’
 good food was-made; what-for that he well healthy was-found.’

Parantu wai-kū gussā āyō aur bhittra jāpū ni chāyō. Yai-wāstā
But him-to anger came and inside to-go not he-wished. This-for
 wai-kō bubā bhair āi-ka wai-kū manauna lagyō. Wai-na
him-of the-father outside come-having him (acc.) to-appease began. Him-by
 apnā bubā-kū jabāb dīnyō ki, 'dēkhā, maī itnā-dinū-tē
his-own father-to answer was-given that, 'see, I so-many-days-from
 āp-kī sēwā kardū, aur kakhi āp-kō hukm nī
your-honour-of service (am-) doing, and ever your-honour-of order not
 tālyō, aur āp-na kakhī maī-kū ēk chhaunō bhī nī
was-transgressed, and your-honour-by ever me-to a kid even not
 dīnyō, jō maī apnā-dagryāū-kā sāth ānand kardō.
was-given, that I my-own-companions-of with merriment might-have-made.
 Parantu āp-kō yō naunō jō pātrū-kā dagrā apnō māl-tāl
But your-honour-of this son who harlots-of with his-own property
 khāi-gayē, jabārē-hī wō ghar āyē, tabārē-hī āp-na wai-kā-wāstā
ate-up, when-even he home came, then-even your-honour-by him-of-for
 sundar khāpū karē.' Bubā-na bōlyō, 'hē naunā, tū rojjē
good food was-made.' The-father-by it-was-said, 'O son, thou daily
 mērā dagrā chhaī, aur jō-kuchha mērō chha, sō sab tērō chha.
me-of with art, and whatever mine is, that all thine is.
 Parantu ānand karṇū aur khuśī hōṇū chhindō-chhayō; ki-lāī ki
But merriment to-make and glad to-be proper-was; what-for that
 yō tērō bhāī maryū-chhayō, bachī-gayē; harchyū-chhayō, phēr
this thy brother dead-was, saved-went; lost-was, again
 mili-gayē.
found-went.'

TEHRĪ GARHWĀLĪ OR GANGĀPARIYĀ.

The State of Tehri Garhwal lies to the west of British Garhwal, from which it is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Garhwālī, known as the Tehri dialect, and also by people of Garhwal and Almora, as "Gangāpāriyā" or the language of the country beyond the Ganges. The number of speakers is estimated at 240,281.

Immediately to the west of the Tehri State lies the Jaunsār-Bāwar tract of the District of Dehra Dun, the language of which is the Western Pahārī Jaunsārī. As might be expected, the Tehri dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayō* instead of *chhayō*, to mean 'was.' Compare the Jaunsārī *thō*.

It is reported that the dialect varies from place to place over the whole State. This is to be expected. The specimens given below represent the form of speech current in the neighbourhood of Tehri, the chief town of the State. The specimens consist of a version of the Parable of the Prodigal Son, and of a well-known folk-tale,—the fable of the Bundle of Sticks. Another (and excellent) example will be found on pp. 66 and ff. of Pandit Ganga Datt Uprēti's *Hill Dialects of the Kumaun Division*.

It is unnecessary to give a complete sketch of the grammar of Tehri Garhwālī. It will be sufficient to note the principal points of divergence from the Standard dialect.

Nouns.—The principal postpositions are:—

Agent, *na*.

Dative-Accusative, *kū, ka, sanē*; for, *lāi*.

Instrumental, *na, sē, tē*.

Ablative, *mujē, sē, tē*; from among, *mā-na*.

Genitive, *kō (kā, kē)*.

Locative, *mā, mū*.

The locative postpositions are used after verbs of saying, like the Standard *mā*.

Substantives and adjectives make their oblique forms as in the Standard. The plural oblique terminations are *au* and *ū*, both of which are frequently nasalized. Thus, *būbau-kō* or *būbau-ū-kō*, of fathers; *mansū-kō* or *mansū-ū-kō*, of men.

Adjectives follow the same rules as in the Standard. For 'one' the word *bargat* (i.e. *barkat*, good luck) is usually employed in counting.

Pronouns closely follow the Standard. The usual oblique form of *tū*, thou, is *twai*, as in *twai-na* (ag. sing.). Similarly, the agent singular of *maī*, I, is *mai-na* or *maī-na*.

For *yō*, this, he, and *wō*, that, he, we have:—

This, he, she, it.			That, he, she, it.		
	Masc.	Fem.		Masc.	Fem.
Singular.					
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, wa, ū</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
Plural.					
Nom.	<i>yē, yō</i>			<i>wō, ū (ū̃)</i>	
Obl.	<i>yau (yaū), yū (yū̃)</i>			<i>ū (ū̃)</i>	
Gen.	<i>inarō, yū̃-kō</i>			<i>unarō, ū̃-kō</i>	

The **Reflexive Pronoun** is *āphū*, self; genitive *apnō*. *Āphū-mā* is "amongst themselves."

The **Relative and Correlative Pronouns** are :—

Relative.			Correlative.
		Singular.	
Nom.	<i>jō</i>		<i>sō</i>
Obl.	<i>jai</i>		<i>tai</i>
		Plural.	
Nom.	<i>jē</i>		<i>sē</i>
Obl.	<i>jyū (jyũ)</i>		<i>tyū (tyũ)</i>

The **Interrogative Pronouns** are *kō* (declined like *jō*), who? and *kyā* or *kyājō* (cf. Jaunsāri), obl. *kē*, what?

The **Indefinite Pronouns** are *kuī* (obl. *kai*), anyone, someone, and *kichhū* or *kuchh*, anything, something.

The **Verbs Substantive** are :—

		Present, I am, etc.
		Singular.
1.	<i>chhaũ, chhaũ</i>	Plural.
2.	<i>chhaĩ</i>	<i>chhayā</i>
3.	<i>chha</i>	<i>chhayāĩ</i>
		<i>chhana</i>

Chha may also be used for any person, as in *tū āb marna tyār chha*, thou art ready to die.

The usual past is *thayō*, was; plural *thayā*; fem. sing. and plur. *thaiĩ*. The Standard *chhayō*, etc., is also frequently employed.

Finite Verb.—The Infinitive closely follows the Standard dialect. The strong form usually ends in *ũ*, as in *hōñũ*, to be, *mārnũ*, to strike; but *ō* also occurs in *gāñō*, to sing, *nāchnō*, to dance. The weak form ends in *a*, as in *hōña*, *charauna*, *karna*. The usual rules for *ñ* and *n* apply.

The **Present Participle** is formed as in the Standard, either with *dō* or *ñũ* (*nũ*). Thus, *mārdō*, *hōndō*, *charaunũ* (sentence 229).

The **Past Participle** also follows the Standard, ending in *ē*, *yō*, and *yũ*, with oblique forms in *ē*, *yā* and *yāĩ*. Thus, *mārē*, *māryō*, *māryũ*, *gayē*, *gayō*, *baiṭhyũ*, and (obl.) *chalyā*, *gayē*, he went away; *bōlyā uprāt*, beyond (or in disobedience to) what is said.

As examples of the **Future Passive Participle**, we have in the second specimen *ham-na kanũ rana* (for *rahna*) *khāna*, how is it to be dwelt, to be eaten, by us? i.e. how are we to live and eat?

The **Conjunctive Participle** is practically the same as in the Standard. Thus, *mārī-ka*, having struck.

The Imperative follows the Standard. Thus, *mār*, strike thou; *mārā*, strike ye.

The Old Present occurs in *hōũ*, I may be; *māraũ*, I may strike; *jēũ*, let us eat; *mānaũ*, let us celebrate. It, so far, agrees with the Standard.

The Present has two forms as in the Standard. The first is a present definite,—*mārdō chhaũ*, I am striking. The second is conjugated as follows :—

		Singular.	Plural.
1.	<i>mārdaũ, mārđũ</i>		<i>mārdā</i>
2.	<i>mārdĩ</i>		<i>mārdāĩ</i>
3.	<i>mārda</i>		<i>mārdāna</i>

Similarly, *jāndũ*, I go ; *khāndāna*, they eat ; *rakhdāna*, they keep.

For the Imperfect, we have *maĩ mārdō thayō*, I was striking ; so, in the second specimen, *jāndō thayō*, he was knowing ; and *rakhdā thayā*, they were keeping. In the Parable we have a weak form of the Present Participle in *dēnda thayō*, (no one) was giving.

For the Future we have in the masculine :—

Singular.	Plural.
1. <i>mārlō</i>	<i>mārlā</i>
2. <i>māralyō, mārīlō</i>	<i>māralyā, mārlā</i>
3. <i>mārlō</i>	<i>mārlā, mārilyā</i>

Similarly, *jaulō*, I will go ; *bōllō*, I will say ; *rahlī* (fem.), she will remain ; *rahla*, you will remain ; *hōlā*, you will be.

The Past Tenses closely follow the Standard.

Thus :—

wai-na mārē, he struck ; *wai-na ni chāyō*, he did not wish ; *tum-na linē*, you took (sentence 240) ; *ũ-na tōrena*, they broke (the sticks).

For intransitive verbs we have :—

rāyō, I remained ; *chalyō*, I went ; *ghūmyō* (sentence 224), I walked about, and also :—

Singular.	Plural.
1. <i>gayēũ</i> , I went	<i>gayā</i>
2. <i>gayē</i>	<i>gayā</i>
3. <i>gayē</i>	<i>gayena, gaina</i>

Similarly, *hōyē*, he became (225) ; *lagena*, they began ; *lyāyena*, they brought ; *tūtena*, they broke (intransitive).

The Perfect and Pluperfect are equally regular. We have *milē chha*, he has been found ; *āyē chha*, he has come ; *baiṭhyũ chha*, he is seated (230) ; *marē-thayō* or *maryũ thayō*, he had died ; *harchē thayō*, or *harchyũ thayō*, he had been lost.

We have an instance of a potential compound in (second specimen) *kai-na ni tōr sakī*, no one could break. Note that *sakī* is treated as transitive.

The negative is *ni*.

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN I.

एक भण्णा का दुई नौन्याल थया । जँ-मा-न काणसा न अपणा बूबा माँ बोले कि हे बूबा बिरसत को बाँठो जो मेरो छ मैँ दे । तब वै न बिरसत ज सणी बाँटी दिने । और भिंडे दिन नि होया काणसा नौन्याल न सब कठो करी क एक दूर देस चल्या गये और वख अपणी रोजी कुकर्म माँ उढाये । और जब सब खर्च करी चुके वै देस माँ बड़ो अकाल पड़े और वो कंगाल होण लगे । तब वै देस का एक बड़ा आदमी का डेरा जाई लगे । वै न वो अपणा पोंगड़ा माँ सुंगर-चरीण भेजे । और वै या चाह थई वै बुसा-से जो सुंगर खांदान अपणो पेट भरौ । जो कुई वै-सणी नि देंद थयो । तब होस माँ आई क बोले मेरा बाबू का कतना ही मजूरू कू भिंडे रोटो छ और मैँ भूको मरदौ । मैँ उठी क अपणा बूबा मूँ जीलो और वै माँ बोललो कि हे बूबा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि रयो कि फेर तेरो नौन्याल बोल्या जाऊँ । मै कू अपणा मजूरू मधे एक का बराबर बणौ । तब उठी क अपणा बाबू मूँ चले और व अबी दूर थयो कि वै देखी क वै का बूबा सणी दया आये और दौड़ी क वो गला पर भेंटे । भौत भूको पेये । नौन्याल न वै क बोले कि हे बूबा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि छऊँ कि फेर तेरो नौन्याल गण्या जाऊँ । परन्तु वै का बाबू न अपणा चाकरू माँ बोले कि अच्छा ते अच्छा कपड़ा गाडी ल्यावा और वै पैरावा और वै का हाथ पर मुँदड़ी और खुटो पर जोरा पैरावा औ हमू सभ जेऊँ और खुशी मानौँ के लाई कि मेरो यो नौन्याल मरे थयो अब बचे छ हरचे थयो अब मिले छ । तब वो खुशी करन लगे ॥

और व को ठूलो नौन्याल पोंगड़ा माँ थयो । जब डेरा का धोरा
 आये गाणो और नाचणो सुणे । तब एक चाकर बोलाई क पूछे कि यो
 क्या छ । वै न वै माँ बोले कि तेरो भुला आये छ और तेरा बूबा न बड़ी
 जिम्मण करे या न कि वै सणी राजी खुशी पाये । वै न गुस्सा होई क
 भिन्न जाणू नि चायो । तब वै का बाबू न भैर आई क वो मनाये । वै न
 बाबू माँ जुबाब माँ बोले कि देख येतना बरसू ते मै तेरो टहल करदौ । कबी
 तेरा बोल्याँ उग्राँत नि चलयो । परंतु त्वै न कबी एक चेनखो मै नि
 दिन्यो कि अपणा दगड़ौ दगड़ी खुशी मनौ । और जब तेरो यो नौन्याल
 आये जै न तेरी माया पावू दगड़ी उडाये त्वै न वै का वास्ता जिम्मण
 करे । वै न वै क बोले हे नौना तू सदाने मेरा पास छ । जो किछू मेरो
 छ सो तेरो छ । फेर खुशी होणू खुशी मनौणी वाजबी छई के लाई कि
 तेरो यो भुला मखूँ थयो सो बचे हरचूँ थयो सो मिले छ ॥

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-jhanā-kā duī naunyāl thayā. Ū-mā-na kānsā-nā
One-man-of two sons were. Them-in-from the-younger-by
 apnā-būbā-mā bōlē ki, 'hē būbā, birsat-kō bāthō jō
his-own-father-to it-was-said that, 'O father, the-property-of share which
 mērō chha māī dē.' Tab wai-na birsat ū-saṇī
mine is (to-)me give.' Then him-by the-property him-to
 bāṭi-dinē. Aur bhiṇḍē din ni hōyā. kānsā-naunyāl-na sab
was-divided-out. And many days not became the-younger-son-by all
 kathō karī-ka ēk-dūr-dēs chalyā-gayē, aur wakha apnī
together made-having (to-)a-distant-country it-was-gone, and there his-own
 rōji ku-karm-mā udāyē. Aur jab sab kharch-karī-chukē
livelihood evil-deeds-in was-squandered. And when all spent-completely-was
 wai-dēs-mā barō akāl parē aur wō kaṅgāl hōṇa lagē. Tab
that-country-in great famine fell and he indigent to-be began. Then
 wai-dēs-kā ēk-barā-ādmī-kā dērā jāī lagē. Wai-na
that-country-of a-great-man-of (to-)house going he-attached-himself. Him-by
 wō apnā-pōgrā-mā suṅgar charaṇa bhējē; aur wai yā chāh
he his-own-field-in swine to-feed was-sent; and (to-)him this desire
 thaī, 'wai-busā-sē jō suṅgar khāndān, apnō pēt bharaū';
was, 'that-chaff-with which the-swine are-eating, my-own belly I-may-fill';
 jō kuī wai-saṇī ni dēnda-thayō. Tab hōs-mā āī-ka
because anyone him-to not giving-was. Then sense-in come-having
 bōlē, 'mērā bābū-kā katnā-hī majūrū-kū bhiṇḍē rōṭī chha,
it-was-said, 'my father-of how-many-even labourers-to much bread is,
 aur māī bhūkō mardaū. Māī uṭhī-ka apnā būbā-mū jaulō
and I hungry am-dying. I arisen-having my-own father-to will-go
 aur wai-mā bōllō ki, "hē būbā, mai-na Paramēśwar-kā aur
and him-to I-will-say that, "O father, me-by God-of and
 tērā sāmnē kasūr karē; aur ab yē-ī jōg bhi ni
thee-of before sin was-done; and now this-even worthy even not

rayō ki phēr tērō naunyāl bōlyā-jāñ. Mai-kū
I-remained that again thy son I-may-be-called. Me (acc.)
 apnā-majūrū-madhē ēk-kā barābar baṇau.”” Tab uṭhī-ka
your-own-labourers-among one-of equal make.”” Then arisen-having
 apnā bābū-mū chalē. Aur wa abī dūr thayō ki wai
his-own father-near he-went. And he yet far-off was that him
 dēkhi-ka wai-kā būbā-saṇī dayā āyē, aur daurī-ka wō galā-par
seen-having him-of father-to pity came, and run-having he neck-on
 bhētē. Bhaut bhūki pēyē. Naunyāl-na wai-ka bōlē
was-embraced. Many kisses were-placed. The-son-by him-to it-was-said
 ki, ‘hē būbā, mai-na Paramēswar-kā aur tērā sāmṇē kasūr karē;
that, ‘O father, me-by God-of and thee-of before sin was-done;
 aur ab yē-i jōg bhī ni chhañ ki phēr tērō naunyāl
and now this-even worthy even not I-am that again thy son
 ganyā-jāñ.’ Parantu wai-kā bābū-na apnā chākrū-mā bōlē
I-may-be-counted.’ But him-of father-by his-own servants-to it-was-said
 ki, ‘achchhā-tē achchhā kaprā gādī lyāwā aur wai pairāwā;
that, ‘good-than good clothes having-taken-out bring and him put-on;
 aur wai-kā hāth-par mūdri aur khuṭau-par jōrā pairāwā, aur hamū
and him-of hand-on ring and feet-on shoes put-on, and we
 sabh jēñ aur khuṣī mānañ; kē-lāi-ki mērō yō naunyāl
all may-eat and rejoicing may-celebrate; what-for-that my this son
 marē-thayō, ab bachē-chha; harchē-thayō, ab milē-chha.’ Tab wō
dead-was, now saved-is; lost-was, now got-is.’ Then he
 khuṣī karna lagē.
rejoicing to-make began.

Aur wai-kō ṭhulō naunyāl pōgrā-māñ thayō. Jab dērā-kā dhōrā
And him-of elder son field-in was. When house-of near
 āyē, gāṇō aur nāchnō suṇē. Tab ēk chākar bolāi-ka
he-came, singing and dancing were-heard. Then a servant called-having
 pūchhē ki, ‘yō kyā chha?’ Wai-na wai-māñ bōlē ki,
it-was-asked that, ‘this what is?’ Him-by him-to it-was-said that,
 ‘tērō bhulā āyē-chha, aur tērā būbā-na barī jimmaṇ karē;
‘thy younger-brother come-is, and thy father-by great feast was-made;
 yā-na-ki wai-saṇī rāji-khuṣī pāyē. Wai-na gussā
this-by-that him-as-for safe-(and-)sound he-was-found. Him-by angry
 hōi-ka bhitra jānū ni chāyō. Tab wai-kā bābū-na bhair
become-having inside to-go not was-desired. Then him-of father-by outside
 āi-ka wō manāyē. Wai-na bābū-māñ jubāb-māñ bōlē
gone-having he was-appeased. Him-by the-father-to answer-in it-was-said

ki, 'dēkh, yetnā-barsū-tē maĩ tērī ṭahal kardaũ; kabī tērā
that, 'see, so-many-years-from I thy service am-doing; ever thy
 bōlyā uprāt̃ ni chalyō; parantu twai-na kabī ēk chenkho
what-was-said beyond not (I-)went; but thee-by ever a kid
 maĩ ni dinyō ki apnā-dagryau-dagrī khuśī manaũ.
(to-)me not was-given that my-own-companions-with joy I-may-celebrate.
 Aur jab tērō yō naunyāl āyē, jai-na tērī māyā pātrū-dagrī
And when thy this son came, whom-by thy fortune harlots-with
 udāyē, twai-na wai-kā-wastā jimman karē.' Wai-na wai-ka
was-squandered, thee-by him-of-for a-feast was-made.' Him-by him-to
 bōlē, 'hē naunā, tū sadānē mērā pās chha. Jō-kichhū mērō
it-was-said, 'O son, thou ever me-of near art. What-ever mine
 chha, sō tērō chha. Phēr khuśī hōṇū, khuśī manaunī wājabi
is, that thine is. But glad to-be, joy to-celebrate proper
 chhaī; kē-lāi-kī tērō yō bhulā maryū-thayō, sō bachē;
was; what-for-that thy this brother dead-was, he was-saved;
 harchyū-thayō, sō milē-chha.'
lost-was, he got-is.'

[No. II.]

INDO-ARYAN FAMILY,

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN II.

एक गजँ माँ एक बुद्धा भण्णा का भिंडे नौन्याल थया और से सब आफू माँ एक को बैरो एक थयो । सलूकत नि रखदा थया । जब जँ को बाबू मरन लगे तब वो सबे भाई कठा होई क अपणा बाबू माँ गया और अपणा बाबू मूँ बोलन लगन कि हे बूबा तू अब मरन कू त्यार क कुछ हम कू अडार्ई जा कि हम न तेरा मरन उपाँत कनू रण खाण । जँ को बूबा जाणदो ई थयो कि ये आफू माँ बैर रखदान । तब वै न जँ माँ बोले कि तुम सब भण्णा एक एक कट्टी रिँगाली की मै मूँ ल्यावा । व सभे ल्यायेन । तब वै न बोले कि तुम यौ कट्टौ सणी कट्टौ गड्डी बाँधी क तोड़ा । जँ न तने करे । पर वा गड्डी कै न नि तोड़ सकी । तब वै न बोले कि अब गड्डी खोलौ क कट्टी अलग अलग तोड़ा । तौ न जब अलग अलग करी क तोड़न त सरासर टूटेन । तब जँ का बुद्धा बाबू न बोले कि तुम क या ई अडूण-पडूण क । मेरा मरन पिछाड़ी तुम सब भाई यौ रिँगाली की गड्डी की तरौँ एक ज्यू-स्यू रहला त तुमारो कुई कुछ नि कर सक्यो । और जो तुमारा बीच फूट रहली त तुम यौ कट्टौ की तरौँ अलग अलग बरो-बाद होला और तुमारो कुई धड़ो दगड़ो नि कर । तब सब नौन्यालू न या बात कबूल करे और सुख से सबे भाई मिलौ-चुली क रहण लगन ॥

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek-gaũ-mã	ek	budyā-jhañā-kā	bhiṇḍē	naunyāl	thayā.	Aur	sē
<i>One-village-in</i>	<i>an</i>	<i>old-person-of</i>	<i>many</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>they</i>
sab	āphū-mã	ek-kō	bairī	ek	thayō.	Salūkat	ni
<i>all</i>	<i>themselves-among</i>	<i>one-of</i>	<i>enemy</i>	<i>one</i>	<i>was.</i>	<i>Unity</i>	<i>not</i>
rakhdā-thayā.	Jab	ũ-kō	bābū	marna	lagē,	tab	wō sabē
<i>to-keep-they-used.</i>	<i>When</i>	<i>them-of</i>	<i>father</i>	<i>to-die</i>	<i>began,</i>	<i>then</i>	<i>they all</i>
bhāi	kathā	hōi-ka	apñā-bābū-mã	gayā,	aur	apñā	
<i>brothers</i>	<i>together</i>	<i>become-having</i>	<i>their-own-father-to</i>	<i>went,</i>	<i>and</i>	<i>their-own</i>	
bābū-mũ	bōlna	lagena	ki,	‘hē	būbā,	tū	ab marna-kū tyār
<i>father-to</i>	<i>to-say</i>	<i>began</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>thou</i>	<i>now die-to ready</i>
chha.	Kuchh	ham-kū	adāi-jā,	ki	ham-na	tērā-marna	uprāt kanū
<i>art. Something</i>	<i>us-to</i>	<i>advise,</i>	<i>that</i>	<i>us-by</i>	<i>thy-death</i>	<i>after</i>	<i>how</i>
raṇa	khāṇa.	Ū-kō	būbā	jāndō-i-thayō	ki,		
<i>to-be-lived</i>	<i>to-be-eaten.</i>	<i>Them-of</i>	<i>the-father</i>	<i>knowing-even-was</i>	<i>that,</i>		
‘yē	āphū-mã	bair	rakhdāna.	Tab	wai-na	ũ-mā	
<i>‘these</i>	<i>themselves-among</i>	<i>enmity</i>	<i>entertain.’</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	
bōlē	ki,	‘tum-sab-jhañā	ek	ek	chhaṭṭī	rīgāli-kī	
<i>it-was-said</i>	<i>that,</i>	<i>‘you-all-men</i>	<i>one</i>	<i>one</i>	<i>stick</i>	<i>ringal-bamboo-of</i>	
mai-mũ	lyāwā.	Wa	sabhē	lyāyena.	Tab	wai-na	bōlē ki,
<i>me-to</i>	<i>bring.’</i>	<i>They</i>	<i>all</i>	<i>brought.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said</i>
‘tum	yau	chhaṭṭyau-saṇī	kaṭṭhī	gaḍḍī	bādhī-ka	tōrā.’	
<i>‘you</i>	<i>these</i>	<i>sticks (acc.)</i>	<i>together</i>	<i>a-bundle</i>	<i>tied-having</i>	<i>break.’</i>	
Ū-na	tannē	karē.	Par	wā	gaḍḍī	kai-na	ni
<i>Them-by</i>	<i>so</i>	<i>it-was-done.</i>	<i>But</i>	<i>that</i>	<i>bundle</i>	<i>any-one-by</i>	<i>not</i>
tōr-sakī.	Tab	wai-na	bōlē	ki,	‘ab	gaḍḍī	
<i>broken-could-be.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘now</i>	<i>the-bundle</i>	
khōli-ka	chhaṭṭī	alag	alag	tōrā.’	Tau-na	jab	
<i>untied-having</i>	<i>the-sticks</i>	<i>separately</i>	<i>separately</i>	<i>break.’</i>	<i>Them-by</i>	<i>when</i>	
alag	alag	karī-ka	tōrena	ta	sarāsar	ṭuṭena.	
<i>separately</i>	<i>separately</i>	<i>made-having</i>	<i>were-broken</i>	<i>then</i>	<i>easily</i>	<i>they-were-broken.</i>	

Tab ũ-kā budyā-bābū-na bōlē ki, 'tum-ka yā-i
Then them-of the-old-father-by it-was-said that, 'you-to this-even
 adūn padūn chha. Mērā-marna pichhārī tum sab bhāi yī
advice instruction is. My-dying after you all brothers this
 rīgālī-kī gadḍī-kī taraū ēk jyū-syū rahlā, ta tumārō
ringals-of bundle-of like one mind-sense will-remain, then of-you
 kuī kuchh ni kar-sakyō; aur jō tumārā bich phūṭ
anyone anything not do-could; and if of-you among disunion
 rahli ta tum yau-chhaṭṭyau-kī taraū alag alag
will-remain then you these-sticks-of like separately separately
 barōbād hōlā, aur tumārō kuī dharō dagrō ni kara.
ruined will-become, and of-you any-one help companionship not will-do.'
 Tab sab-naunyālū-na yā bāt kabūl karē, aur sukh-sē
Then all-sons-by this advice accepted was-made, and comfort-with
 sab-ē bhāi milī-chulī-ka rahna lagena.
all brothers joined-united-having to-live they-began.

**LIST OF STANDARD WORDS AND PHRASES IN
CENTRAL PAHĀRĪ.**

LIST OF STANDARD WORDS AND PHRASES

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
1. One	Ēk	Ēk (<i>one or a</i>), kai=(<i>a</i>)	Ēk
2. Two	Dwi	Dwi	Dui
3. Three	Tin	Tin	Tin
4. Four	Chār	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chhai	Chhai	Chhai
7. Seven	Sāt	Sāt	Sāt
8. Eight	Āṭh	Āṭh	Āṭh
9. Nine	Nau	Nau	Nau
10. Ten	Das	Das	Das
11. Twenty	Bis	Bis	Bis
12. Fifty	Pachās	Pachās, pāchās	Pāchās
13. Hundred	Sau	Sau	Sau
14. I	Maĩ	Mai, mī; (<i>obl.</i>) mai, mī	Maĩ
15. Of me	Mero, myōro	Myar; (<i>obl.</i>) myār	Mērō; maĩsu or maĩs (<i>to me</i>). . . .
16. Mine	Mero, myōro	Myar; (<i>obl.</i>) myār	Mērō
17. We	Ham	Ham; (<i>obl.</i>) hamō	Hām, hām
18. Of us	Hamaro	Hamar; (<i>obl.</i>) hamār	Hamārō; hamasu or hamas (<i>to us</i>). . . .
19. Our	Hamaro	Hamar; (<i>obl.</i>) hamār	Hamārō
20. Thou	Tu	Tū; (<i>obl.</i>) twē	Taĩ
21. Of thee	Tero, tyōro	Tyar; (<i>obl.</i>) tyār	Tērō; twaisu or twais (<i>to thee</i>). . . .
22. Thine	Tero, tyōro	Tyar; (<i>obl.</i>) tyār	Tērō
23. You	Tum	Tum; (<i>obl.</i>) tumō	Tum
24. Of you	Tumaro	Tumar; (<i>obl.</i>) tumār	Tumārō; tumasu or tumas (<i>to you</i>). . . .
25. Your	Tumaro	Tumar; (<i>obl.</i>) tumār	Tumārō

IN CENTRAL PAHĀRĪ.

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehrī).	English.
Ēk	Ēk	Ēk, bargat	1. One.
Dwī	Dwī	Dwī, dui	2. Two.
Tin	Tin	Tin	3. Three.
Chār	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhai	Chhai	Chhai	6. Six.
Sāt	Sāt	Sāt	7. Seven.
Āṭh	Āṭh	Āṭ	8. Eight.
Nau	Nau	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bis	Bis	Bis	11. Twenty.
Pachās	Pachās, pāchās	Pachās	12. Fifty.
Sau	Sau	Sau	13. Hundred.
Maī	Mi	Maī, mi (obl. maī)	14. I.
Mērō	Mērō, myōrō	Mērō	15. Of me.
Mērō	Mērō, myōrō	Mērō	16. Mine.
Ham	Ham	Ham, hamū	17. We.
Hamārō	Hamārō	Hamārō	18. Of us.
Hamārō	Hamārō	Hamārō	19. Our.
Tū	Tū	Tū (obl. twai)	20. Thou.
Tērō	Tērō, tyōrō	Tērō	21. Of thee.
Tērō	Tērō, tyōrō	Tērō	22. Thine.
Tum	Tum	Tum	23. You.
Tumārō	Tumārō	Tumārō	24. Of you.
Tumārō	Tumārō	Tumārō	25. Your.

English.	Kumauni (Standard).	Kumauni (Khasparjiyā).	Kumauni (Sōriyālī).
26. He	U	Ū ; (obl.) wī	Ū
27. Of him	Wi-ko	Wik	Wi-kō; wisu or wis (to him)
28. His	Wi-ko	Wik	Wi-kō
29. They	Ū	Ū ; (obl.) unō	Un
30. Of them	Unaro	Unar; (obl.) unār	Unarō; unasu or unas (to them).
31. Their	Unaro	Unar; (obl.) unār	Unarō
32. Hand	Hāt	Hāt	Hāt
33. Foot	Khut	Khut	Khutṭā
34. Nose	Nakh	Nakh	Nak
35. Eye	Ākhā	Ākhā	Ākhā
36. Mouth	Mukh	Mūkh	Mukh
37. Tooth	Dāt	Dāt	Dāt
38. Ear	Kān	Kān	Kān
39. Hair	Bāl	Bāl, bāw	Bāñ
40. Head	Khwaṛo	Khwar	Muqṛō
41. Tongue	Jib	Jibar, jib	Jibarō
42. Belly	Pēt	Pēt	Pēt, dhār
43. Back	Puṭho, piṭh	Puṭh	Piṭhi
44. Iron	Luwo	Luv	Luwā
45. Gold	Sun	Sun	Sunō
46. Silver	Chādi	Chādi	Chādi
47. Father	Bāb	Bāp	Bābu
48. Mother	Mai, mbautāri	Mai, mahtārī	Ijā
49. Brother	Bhai	Bhāi, bhai	Bhayā
50. Sister	Baiṇi	Baiṇī	Baini
51. Man	Ādimi	Ādmī, mais	Maīs
52. Woman	Syaiṇi	Syaiṇī	Syāni

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṭhī).	[Gaṛhwālī (Tehrī).]	English.
Wō	Wō	Wō, wā, ū, sō	26. He.
Wō-kō, ū-kō	Wī-kō	Wai-kō, tai-kō	27. Of him.
Wō-kō, ū-kō	Wī-kō	Wai-kō, tai-kō	28. His.
Wō	Wū, wō	Wō, ū, ū, sō	29. They.
Wū-kō, ū-kō	Unārō	Unārō, ū-kō, tyū-kō	30. Of them.
Wū-kō, ū-kō	Unārō	Unārō, ū-kō, tyū-kō	31. Their.
Hāt	Hāt	Hāth	32. Hand.
Khuṭō	Khuṭō	Khuṭō	33. Foot.
Nāk	Nāk	Nāk	34. Nose.
Ākhō	Ākhō	Ākhō	35. Eye.
Gichō	Gichō	Gichchō	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kanūr	Kān, kaṇḍ	38. Ear.
Bāl	Laṭlā	Bāl, laṭlā	39. Hair.
Sir	Mūn	Muṇḍ, kapāl	40. Head.
Jīb	Jīb	Jīb	41. Tongue.
Pēṭ	Ladōrō	Pōṭgō, pēṭ	42. Belly.
Pīṭh	Puṭhō	Pichhāḍō, pīṭh	43. Back.
Lūhō	Lōkhar	Lōkhar, lohō	44. Iron.
Sonō	Sunō	Sonō	45. Gold.
Chāḍi	Chāḍi	Chāḍi	46. Silver.
Bābā	Bābū, bubā	Bābū, bubā	47. Father.
Mā, bōi	Bōi	Bāi, ijā	48. Mother.
Bhāi, dadā (elder), bhulā (younger).	Bhāi	Bhāi (general), didā (elder), bhulā (younger).	49. Brother.
Baiṇ, didi (elder), bhuli (younger).	Baiṇ	Baiṇi, baiṇ (general), didi (elder), bhuli (younger).	50. Sister.
Ādmi, mankhī	Ādmi, manakha	Maīs, mankhī, manas	51. Man.
Janāni	Sisni	Janāni, bairbān, kajān	52. Woman.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
53. Wife	Syaiṇī, jwē	Syaiṇī, jwē	Jōi
54. Child	Bālak	Bālak, nān	Nāntinau
55. Son	Chelo, chyōlo	Chyal; (<i>plur.</i>) chyāl	Chēlo
56. Daughter	Cheli	Chēli	Chēli
57. Slave	Chākar	Chākar, naukar	Kaini
58. Cultivator	Kiśāp	Kiśāp, khēti-kamūner	Jimdār
59. Shepherd . . . . .	....	Gwāl (<i>cowherd</i>)	Gwālo
60. God	Parmēśwar	Parmēśwar, Īśwar	Panmēchhar, Parmēsar
61. Devil	Bhūt	Bhūt . . . . .	.....
62. Sun	Sūraj	Sūraj, sūrj	Sūrj
63. Moon	Jūn	Chanarmā, jūn	Jūn
64. Star	Tārā	Tārā	Tārā
65. Fire	Āgo	Āgau, bhīnēr	Āgō
66. Water	Pāṇi	Pāṇi	Pāni
67. House	Ghar, kuṛo	Ghar, kuṛ	Ghaūr, ghar
68. Horse	Ghoṛo	Ghwaṛ	Ghōṛō
69. Cow	Goru	Gōru	Gōrō
70. Dog	Kukur	Kukur	Kukur
71. Cat	Birālu	Birālu	Birālō
72. Cock	Kukuṛo	Kukuṛ	Kukuṛō
73. Duck	Batak	Batak, badik	Pājliyō
74. Ass	Gadhā	Gadhā	Gadhā
75. Camel	Ūṭ	Ūṭ	Uṭṭu
76. Bird	Chāṛo	Chāṛ	Challā
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khā
79. Sit	Baiṭh	Baiṭh	Bas

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehri).	English.
Swain, janāni	Sain, swin	Swain	53. Wife.
Naunō	Laupō	Naunō	54. Child.
Naunō	Laupō	Laṛik, naunō	55. Son.
Nauni	Laupī	Bōṭī, nauni	56. Daughter.
Kainī, chhōrā	Kāmi, chhōrā	Chhōrā	57. Slave.
Jimdār	Jmidār	Kisār	58. Cultivator.
Bakhrā-wālō	Bākryā	Bakrūwālō	59. Shepherd.
Paramēśwar	Paramēchhar	Īśwar, dēwtā	60. God.
Bhūt	Bhūt	Khabēs, bhūt	61. Devil.
Sūraj	Sūraj	Suraj, ghām	62. Sun.
Chād, jān	Chād, jān	Jōn, chandramā . . .	63. Moon.
Gaiṇā	Gaiṇā	Gaiṇā, tāṛā	64. Star.
Āg	Āg	Āg	65. Fire.
Pāṇī	Pāṇī	Pāṇī	66. Water.
Ghar	Kuṛō	Kūrō, dērō	67. House.
Ghōṛō	Ghwāṛā	Ghōṛō	68. Horse.
Gōrū	Gauṛō	Gauṛī	69. Cow.
Kuttā	Kukur	Kūkar	70. Dog.
Birālō (masc.); birālī (fem.)	Birālō (masc.); birālī (fem.)	Birālō	71. Cat.
Kukhrō	Kukhrō, mair	Kukhrō	72. Cook.
Badak	Badak	Batak, jal-kukhrō . .	73. Duck.
Gaddā, gadṛō	Gaddā, gadṛō	Gadhā	74. Ass.
Ūṭh	Ūṭ	Ūṭh	75. Camel.
Pakshi	Pōthil	Pachchō	76. Bird.
Jā	Jā	Hiṭ	77. Go.
Khā	Khā	Khā	78. Eat.
Baiṭh	Baiṭh	Baiṭh	79. Sit.

English.	Kumaoni (Standard).	Kumaoni (Khasparjiya).	Kumaoni (Soriyali).
80. Come	Ā	Ā	Ā
81. Beat	Mār	Mār	Mār
82. Stand	Ṭhāṣ hō	Ṭhāṣ hōw	Ṭhāṣ hau
83. Die	Mar	Mar	Mar
84. Give	De	Dē	Dē
85. Run	Daur	Daur	Daur
86. Up	Maḷi	Mali	Mali
87. Near	Najik	Najdik, najik	Najik
88. Down	Tali	Tali	Tali
89. Far	Ṭāṛo	Dūr, ṭār	Ṭārā, tarā
90. Before	Aghin	Aghil	Aghil
91. Behind	Pachhin	Pachhil	Pachhil
92. Who ?	Ko	Kō	Kō
93. What ?	Kyā, ke	Kyē, kē	Kyā
94. Why ?	Kē-lai	Kilaik	Kya-lai
95. And	Aur	Haur	Aur
96. But	Par	Par	Par
97. If	Jo	Jō	Jab
98. Yes	Hoy	Hōy, au	Hai
99. No	Nai	Nai	Naĩ
100. Alas	Hai	Ahā, hai	Hāi
101. A father	Bāb	Bab; (ag.) babai-l	Bābu
102. Of a father	Bāba-ko	Bab-k; (fem.) babai-k or babō-k; (masc. obl.) babā-k.	Bābu-kō
103. To a father	Bāb-kapi	Bab-kapi	Bābu-khī, bābus
104. From a father	Bāb-hai	Bab-thaĩ, -haĩ	Bābu-hwai
105. Two fathers	Dwī bāb	Dwī bab	Dui bābu
106. Fathers	Bāb	Bab; (ag.) babō-l	Bābu

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehrī).	English.
Ā	Ā	Āw	80. Come.
Mār	Mār	Thēch, kūṭ	81. Beat.
Khaṛō hō	Thāḍō hō	Ūth	82. Stand.
Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	84. Give.
Daur	Daur	Aṭak	85. Run.
Mathē, qhīs	Ubāī	Aīch, māthyē	86. Up.
Najadik	Najik	Dhōrā, nādū	87. Near.
Bēr, tal	Tal	Tal, nis, bēra	88. Down.
Dūr	Tadā	Dūr	89. Far.
Agārī	Aghin	Pailē, agārē	90. Before.
Pichhārī	Pachhin	Paithar, pichhārē	91. Behind.
Kō	Kō	Kō	92. Who ?
Kyā	Kyā	Kyā-jō	93. What ?
Kō-lāi	Ki-lē	Kē-kū, kō-lāi	94. Why ?
Aur, ar	Aur	Ar	95. And.
Par	Par	Par, parantu	96. But.
Jō	Jō	Jō, agar	97. If.
Hā	Hā	Hā	98. Yes.
Nā	Nā	Nā	99. No.
Āhā	Arē, darē	Gajab	100. Alas.
Babā	Babū	Babā	101. A father.
Babā-kō	Babū-kō	Būbā-kō	102. Of a father.
Babā-kū	Babū khupī	Būbā-kū	103. To a father.
Babā-tē	Babū gaṇī	Būbā-mujē, būbā-sē	104. From a father.
Dwi babā	Dwi babū	Dwi būbā	105. Two fathers.
Bābā	Babū	Bābā	106. Fathers.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
107. Of fathers . . .	Bābana-ko . . .	Babō-k; (<i>fem.</i>) ba b ō-k; (<i>masc. obl.</i>) babā-k.	Bābun-kō . . .
108. To fathers . . .	Bāban-kaṇi . . .	Babō-kaṇi . . .	Bābun-khī, bābuns . . .
109. From fathers . . .	Bāban-hai . . .	Babō-thaī, -haī . . .	Bābun-hwai . . .
110. A daughter . . .	Cheli . . .	Chēli; (<i>ag.</i>) chēli-l . . .	Chēli . . .
111. Of a daughter . . .	Cheli-ko . . .	Chēli-k; (<i>fem. and masc. obl.</i>) chēli-k.	Chēli-kō . . .
112. To a daughter . . .	Cheli-kaṇi . . .	Chēli-kaṇi . . .	Chēlis . . .
113. From a daughter . . .	Cheli-hai . . .	Chēli-thaī, -haī . . .	Chēli-hwai . . .
114. Two daughters . . .	Dwi cheli . . .	Dwi chēliy . . .	Dui chēlin . . .
115. Daughters . . .	Cheli, cheliyā . . .	Chēliyā, chēliy; (<i>ag.</i>) chēliyō-l.	Chēlin . . .
116. Of daughters . . .	Chelina-ko, cheliyana-ko . . .	Chēliyō-k; (<i>fem.</i>) chēliyō-k; (<i>masc. obl.</i>) chēliyā-k.	Chēlin-ko . . .
117. To daughters . . .	Chelin-kaṇi, cheliyan-kaṇi . . .	Chēliyō-kaṇi . . .	Chēlin-khī, chēlins . . .
118. From daughters . . .	Chelin-hai, cheliyan-hai . . .	Chēliyō-thaī, -haī . . .	Chēli-hwai . . .
119. A good man . . .	Ēk bhalo ādimi . . .	Ēk-bhal mais (<i>ag.</i> bhal maisai-l).	Ēk bhalō (<i>or</i> nikō) maīs . . .
120. Of a good man . . .	Ēk bhālā ādimi-ko . . .	Ēk-bhal mais-k; (<i>fem.</i>) maisai-k <i>or</i> maisē-k; (<i>masc. obl.</i>) maisā-k.	Ēk bhalā (<i>or</i> nikā) maīs-kō . . .
121. To a good man . . .	Ēk bhālā ādimi-kaṇi . . .	Ēk-bhal mais-kaṇi . . .	Ēk bhalā maīs-khī <i>or</i> maīsas . . .
122. From a good man . . .	Ēk bhālā ādimi-hai . . .	Ēk-bhal mais-thaī, -haī . . .	Ēk bhalā maīs-hwai . . .
123. Two good men . . .	Dwi bhālā ādimi . . .	Dwi bhal mais . . .	Dui bhalā maīs . . .
124. Good men . . .	Bhālā ādimi . . .	Bhal mais; (<i>ag.</i>) bhal maisō-l.	Bhalā maīs . . .
125. Of good men . . .	Bhālā ādimina-ko . . .	Bhal maisō-k; (<i>masc. obl.</i>) maisā-k.	Bhalā maīsaun-kō . . .
126. To good men . . .	Bhālā ādimin-kaṇi . . .	Bhal maisō-kaṇi . . .	Bhalā maīsaun-khī <i>or</i> maīsauns . . .
127. From good men . . .	Bhālā ādimin-hai . . .	Bhal maisō-thaī, -haī . . .	Bhalā maīsaun-hwai . . .
128. A good woman . . .	Ēk bhali syaiṇi . . .	Ēk bhali syaiṇi . . .	Ēk niki syāni . . .
129. A bad boy . . .	Ēk kharāb chelo . . .	Ēk kharāb chyal . . .	Ēk ghinnō chēlō . . .
130. Good women . . .	Bhali syaiṇi, <i>or</i> bhali syai- niyā.	Bhalī syaiṇiyā (syaiṇiy)	Bhali syānin . . .
131. A bad girl . . .	Ēk kharāb cheli . . .	Ēk kharāb chēli . . .	Ēk ghinni chēli . . .
132. Good . . .	Bhalo . . .	Bhal . . .	Bhalō, nikō . . .
133. Better . . .	Aur bhalo . . .	Haurē bhal . . .	Aur bhalō . . .

Garhwāli (Standard).	Garhwāli (Rāthī).	Garhwāli (Tehri).	English.
Bābāaũ-kō . . .	Bābun-kō . . .	Bābau-kō . . .	107. Of fathers.
Bābāaũ-kū . . .	Bābun-khuṇī . . .	Bābau-kū . . .	108. To fathers.
Bābāaũ-tē . . .	Bābun-gaṇī . . .	Bābau-mujē, -sē . . .	109. From fathers.
Naunī . . .	Lauṛī . . .	Naunī . . .	110. A daughter.
Naunī-kō . . .	Lauṛī-kō . . .	Naunī-kō . . .	111. Of a daughter.
Naunī-kū . . .	Lauṛī-khuṇī . . .	Naunī-kū . . .	112. To a daughter.
Naunī-tē . . .	Lauṛī gaṇī . . .	Naunī-mujē, -sē . . .	113. From a daughter.
Dwi naunī . . .	Dwi lauṛī . . .	Dwi naunī . . .	114. Two daughters.
Naunī . . .	Lauṛī . . .	Naunī . . .	115. Daughters.
Nauniyaũ-kō . . .	Lauṛīō-kō . . .	Nauniyau-kō . . .	116. Of daughters.
Nauniyaũ-kū . . .	Lauṛīō-khuṇī . . .	Nauniyau-kū . . .	117. To daughters.
Nauniyaũ-tē . . .	Lauṛīō gaṇī . . .	Nauniyau-mujē, -sē . . .	118. From daughters.
Ēk bhalō ādmī . . .	Ēk bhalō ādmī . . .	Bhalō manas . . .	119. A good man.
Ēk bhalā ādmī-kō . . .	Ēk bhalā ādmī-kō . . .	Bhalā manas-kō . . .	120. Of a good man.
Ēk bhalā ādmī-kū . . .	Ēk bhalā ādmī-khuṇī . . .	Bhalā manas-kū . . .	121. To a good man.
Ēk bhalā ādmī-tē . . .	Ēk bhalā ādmī-gaṇī . . .	Bhalā manas-mujē, -sē . . .	122. From a good man.
Dwi bhalā ādmī . . .	Dwi bhalā ādmī . . .	Dwi bhalā manas . . .	123. Two good men.
Bhalā ādmī . . .	Bhalā ādmī . . .	Bhalā manas . . .	124. Good men.
Bhalā ādmiyaũ-kō . . .	Bhalā ādmin-kō . . .	Bhalā mansū-kō . . .	125. Of good men.
Bhalā ādmiyaũ-kū . . .	Bhalā ādmin-khuṇī . . .	Bhalā mansū-kū . . .	126. To good men.
Bhalā ādmiyaũ-tē . . .	Bhalā ādmin-gaṇī . . .	Bhalā mansū-mujē, -sē . . .	127. From good men.
Ēk bhali janānī . . .	Ēk bhali sisnī . . .	Bhali kajān . . .	128. A good woman.
Ēk nakhrō naunō . . .	Ēk nakhrō lauṛō . . .	Ēk nakhrō nauniyāl . . .	129. A bad boy.
Bhali janānī . . .	Bhali sisnī . . .	Bhali kajān . . .	130. Good women.
Ēk nakhrī naunī . . .	Ēk nakhrī lauṛī . . .	Ēk nakhrī naunī . . .	131. A bad girl.
Bhalō . . .	Bhalō . . .	Bhalō . . .	132. Good.
Aur bhalō, -tē bhalō . . .	Aur bhalō . . .	Bhalō . . .	133. Better.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
134. Best . . .	Saban-hai bhalo . . .	Sabō-hai bhal . . .	Sab-hwai bhalo . . .
135. High . . .	Ucho . . .	Ūch . . .	Algō . . .
136. Higher . . .	Aur ucho . . .	Haurē ūch . . .	Aur algō . . .
137. Highest . . .	Suban-hai ucho . . .	Sabō-hai ūch . . .	Sab-hwai algō . . .
138. A horse . . .	Ghoro . . .	Ghwar . . .	Ghōrō . . .
139. A mare . . .	Ghori . . .	Ghwōri . . .	Ghōri . . .
140. Horses . . .	Ghwārā . . .	Ghwārā, ghwār . . .	Ghōrā . . .
141. Mares . . .	Ghori, ghoriyā . . .	Ghwōri . . .	Ghōrin . . .
142. A bull . . .	Balad . . .	Balad . . .	Bald . . .
143. A cow . . .	Goru . . .	Gōru . . .	Gōru . . .
144. Bulls . . .	Balad . . .	Balad . . .	Bald . . .
145. Cows . . .	Goru . . .	Gōru . . .	Gōruā . . .
146. A dog . . .	Kukur . . .	Kukur . . .	Kukur, dhāt . . .
147. A bitch . . .	Kutiya . . .	Kutiya, kutiy . . .	Kukur, chhaupi . . .
148. Dogs . . .	Kukur . . .	Kukurā, kukur . . .	Kukur . . .
149. Bitches . . .	Kutiya . . .	Kutiya, kutiy . . .	Chhaupin . . .
150. A he-goat . . .	Bakaro . . .	Bakar . . .	Bakarō . . .
151. A female goat . . .	Bakari . . .	Bakari . . .	Bakari . . .
152. Goats . . .	Bakarā . . .	Bakarā, bākār . . .	Bakarā . . .
153. A male deer . . .	Hiran . . .	Hiran . . .	Harin . . .
154. A female deer . . .	Hirani . . .	Hirani . . .	Harini . . .
155. Deer . . .	Hiran . . .	Hiran . . .	Harin . . .
156. I am . . .	Maī chhū . . .	Mi chhū . . .	Maī chhū . . .
157. Thou art . . .	Tu chhai, (fem.) chhē . . .	Tū chhai . . .	Taī chhai . . .
158. He is . . .	U chh . . .	Ū chh . . .	Ū chh . . .
159. We are . . .	Ham chhū . . .	Ham chhū . . .	Hām chhū . . .
160. You are . . .	Tum chhau . . .	Tum chhau . . .	Tum chhau . . .

Garhwāli (Standard).	Garhwāli (Rāthi).	Garhwāli (Tehri).	English.
Bahut-hi bhalō, sab-tē bhalō	Bahut-hi bhalō . . .	Barō-hi bhalō . . .	134. Best.
Ūchō	Uchō	Ūchō	135. High.
Aur ūchō, -tē ūchō . . .	Aur uchō	Ūchō	136. Higher.
Bahut-hi ūchō, sab-tē ūchō	Bahut-hi uchō	Barō-hi ūchō	137. Highest.
Ghōṛā	Ghwāṛā	Ghōṛō	138. A horse.
Ghōṛī	Ghōṛī	Ghōṛī	139. A mare.
Ghōṛā	Ghwāṛā	Ghōṛā	140. Horses.
Ghōṛī	Ghōṛī	Ghōṛiyā	141. Mares.
Bald, sāṛ	Sāḍ, bald	Sāḍ, bald	142. A bull.
Gōr	Gauṛō	Gauṛī	143. A cow.
Bald, sāṛ	Sāḍ, bald	Sāḍ	144. Bulls.
Gauṛā	Gōṛā	Gauṛā	145. Cows.
Kuttā	Kukur	Kūkar	146. A dog.
Kutti	Kukur	Kūkarī, kūti	147. A bitch.
Kuttā	Kukur	Kūkar	148. Dogs.
Kutti	Kukur	Kukarō	149. Bitches.
Lakhōṭyā, bākhṛō	Bokṭyā	Bākhṛō	150. A he-goat.
Bākhṛī	Bōkhṛī	Bākhṛī	151. A female goat.
Bākhṛā	Bōkhṛā	Bākhṛā	152. Goats.
Mirg	Mirg	Jaḍau	153. A male deer.
Mirg	Mirg	Jēḍēn	154. A female deer.
Mirg	Mirg	Jaḍau	155. Deer.
Maī chhañ	Mi chhñ, chhañ	Maī chhañ	156. I am.
Tū chhai	Tū chhai	Tū chhai	157. Thou art.
Wō chha	Wō cha (sic), chha . . .	Wō chha	158. He is.
Ham chhawāñ	Ham chhawāñ	Ham chhayā	159. We are.
Tum chhayāñ	Tum chhawā	Tum chhayāñ	160. You are.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
161. They are . . .	Ū chhan . . .	Ū chhanā, chhan . . .	Un chhan . . .
162. I was . . .	Maĩ chhiyũ, chhyũ . . .	Mi chhiy . . .	Maĩ thyũ . . .
163. Thou wast . . .	Tu chhiyē, (fem.) chhi . . .	Tū chhiyē . . .	Taĩ thyē . . .
164. He was . . .	U chhiyo, (fem.) chhi . . .	Ū chhiy . . .	Ū thyō . . .
165. We were . . .	Ham chhiyā, chhyā . . .	Ham chhiy . . .	Hām thyā . . .
166. You were . . .	Tum chhiyā . . .	Tum chhiy . . .	Tum thyā . . .
167. They were . . .	Ū chhiyā, (fem.) chhin . . .	Ū chhiyā, chhiy . . .	Un thyā . . .
168. Be . . .	Ho . . .	Hōw . . .	Hau . . .
169. To be . . .	Huṇo . . .	Huṇ . . .	Hunau . . .
170. Being . . .	Huno . . .	Hunō, hun . . .	Hunō . . .
171. Having been . . .	Hai-bēr . . .	Hai-bēr . . .	Hwai-bēr . . .
172. I may be . . .	Maĩ hũ . . .	Mi hōũ . . .	.....
173. I shall be . . .	Maĩ hũlo . . .	Mi hul . . .	Maĩ hũlo . . .
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Mār; (pl.) mārau . . .	Mār . . .
176. To beat . . .	Māraṇo . . .	Māraṇ . . .	Mārnau . . .
177. Beating . . .	Mārano . . .	Māran . . .	Mārno . . .
178. Having beaten . . .	Māri-bēr . . .	Māri-bēr . . .	Māri-bēr . . .
179. I beat . . .	Maĩ mārũ-chhu . . .	Mi mārāchh, mārchh . . .	Maĩ mār-chhũ . . .
180. Thou beatest . . .	Tu mārā-chhai, (fem.) -chhē . . .	Tū mārāchhai, mārchhai . . .	Taĩ mār-chhai . . .
181. He beats . . .	U mārā-chh, (fem.) -chhya . . .	Ū mārāchh, mārchh . . .	Ū mār-chh . . .
182. We beat . . .	Ham mārānũ . . .	Ham mārñũ . . .	Hām mārñũ . . .
183. You beat . . .	Tum mārā-chhā . . .	Tum mārā-chhā, mār-chhā . . .	Tum mār-chhā . . .
184. They beat . . .	Ū mārānī, (fem.) maranin . . .	Ū mārñi . . .	Un mārñān . . .
185. I beat (Past Tense) . . .	Maĩ-le mārō . . .	Mi-l mār . . .	Maĩ-lē mārō . . .
186. Thou beatest (Past Tense). . .	Twī-le mārō . . .	Twē-l mār . . .	Taĩ-lē mārō . . .
187. He beat (Past Tense) . . .	Wi-le mārō . . .	Wi-l mār . . .	Wi-lē mārō . . .

Garhwāli (Standard).	Garhwāli (Rāṣhī).	Garhwāli (Tehrī).	English.
Wō chhan . . .	Wō chhī . . .	Wō chhana . . .	161. They are.
Maĩ chhayō . . .	Mī chhōyē, chhayō . . .	Maĩ chhayō, chhō, thayō . . .	162. I was.
Tū chhayō . . .	Tū chhōyō, chhayō . . .	Tū chhayō, chhō, thayō . . .	163. Thou wast.
Wō chhayō . . .	Wō chhōyō, chhayō . . .	Wō chhayō, chhō, thayō . . .	164. He was.
Ham chhayā . . .	Ham chhāyā, chhayā . . .	Ham chhayā, chhā, thayā . . .	165. We were.
Tum chhayā . . .	Tum chhāyā, chhayā . . .	Tum chhayā, chhā, thayā . . .	166. You were.
Wō chhayā . . .	Wō chhāyā, chhayā . . .	Wō chhayā, chhā, thayā . . .	167. They were.
Hō . . .	Hō . . .	Hō . . .	168. Be.
Hōṇō . . .	Hōṇō . . .	Hōṇū . . .	169. To be.
Hōndō . . .	Hōṇṇū . . .	Hōndō . . .	170. Being.
Hwai-k . . .	Hwē-ka . . .	Hōi-ka . . .	171. Having been.
Maĩ hōū . . .	Mī hū . . .	Maĩ hōū . . .	172. I may be.
Maĩ hōlā . . .	Mī hunū . . .	Maĩ hōlō . . .	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . .	Mār . . .	Mār . . .	175. Beat.
Mārṇō . . .	Mārṇō . . .	Mārṇū . . .	176. To beat.
Mārḍō, mārṇō . . .	Mārṇū . . .	Mārḍō . . .	177. Beating.
Mārī-k . . .	Mārī-ka . . .	Mārī-ka . . .	178. Having beaten.
Maĩ mārḍū . . .	Mī mārṇū . . .	Mārḍāū . . .	179. I beat.
Tū mārḍī . . .	Tū mārṇī . . .	Mārḍī . . .	180. Thou beatest.
Wō mārḍ . . .	Wō mārṇ . . .	Mārḍa . . .	181. He beats.
Ham mārḍāwā . . .	Ham mārṇū . . .	Mārḍā . . .	182. We beat.
Tum mārḍāwā . . .	Tum mārṇī . . .	Mārḍāi . . .	183. You beat.
Wō mārḍin . . .	Wō māṇī . . .	Mārḍāna . . .	184. They beat.
Main mārē . . .	Mī-la (or mai-la) māra . . .	Maĩ-na mārē . . .	185. I beat (<i>Past Tense</i>).
Tin mārē . . .	Tī-la (or tai-la) māra . . .	Tī-na mārē . . .	186. Thou beatest (<i>Past Tense</i>).
Wain mārē . . .	Wa-la (or wai-la) māra . . .	Wai-na mārē . . .	187. He beat (<i>Past Tense</i>).

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
188. We beat (<i>Past Tense</i>) .	Hama-le mārō . . .	Hamō-l mār . . .	Hām-lē mārō . . .
189. You beat (<i>Past Tense</i>) .	Tuma-le mārō . . .	Tumō-l mār . . .	Tum-lē mārō . . .
190. They beat (<i>Past Tense</i>)	Un-le mārō . . .	Unō-l mār . . .	Unan-lē mārō . . .
191. I am beating . . .	Maĩ mārānēr- <i>chhū</i> . . .	Mi mārān lāgi-rayū . . .	Maĩ mārān pai-rayū . . .
192. I was beating . . .	Maĩ mārānēr- <i>chhiyū</i> , mārā- chhiyū . . .	Mi mārān lāgi-raū- <i>chhiy</i> . . .	Maĩ mārān pai-rai- <i>thyū</i> . . .
193. I had beaten . . .	Maĩ-le mārā- <i>chhiyō</i> . . .	Mi-l mār- <i>chhiy</i> . . .	Maĩ-lē mārī- <i>thyō</i> . . .
194. I may beat . . .	Maĩ mārū . . .	Mi mārū . . .	.....
195. I shall beat . . .	Maĩ mārūlo . . .	Mi mārūl . . .	Maĩ mārlo . . .
196. Thou wilt beat . . .	Tu mārālāi, (<i>fem.</i>) -lō . . .	Tū mārālāi . . .	Taĩ mārālāi . . .
197. He will beat . . .	U mārālo, (<i>fem.</i>) -li . . .	Ū mārāulo . . .	Ū mārlo . . .
198. We shall beat . . .	Ham mārūlā . . .	Ham mārāl . . .	Hām mārālā . . .
199. You will beat . . .	Tum mārālā . . .	Tum mārālā . . .	Tūm mārālā . . .
200. They will beat . . .	Ū mārālā, (<i>fem.</i>) -lin . . .	Ū mārālā . . .	Un mārālā . . .
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Maĩ mārī- <i>chhu</i> . . .	Mi mārī gayū . . .	Maĩ mārī jā- <i>chhū</i> . . .
203. I was beaten . . .	Maĩ mārīyū . . .	Mi mārī gō- <i>chhiy</i> . . .	Maĩ mārī gayū . . .
204. I shall be beaten . . .	Maĩ mārīlo . . .	Mi mārī jūl . . .	Maĩ mārī jāulo . . .
205. I go . . .	Maĩ jā- <i>chhu</i> . . .	Mi jāchh, jāchh . . .	Maĩ jā- <i>chhū</i> . . .
206. Thou goest . . .	Tu jā- <i>chhai</i> , (<i>fem.</i>) - <i>chhē</i> . . .	Tū jāchhai, jāchhai . . .	Taĩ jā- <i>chhai</i> . . .
207. He goes . . .	U jā- <i>chh</i> , (<i>fem.</i>) - <i>chhya</i> . . .	Ū jāchh, jāchh . . .	Ū jā- <i>chh</i> . . .
208. We go . . .	Ham jānū . . .	Ham jānt . . .	Hām jānū . . .
209. You go . . .	Tum jā- <i>chhā</i> . . .	Tum jāchhā, jāchhā . . .	Tum jā- <i>chhā</i> . . .
210. They go . . .	Ū jānī, (<i>fem.</i>) jāvin . . .	Ū jāni . . .	Un jāni, jānān . . .
211. I went . . .	Maĩ gayū . . .	Mi gayū . . .	Maĩ gayū . . .
212. Thou wentest . . .	Tu gayai, (<i>fem.</i>) gayī . . .	Tū gayē . . .	Taĩ gayē . . .
213. He went . . .	U gayō, (<i>fem.</i>) gai or gē . . .	Ū gōy, gō . . .	U gyō . . .
214. We went . . .	Ham gayā . . .	Ham gāy . . .	Hām gayē . . .

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṭhī).	Gaṛhwālī (Tehri).	English.
Haman mārē . . .	Hamū-la māra . . .	Ham-na mārē . . .	188. We beat (<i>Past Tense</i>).
Tuman mārē . . .	Tumū-la māra . . .	Tum-na mārē . . .	189. You beat (<i>Past Tense</i>).
Ūn mārē . . .	Wunū-la māra . . .	Ū-na mārē . . .	190. They beat (<i>Past Tense</i>).
Maī mārnū chhañ . . .	Mi mānū chhañ . . .	Maī mārō chhañ . . .	191. I am beating.
Maī mārnū chhayō . . .	Mi mānū chhōyō . . .	Maī mārō thayō . . .	192. I was beating.
Main māryū chhayō . . .	Mi-la māryāla . . .	Maī-na mārē . . .	193. I had beaten.
Maī mārū . . .	Mi mārū . . .	Maī mārañ . . .	194. I may beat.
Maī mārūlo, mārō . . .	Mi mārūlo . . .	Maī mārō . . .	195. I shall beat.
Tū mārilyō, mārīlo . . .	Tū mārīl . . .	Tū mārilyō, mārīlo . . .	196. Thou wilt beat.
Wō mārō . . .	Wō mārul . . .	Wō mārō . . .	197. He will beat.
Ham mārūlā, mārā . . .	Ham mālā . . .	Ham mārā . . .	198. We shall beat.
Tum mārilyā, mārā . . .	Tum mālā . . .	Tum mārilyā, mārā . . .	199. You will beat.
Wō mārā . . .	Wō mālā . . .	Wō mārilyā, mārā . . .	200. They will beat.
.....	.....	.....	201. I should beat.
Maī māryō chhañ . . .	Mi māra chhañ . . .	Maī māryō gayō . . .	202. I am beaten.
Maī māryō chhayō . . .	Mi māra chhōyō . . .	Maī māryō gayō thayō . . .	203. I was beaten.
Maī māryā jāūlo . . .	Mi mārālo . . .	Mai mariyō jaulō . . .	204. I shall be beaten.
Maī jāndū . . .	Mi jānū . . .	Maī jāndū . . .	205. I go.
Tū jāndī . . .	Tū jānī . . .	Tū jāndī . . .	206. Thou goest.
Wō jānd . . .	Wō jān . . .	Wō jānda . . .	207. He goes.
Ham jāndāwā . . .	Ham jānū . . .	Ham jānda . . .	208. We go.
Tum jāndāwā . . .	Tum jānī . . .	Tum jāndāi . . .	209. You go.
Wō jāndān . . .	Wō jāndin, jānī . . .	Wō jāndāna . . .	210. They go.
Maī gañ . . .	Mi gañ . . .	Maī gayēñ . . .	211. I went.
Tū gai . . .	Tū gai . . .	Tū gayē . . .	212. Thou wentest.
Wō gayō . . .	Wō gaya . . .	Wō gayē . . .	213. He went.
Ham gayā . . .	Ham gañ . . .	Ham gayā . . .	214. We went.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyāli).
215. You went . . .	Tum gayā . . .	Tum gāy . . .	Tum gayā . . .
216. They went . . .	U gayā, (fem.) gayin or gain.	U gāyā, gāy, gayā . . .	Un gayā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāno . . .	Jān . . .	Jānō . . .
219. Gone . . .	Gayo . . .	Gōy, gō . . .	Gyō . . .
220. What is your name ?	Tumaro ke naū chh ?	Tumar kē nau chh ?	Tumarō kyā nau chh ?
221. How old is this horse ?	Yo ghoṛo katuk buṛo chh ?	Yō ghwaṛ katuk buṛ chh ?	Yē ghōṛa-ki baīs kyā chh ?
222. How far is it from here to Kashmir ?	Yā-baṭi Kasmīr katuk dūr chh ?	Yā-baṭi Kasmīr katuk dūr chh ?	Yā-hwai Kasmīr-kō dēs katuk tāṛā chh ?
223. How many sons are there in your father's house ?	Tumārā bābā-kā ghar-mē katuk chyālā chhan ?	Tumār babā-k ghar-mē katuk chyāl chhan ?	Tumārā bābu-kā ghar-mē katuk chēlā chhan ?
224. I have walked a long way to-day.	Maī āj bhaut dūr jāṇik gayū.	Mi āj bhaut dūr jāṇik gayū.	Maī āj bhaut tarā-lān hīṭyū.
225. The son of my uncle is married to his sister.	Myārā kākā-kā chyālā-ko byā wi-ki baiṇi dagaṛi bhau-chh.	Myār kākā-k chyāl-k byā wi-ki baiṇi dagaṛi bhau-chh.	Mērā kākā-kā chēlā-kō byā wi-ki baiṇi-sit bhai-chh.
226. In the house is the saddle of the white horse.	Ghar-mē syātā ghwārā-ki jin chh.	Ghar-mē syat ghwaṛō-ki jin chh.	Wi ghar-mē sētā ghōṛā-ki jin chh.
227. Put the saddle upon his back.	Jin wi-kā puṭhā-mē dharau .	Jin wi-ki puṭh-mē dharau .	Jinas wi-ki piṭhi-mē rākh .
228. I have beaten his son with many stripes.	Maī-le wi-kā chyālā-kaṇi bhaut bēt māra-chh.	Mi-l wi-k chyāl-kaṇi bhaut bēt māri-chh.	Maī-lē wi-kā chēlās bhaut cāpak mārichh.
229. He is grazing cattle on the top of the hill.	U wi dhurā-mē chaupaun charūnai lāgi rau-chh.	Ū wi dāṇā-k munyāw chaupainō-kaṇi charaun lāgi rau-chh.	Ū wi dāṇā-kā ṭukā-mē chaupau charaun pai-rai-chh.
230. He is sitting on a horse under that tree.	U wi bōṭ-muṇi ēk ghwārā-mē baiṭhi rau-chh.	Ū wi bōṭ muṇi ēk ghwaṛ-mau baiṭhi rau-chh.	Ū wi rukh-kā tali-baṭi ēk ghōṛā-mē chaṛi rai-chh.
231. His brother is taller than his sister.	Wi-ko bhai āpaṇi baiṇi-hai lāmo chh.	Wi-k bhai āpaṇi baiṇi-haī bāki lamb chh.	Wi-kō bhayā jhik āpaṇi baiṇi-hwai algō chh.
232. The price of that is two rupees and a half.	Wi-ko mōl dhai rupai chh .	Wi-k mōl dhāi rupai chh .	Wi-kō mōl dhāi rupaiyā chh.
233. My father lives in that small house.	Mero bāb wi nānā ghar-mē rū-chh.	Myar bab wi nān ghar-mi rūchh.	Mērō bābu wi nāna ghar-mē ran-chh.
234. Give this rupee to him	Yo rupai wi-kaṇi di-diyau .	Yō rupai wi-kaṇi di-diyau .	Yē rupaiyās wi di-diy .
235. Take those rupees from him.	Un rupain-kaṇi wi-hai li-liyau.	Unō rupainō-kaṇi wi-thaī li-liyau.	Un rupaiyān wi-thaī-hwai li-liy.
236. Beat him well and bind him with ropes.	Wi-kaṇi khūb mārau, aur jyaurai-le bāda.	Wi-kaṇi khūb mārau, aur jyaurai-l bāda.	Wis bhali-kai mār, aur jyaurān-lē bādi-diy.
237. Draw water from the well.	Kuwa-hai paṇi gārau .	Kuw-hai paṇi gārau .	Kuwa-hwai paṇi gār .
238. Walk before me . . .	Myārā aghin hiṭ . . .	Myār aghil hiṭ . . .	Mērā agatir hiṭ . . .
239. Whose boy comes behind you ?	Tumārā pachhin-baṭi kai-ko chelo ū-chh ?	Tumār pachhil-baṭi kai-k chyal ū-chh ?	Tumārā pachhil kai-kō chēlo aun pai rai-chh ?
240. From whom did you buy that ?	Tuma-le u kai-baṭi mōl lē-chh ?	Tumō-l ū kai-thaī mōl lē-chh ?	Tum-lē wis kai-thaī-hwai mōl li-chh ?
241. From a shopkeeper of the village.	Gau-kā ēk dūkāndār-baṭi .	Gau-k ēk dūkāndār-thaī .	Wi gau-kā ēk dūkānwālā-thaī-hwai.

Gaphwālī (Standard).	Gaphwālī (Rāṭhī).	Gaphwālī (Tehri).	English.
Tum gayāi . . .	Tum gawā . . .	Tum gayā . . .	215. You went.
Wō gayā . . .	Wō gin . . .	Wō gaina, gayena . . .	216. They went.
Jā . . .	Jā . . .	Jā . . .	217. Go.
Jāndō . . .	Jānū, jānō . . .	Jāndō . . .	218. Going.
Gayō . . .	Gayō . . .	Gayē . . .	219. Gone.
Tērō nām kyā chha ?	Tyōrō nau kyā cha ? .	Tērō nau kyā chha ? .	220. What is your name ?
Yē ghōrā katnā budyā chha ?	Yō ghwārā katug budyā cha ?	Yō ghōrō kanō budyā chha ?	221. How old is this horse ?
Yakh-tē Kāsmir katnā chha ?	Yakha-baṭī Kāsmir katug cha ?	Yakha-bīṭina Kāsmir katnā dūr chha ?	222. How far is it from here to Kashmir ?
Tumārā bābā-kā ghar-mā katgā naunā chhan ?	Tumārā bābū-ghar katug laurā chhī ?	Tumārā būbā-kā kurā-par kati bēṭā chhana ?	223. How many sons are there in your father's house ?
Maī āj bahut chalyū .	Mī āj bhiṇḍī hiṭū . .	Āj maī baṭī dūr-tāi ghūmyō	224. I have walked a long way to-day.
Wē-kī baiṇ mērā chachā-kā naunā-kū byāhi chha.	Wē-kī bain mērā kakā-kā laurā-kū byāi cha.	Mērā chāchā-kā naunā-kō wai-kī baiṇ degre byau hoyē.	225. The son of my uncle is married to his sister.
Saphed ghōrā-kī kāṭhī dērā chha.	Syātā ghwārā-kī kāṭhī dyal-gaṇī cha.	Wa suphed ghōrā-kī jin wai kurā par chha.	226. In the house is the saddle of the white horse.
Wē-kī piṭh-mā kāṭhī dhar .	Wē-kā puṭhā-mā kāṭhī dhar	Jin wai-kī piṭh-par dharā .	227. Put the saddle upon his back.
Main wē-kō naunō bhiṇḍē bētan mārē.	Mī-la wē-kū laurō bhiṇḍī sētgā-la mārā.	Maī-na wai-kā nauna-saṇē bahut bēṭū-na piṭē.	228. I have beaten his son with many stripes.
Wō dhār-mā gōrū charaunū chha.	Wō khāl-gaṇī gōr charaunda cha.	Wa wai dāḍā-kī dhār-mā dhan chain charaunū chha.	229. He is grazing cattle on the top of the hill.
Wō wē ḍālā mūrē ghōrā-mā baiṭhyū chha.	Wō wī ḍāl-tal ghwārā-mā baiṭhyāū cha.	Wa wai ḍālā-kā bēra ghōrā-mā baiṭhyū chha.	230. He is sitting on a horse under that tree.
Wē-kō bhāi wē-kī baiṇ-tē lambō chha.	Wē-kō bhāi wē-kī bain-tē lambō cha.	Wai-kō didā apṇī baiṇ-sē jhiṭh lambō chha.	231. His brother is taller than his sister.
Wē-kō mōl dhāi rupyā chha	Wē-kō mōl dhāi rupyā cha .	Wai-kō mōl dūi rupayā aur ēk aṭbanni chha.	232. The price of that is two rupees and a half.
Mērā baba wē chhōṭā ghar-par rahādin.	Mērō bābū wē nānā kurā-gaṇī ran.	Mērō būbā wai chhōṭā kurā rahāḍō.	233. My father lives in that small house.
Yā rupyā wē-saṇī dī-dē .	Yō rupyā wē-thā dē-dyā .	Yō rupayā wai-kū dī-dyā .	234. Give this rupee to him.
Wē-tē wō rupyā li-lē .	Wē-makōi wō rupyā lē-lē .	Yau rupyau wai-sē li-lyā .	235. Take those rupees from him.
Wē khūb mār aur rassī-mā bādh.	Wē bhiṇḍī mārāyā aur jyurā-la bādhya.	Wai-saṇī khūb phatkāṛā aur jurāu-sē bādhī-dēwā.	236. Beat him well and bind him with ropes.
Kuwā-tē pāṇī nikālā .	Kuwā-unḍē pāṇī gārā .	Kūwā-sē pāṇī nikālā .	237. Draw water from the well.
Mērā agārī chal . .	Myāra aghin hiṭ . .	Mēra agārē chalā . .	238. Walk before me.
Tum pichhārī kai-kō naunō aupū chha ?	Tum pāchhin kai-kō laurō āpū cha ?	Tumārā pichhārē kai-kō naunyal aupā lagyū chha ?	239. Whose boy comes behind you ?
Tin wō kai-tē mōl lēyō ?	Twē-la wō kai-gaṇī mōl liyō ?	Tum-na wō kai-mujē mōl linē ?	240. From whom did you buy that ?
Gaū-kā ēk bāniya-tē .	Gaū-kā ēk banyā-gaṇī .	Gaū-kā ēk dukāndār-sē .	241. From a shopkeeper of the village.



Map
Illustrating the
WESTERN PAHARI LANGUAGES
AND DIALECTS.
Scale 1 Inch = 16 Miles.

WESTERN PAHĀRĪ.

Western Pahārī is the Aryan language spoken in that part of the Sub-Himalayas extending from the Jaunsār-Bāwar tract of the District of Dehra Dun to Bhadrawāh in the Northern Panjab. To its East lies Garhwal, in which the language is the Garhwālī form of Central Pahārī. To its North lies the inhospitable Mid-Himalaya, the few inhabitants of which speak Tibeto-Burman languages. To its South it has on the eastern side the Hindōstānī of Dehra Dun and Ambala, and, further West, Pañjābī. To its West, in order from south to north, it has Standard Pañjābī, the Kāngrā and Dōgrī dialects of that language, and in the extreme north-west Kāshmīrī. The tract thus bounded includes Jaunsār-Bāwar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the States of Suket, Mandi, and Chamba, and the Eastern end of Kashmir.

Where spoken:

As in the case of Garhwālī and Kumaunī, the speakers of Western Pahārī are of mixed origin. The earliest Aryan-speaking inhabitants of whom we have any record were the Khaśas and (at a later stage) also the Gūjars, who are described at some length in the General Introduction to the Pahārī languages. For our present purposes it will be convenient to look upon these Khaśa-Gūjars as the original inhabitants of this tract, conquered and assimilated by Rājput immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājputs. Among the Simla Hill States the earliest Rājā of Sirmur was a Sūryavamśī Rājput who lived in the latter part of the 11th century, and was succeeded by Subhans Parkāsh of Jaisalmer in 1095 A.D. from whom is descended the present Rājā. The Rānās of Jubbal, Balsan and the Thākurs of Taroch belong to the same family. Similarly the families of the rulers of Bāghal and Bija came from Ujjain, of Darkoti from Marwar, of Baghat from the Deccan, and of Bashahr from Benares.

The Speakers.

In Kulu the dynasty of Kulu Rājās claims descent from a Sūryavamśī Rājput named 'Behangamani,' who was succeeded by descendants for 87 generations, the last reigning prince being Ajit Singh who was deposed by the Sikhs in 1840.

The ruling families of Mandi and Suket as well as that of Keonthal are Chandravamśī Rājputs who came from Bengal in the 13th century. The Rājās of Chamba are Sūryavamśī Rājputs, and claim descent from Rāma Chandra himself. They originally came from Oudh, and the present dynasty was probably founded in the middle of the 6th century A.D.

These Rājput leaders naturally brought followers with them. Their numbers were added to in later centuries by others fleeing from the plains before Mughul oppression. These intermarried with their Khaśa-Gūjar kin, and gradually their own language became mixed with that of the Khaśas—or rather obtained general currency with Khaśa corruptions. The probable course of linguistic history has been discussed in the General Introduction to the Pahārī languages, and need not be repeated here.

Suffice it to say that Western Pahārī may be looked upon as a form of Rājasthānī much mixed with the already mixed language of the Khaśa-Gūjars. We have no

literary records of the Khasās, and hence cannot tell how much of the present Western Pahārī should rightly be credited to them. But by inference it is probable that the Khasā-Gūjar language, in Grammar at least, was closely akin to Rājasthānī, and that the two easily amalgamated.

As regards Vocabulary, the difference was probably greater. Widely separated tribes originally speaking a common language cling to their original grammar while altered circumstances may determine the development of vocabularies very different in their *copia verborum*. For this reason, in the following accounts of the different Pahārī languages, an attempt has been made to give lists of typical words which may aid the inquiry into the nature of the old Khasā language.

In dealing with Eastern Pahārī or Khas-Kurā and with Central Pahārī we have seen that the traces of the old Khasā language became stronger as we went westwards. In Western Pahārī they are stronger still, and it is these traces that mainly authorize the separation of it from Central Pahārī as a distinct group of dialects. Both in Phonology and in Vocabulary we come across numerous instances of agreement with those languages of the North-Western Language, called "Pisācha" languages in this Survey, of which Kāshmīrī is the best known example. Attention will be drawn to these instances as they occur. Here it will be sufficient to draw attention to the general fact.

Western Pahārī consists of a great number of dialects, varying almost from hill to hill. An attempt to class them under various groups is made in the following table, but it may at once be stated that in some cases the differences between group and group are very slight:—

Name of Language or Group.	Number of Speakers.
Jaunsārī	47,437
Sirmaurī	124,562
Baghāṭī	22,195
Kiūṭhālī	151,476
Satlaṭ Group	38,893
Kuṭūī	84,631
Maṇḍāḷī	212,184
Chamḍāḷī	109,286
Bhadrawāh Group	25,517
Total number of speakers	816,181

Most of these languages contain several sub-dialects, details regarding which will be found in the introductory accounts of each group.

Jaunsārī is the language spoken in the Jaunsār-Bāwar division of Dehra Dun.

Jaunsārī and Sirmaurī.

Sirmaurī is mainly spoken in the States of Sirmaur and Jubbal. It is closely connected with Jaunsārī, but north-east of the River Giri and in Jubbal it begins to approximate to Kiūṭhālī.

Baghāṭī and Kiūṭhālī are also closely connected. Baghāṭī is the dialect of the

Baghāṭī and Kiūṭhālī.

State of Baghat and the neighbourhood, in the South-West of the Simla Hill States, while Kiūṭhālī, in several varying dialects, is spoken in the central portion of these States, especially round Simla itself and in the State of Keonthal.

Kūḷūi is spoken in Kulu, and the Satlaj Group is a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūṭhali and Kuḷūi.

Kuḷūi and Satlaj Group.

Maṇḍēālī is the language of the States of Mandi and Suket, and represents Southern Kuḷūi merging into the Pañjābī of Kangra.

Maṇḍēālī.

Chamēālī (with four dialects) is mainly spoken in the Chamba State, and represents Kuḷūi merging into the Ḍōgrī of Jammu and into Bhadrawāhī.

Chamēālī.

The Bhadrawāh Group consists of three dialects, spoken by few people, but of considerable philological importance, which illustrate the final stage of Chamēālī merging, through Bhadrawāhī, into Kāshmirī.

Bhadrawāh Group.

From the above it will be gathered that we may take Kiūṭhali-Baghāṭī and Kuḷūi as the typical Western Pahārī dialects, and the following brief account of the main features of Western Pahārī will be based on these two. Sirmaurī and Jaunsārī are affected by the Hindōstānī and Pañjābī of the plains, and Jaunsārī also by the neighbouring Garhwālī to its East, while Maṇḍēālī and Chamēālī are corrupted by the dialects of Pañjābī lying to their West.

Written character.—All over the Western Pahārī area the written character is some form or other of the Ṭākri alphabet, but the Nāgarī and Persian characters are also used by the educated. Specimens written in each of these characters will be found in the following pages. The name of the Ṭākri alphabet is most probably derived from Ṭakka, the name of a powerful tribe which once ruled this part of the country, and whose capital was the famous Śākala, lately identified by Dr. Fleet with the modern Sialkot.

The Ṭākri or Ṭakkari alphabet is closely connected with the Śāradā alphabet of Kashmir, and with the Landā, or 'clipped,' alphabet current in the Panjab and Sind. It is built on the same lines as Nāgarī, but the representation of the vowels is, as will be seen from the following pages, most imperfect. Medial short vowels are frequently omitted, and medial long vowels are often employed in their initial form, as if, in Nāgarī, we were to write तऊ for tū. In the Jammu territory the alphabet has been adopted for official purpose, and to fit it for this it has been altered and improved. It is then called 'Ḍōgrī.' Another reformed variety of Ṭākri, with a complete series of vowels, is in use in the State of Chamba, and is there known as 'Chamēālī.' Types have been cast in Chamēālī, and portions of the Scriptures have been printed in it. Specimens of this type-printed Chamēālī will also be found in the following pages.

A full account of the Ḍōgrī character, and of its connexion with Ṭākri, will be found in the section dealing with the Ḍōgrī dialect of Pañjābī, in Part III of this volume. The reader is also referred to a paper on the modern Indo-Aryan alphabets of North-Western India on pp. 67 ff. of the Journal of the Royal Asiatic Society for 1904, and to a note on the Ṭākri alphabet on p. 802 of the same Journal for 1911, both by the present writer.

Pronunciation.—In Western Pahārī the letter *a* is generally sounded like the *ō* in ‘hot.’ There is a short *ē* sounded like the *ē* in ‘met’ which is most often represented in writing by the letter *i*. Generally speaking, the pronunciation of the vowels is careless, little or no distinction being made between *ē* and *i*, *ē* and *ī* and *ō* and *ū*. In some dialects (e.g. in the Simla Sirājī form of Kiūṭhālī) a final *ī* has almost disappeared, *ē* being substituted for it. It may be noted that all these peculiarities also occur in Kāshmīrī. In Kiūṭhālī, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ū* (being then transliterated *ū*) when originally followed by *i*. When not followed by *i* it sometimes becomes *au*. A good example of this is the base *baiḥṇ*, a sister. In Kiūṭhālī its nominative is *būḥṇ* (for *baiḥṇī*) while its agent case is *bauḥṇē*. Strikingly parallel is the use of the same diphthong in Kāshmīrī. In that language *ai* has the sound of a broad *ō*. On the other hand, when followed by the very short *i*, it becomes *ū*. Thus the base *kait-*, how many, has its nominative plural *kūt*.

In the latter instance we have an example of the epenthesis which plays so important a part in the Piśācha languages of the North-West frontier, including Kāshmīrī. By ‘epenthesis’ is meant the change of the sound of a vowel owing to the influence of another vowel following it. It occurs in such cases as the English words ‘man’ and ‘men’. The latter word is derived from the old Anglo-saxon **manni*, in which the *a* has become *e* under the influence of the following *i*. Very similarly, though in this case not an instance of Epenthesis, the *a* in the English word *mat* has one sound, but if we add an *e* after the *t* so as to get ‘mate,’ the sound of the *a* is altogether changed by the influence of the following *e*. In native writing it is not usual to indicate this change of sound, any more than the change of the sound of the *a* in *mat* and *mate* is indicated in English writing. This Survey being mainly based on written materials, it does not record all the occurrences of epenthesis in the Pahārī languages. In the case of the Kumaunī dialect of Central Pahārī materials were available, and the extent to which it there occurred is noted. Probably similar changes occur in Garhwālī but no materials on the point are available. In Kiūṭhālī and the other dialects of the Simla Hills and Kulu we have more materials, for the excellent notes compiled by Mr. Grahame Bailey in the work quoted under the head of Authorities, were collected on the spot. Here we come across only sporadic instances of epenthesis, as in *būḥṇ*, above mentioned.

It is not till we get to Chamba in the neighbourhood of Kāshmīrī that epenthesis assumes prominence in writing, and we meet several instances of its occurrence in some of the dialects of Chamēālī.¹

In connexion with vowel sounds we may make one other remark, which properly falls under the head of declension. In standard Hindōstānī and Pañjābī, there is an important class of masculine nouns which end in *ā*, like *ghōṛā*, a horse. In Rājasthānī such nouns end in *ō*, as in *ghōṛō* or *ghōṛō*. Eastern and Central Pahārī follow Rājasthānī in this. Western Pahārī does the same, but not so decisively. Even in Kiūṭhālī both *ghōṛō* and *ghōṛā* may be employed, and in the border dialects, such as Jaunsārī, Sirmaurī and Chamēālī, the *ā*-termination is the more common. On the other hand, the termination *ō* is often pronounced *ū*, so that we may have *ghōṛā* and *ghōṛō* or *ghōṛū*, all used in the same dialect and by the same person, although, varying from dialect to dialect, one form is generally more common than the two others. Thus in Jaunsārī, the commonest

¹ See, e.g., p. 825 post.

form would be *ghōṛā*, in Kiūṭhali it would be *ghōṛō*, while forms corresponding to *ghōṛū*, though by no means excluding the other two, appear most frequently in Kuḷūi.

As regards consonants, we must first notice the tendency exhibited by Western Pahārī towards disaspiration. Thus the Hindī *hōnā*, to be, is generally represented by *ōnū* or some such form. There is a similar tendency to drop an initial *h* in Kāshmirī, where we have, for instance, *atha*, a hand, corresponding to the Hindōstānī *hāth*. In this particular word the initial *h* is preserved in Western Pahārī, but it may be noticed that in Kāshmirī the long *ā* of *hāth* is shortened in *atha*, and the same takes place in certain Western Pahārī dialects, as, for instance, in the Kuḷūi *hōth*.

While the surd aspirates *kh*, *chh*, *ṭh*, *th*, and *ph* as a rule preserve their aspiration in Western Pahārī, it is to be noted that the sonant aspirates *gh*, *jh*, *ḍh*, *dh* and *bh*, all show a tendency to drop it. Here again we see the same in the Piśācha languages, which invariably disaspilate these sonant aspirates. In Western Pahārī they are sometimes disaspirated altogether, as in Piśācha, as in *bī*, for *bhī*, also; *bāi* for *bhāi*, a brother; *bāḍṇū* for *bāḍḥṇū*, to bind; *dī* or *dhī*, a daughter; but more usually the aspiration is projected, so to speak, to a later stage of the syllable. Thus, *ghōṛā*, a horse, is pronounced *gōhrā*, and *ghōṛ*, a house, is pronounced *gōhr*. Very similarly, *hōnā* is represented not only by *ōnū*, but also by *ōhṇū*.

In the Piśācha languages we occasionally, especially in the case of borrowed words, come across instances of the hardening of sonant letters, i.e. of *g* becoming *k*; of *j* becoming *ch*; of *d* becoming *t*; and of *b* becoming *p*. Thus in Kāshmirī we have *kākaz* for *kāgāz*, paper; *bādarapēt* for *bhādrapada*, the name of a month; *bāpat* for *bābat*, concerning. Similarly, in Rājasthānī and Central Pahārī, we have stray instances of the same changes, as in Mālvi *juwāp* for *jawāp*, a reply; Kumaunī *jhaṭī* for *jhaṇḍī*, a flag. Instances of this kind of hardening are not uncommon in Western Pahārī. Attention will be drawn to many of them as they occur in the various dialects. As examples, we may here quote cases such as *sūkrō* or *sūgrō*, swine, in Kiūṭhali (Kirnī)¹; *lēkhā-chōkhā*, for *lēkhā-jōkhā*, a computation (Kiūṭhali); *ōkhatī*, for *aukhaḍ(h)*, medicine (Jaunsāri); *parchī*, for *barchī*, a spear (Kiūṭhali); *jinta*, for *zinda*, alive (Pangwālī).

Another consonantal change typical of Western Pahārī is the development of two new consonants,—*ts* developed from *ch* (with its aspirate *tsh* from *chh*) and *z* or *dz* developed from *j*. Thus, in Kiūṭhali the word *chajarō* is pronounced *tsōzarō* or *tsōzzarō*; and *japṇū*, to speak, is pronounced *dzōpṇū*.

Further, a *t* when representing an older *tr*, frequently becomes *ch*. Thus the word for three, is *tīn* in Hindōstānī, representing the Sanskrit *trīṇi*, but in Kiūṭhali, it is *chaun*, and in Kuḷūi *chin*². This *ch* is, further, again changed to *ts*. So, again, the Sanskrit *kshētra*, a field, is in Hindī *khēt*, but in Western Pahārī it is *khēch* or *khēts*.

There is similar interchange between *d*, *j* and *dz*, as in Jaunsāri *khēj* for *khēd*, grief; Sirmaurī (Girīpārī) *dālij*, for *dāridra*, poor, but examples are not so numerous. We may, however, compare the Kāshmirī *dapṇ*, to say, with *dzōpṇū* given above.

¹ The original Sanskrit word is *sūkara*, and it might be argued that the *k* in *sūkrō* is simply a retention of the original Sanskrit letter. But the nasal over the *ū* shows that this cannot be the case. All analogy shows that the Sanskrit word must have passed through the forms *sukkara*, *sungara*, to *sūgrō*, and it is this *sūgrō* which has become *sūkrō*.

² An interesting case is that of the Kiūṭhali *chāmbā*, copper, as compared with the Kāshmirī *trām*, and Sanskrit *tāmra*.

Finally, as an example of the change of an aspirated *th*, we may quote the word *āthā*, here, which in Kōchī Kiūṭhālī becomes *ichhā*.

All these changes of *ch*, *j*, *t*, and *d* are extremely common in the languages of the North-West. A *t* frequently becomes *ch*, a *d* becomes *j*, a *t* becomes *ts* and a *d* becomes *z*, and, before *i* or *y*, these changes are the regular rule in Kāshmirī. Moreover a *tr* tends to become *tʰ*, so that we have here a view of the way in which *tr* becomes *ts*. It first becomes *t* and then *ch*, and finally *ts*.

In Central Pahārī we met several instances of *l* being dropped when it was final, or between two vowels. Similarly, we have in Jaunsārī *gōāṇō*, the equivalent of the Hindōstānī *galānā*, to melt, and *bāō*, for *bāl*, hair. Again, in Sirmaurī (Girīpārī) we have *pīṭulā* or *pīṭuā*, I shall strike.

Closely allied in their phonetic changes to *l* are the letters *r* and *ṛ*. In the Piśācha languages, the changes which the letter *r* undergoes are very peculiar. One of these peculiarities is that it is frequently elided. Thus in Pashai, 'I do' is *karam* or *kam*. The same elision of *r* is a prominent feature of Western Pahārī. In Chamēālī (Paṅgwālī) it is quite common. Thus, *katā*, not *kartā*, 'doing'; *mānā*, not *mārnā*, to strike. So in Sirmaurī (Girīpārī) *rāchī gōā*, he was lost, becomes *āchī gōā*; and in the Outer Sirājī dialect of the Satlaj Group, 'of a horse' is *ghōṛē-au*, for *ghōṛē-rau*. The letter *ṛ* is also occasionally elided in the same way, as in the Sirmaurī (Girīpārī) *dōnā* for *daurnā*, to run, and Chamēālī (Paṅgwālī) *kuṛi* or *kūi*, a daughter.

In most Indian languages the letter *ṛ* is always derived from the letter *d*. In other words when *d* falls between two vowels, and only then, it becomes *ṛ*. It hence follows that *ṛ* can never be the first letter of a word. In Kiūṭhālī, however, there are two instances noted of words commencing with *ṛ*, viz. *ṛāmbi*, a weeding instrument, and *ṛōkṇū*, to stop. The letter *ṛ* does not occur as an initial in the Piśācha languages, but in the Gipsy language of Europe, which most scholars look upon as an offshoot of the Piśācha languages, we have *rōi*, a spoon, corresponding to the Hindi *dōi*.

The letters *y* and *w* when initial are often elided, especially in borrowed words, as in *ād*, for *yād*, memory, and *āstē*, for *wāstē*, for the sake (of).

In Hindi there is only one sibilant, the dental letter *s*. This represents, not only a Sanskrit *s*, but also a Sanskrit palatal *ś*, and, generally, a Sanskrit cerebral *sh*. In Western Pahārī, as in Rājasthānī, the Sanskrit *ś* is preserved, so that we have words like *dēs*, as against the Hindi *dēs*. The Sanskrit *sh* is also represented by *ś* or even by *chh*, as in *māṇāś* or *maṇachh*, the equivalent of the Sanskrit *mānusha*, a man.

In the Piśācha languages a sibilant, especially *ś*, often becomes *h*. As an example we may take the Sanskrit *daśa*, ten; Kāshmirī *dah*. So in Kuṭūi we have a final *s* becoming *h* in the word *brās* or *brāh*, rhododendron.

In the Eastern dialect of the Piśācha Pashai every *ś* becomes *kh*, sounded like the *ch* in 'loch'. The same is the case in the Gaddī dialect of Chamēālī, in which every *ś* is sounded as *kh*, e.g. in *dakh*, ten.

Declension.—The declension of Western Pahārī follows the general lines of most Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and so also in the plural.

¹ E.g. Sanskrit *putra*, a son, Gārwi *puṭ* or *pūch*.

Tadbhava¹ masculine nouns (excluding the few ending in *ī* and *ū*) fall into two classes—strong and weak. Strong Tadbhava nouns end in *ā*, *ō* or *ū*, as, for example, *gōhrā* (*gōhrō*, *gōhrū*), a horse, while weak Tadbhava nouns end in a consonant, as, for example, *ghar* or *gōhr*, a house.

Excepting in the case of border languages, such as Chamēālī, Sirmaurī and Jaunsārī, the oblique form of all Western Pahārī nouns is the same in the singular and the plural. In Hindi the singular oblique form of *ghōrā* is *ghōrē*, while the plural oblique form is *ghōrō*, but in Western Pahārī *gōhrē* is the oblique form both for the singular and the plural. The same is the case for all other Western Pahārī nouns. This state of affairs is typical of the language.

With this exception strong Tadbhava nouns follow the usual Hindi practice. Thus, *gōhrō*; nom. plur. *gōhrē*; obl. sing. and plur. *gōhrē*.

Western Pahārī exhibits another typical peculiarity in the declension of weak Tadbhava masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in the oblique plural. Thus, Hindi *ghar*, a house; nom. plur. *ghar*; obl. sing. *ghar*; obl. plur. *gharō*. The principal exception is Marāṭhī, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur. *gharā*. Western Pahārī follows Marāṭhī in having separate forms for such weak Tadbhavas, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhī the oblique form is made by adding a vowel, but the particular vowel employed varies from dialect to dialect, and forms a convenient test for distinguishing between the more important.

Thus :—

	Nom. sing.	Obl. sing.
Jaunsarī.	<i>ghōr</i> , a house.	<i>ghōrō</i> .
Sirmaurī.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .
Baghāṭī.	<i>gōr</i> .	<i>gōrā</i> .
Kiūṭhālī.	<i>gōhr</i> .	<i>gōhrō</i> .
Kuḷūī.	<i>ghōr</i> .	<i>ghōrē</i> or <i>ghōrā</i> .

Similarly weak feminine Tadbhava nouns have oblique forms made by the addition of a vowel. A few examples will suffice :—

	Sing. nom.	Obl.
Baghāṭī.	<i>baīhṇ</i> , a sister.	<i>baīhṇā</i> .
Kiūṭhālī.	<i>būhṇ</i> .	<i>bāuhṇē</i> .
Kuḷūī.	<i>bēhṇ</i> .	<i>bēhṇē</i> .
Chamēālī.	<i>baīhṇ</i> .	<i>baīhṇī</i> .

In the case of these feminines, the border languages Sirmaurī and Jaunsārī appear to follow the Hindi rule, and there is no change.

Besides the oblique form, all Western Pahārī have an organic locative and agent (singular and plural) formed by adding *ē*, as in *babbē*, by the father; *gōhrē*, in the house. These cases occur in other Pahārī languages, and, indeed, in many Aryan languages all over India. They therefore call for no particular remark here.

¹ A Tadbhava word is one which has descended to Western Pahārī from Sanskrit, through Prakrit. It is to be distinguished from a tatsama word, which, like *bālak*, a child, has been borrowed directly from Sanskrit.

Other case-relations are formed with the aid of postpositions. These vary from dialect to dialect. A few of the more important may be mentioned here.

	To	From	Of	In
Jaunsāri	<i>kh</i>	<i>ī, tē, āurī</i>	<i>kō</i>	<i>māñjh, pūdā</i> (in or on), <i>chh</i>
Sirmaurī	<i>khē, gē, kh</i>	<i>dō</i>	<i>rō</i>	<i>dō, mō, pādē</i> (in or on)
Baghātī	<i>khē</i>	<i>dē</i>	<i>rā</i>	<i>mañjhē, mē</i>
Kiūṭhālī	<i>khē, hāgē, āgē, gē</i>	<i>dō, hāgō, phā</i>	<i>rō</i>	<i>dō, (on) pāndē</i>
Kulūī	<i>bē</i>	<i>na</i>	<i>rā</i>	<i>mōñjhē</i>
Maṇḍālī	<i>jō, kanē</i>	<i>gē, thē</i>	<i>rā</i>	<i>mañjhā</i>
Chamēālī (Standard)	<i>jō</i>	<i>kachhā</i>	<i>rā</i>	<i>bichch</i>
Chamēālī (Gaddī)	<i>jō, bō, gō</i>	<i>thāū</i>	<i>rā</i>	<i>mañjh</i>

Particulars regarding these, and other postpositions, are given in the articles on each dialect. Here, a few general remarks will suffice. It will be seen that the postpositions vary pretty widely from dialect to dialect. In fact, those of the dative offer convenient types for classification. The Dative forms containing a *kh* (*khē* and *kh*) are confined to the southern and south-eastern dialects. In Kiūṭhālī we have *hāgē*, which is quite typical of the dialect. The Kulūī *bē* is also typical, and we meet it again in the form of *bō* in the neighbouring Gaddī, and in the Piśācha Wai-Alā ablative postposition *bē*. The dative postposition *jō* is peculiar to the North-Western dialects (Chamēālī and Maṇḍālī) and, as is elsewhere pointed out, is related to the Sindhi genitive postposition *jō*.

The genitive postposition is throughout the Rājasthānī *rā* or *rō*, except in Jaunsāri which has the neighbouring Central Pahārī *kō*. Both *kō* and *rō* are, as usual, adjectives.

The ablative postpositions call for no remarks. With a few exceptions they are derived either from those of the dative or locative. The locative postpositions have this peculiarity, that most of those ending in *ā* or *ō* (e.g. *pūdā*) are adjectival like those of the genitive, agreeing with the thing which is contained.

Adjectives call for few remarks. They follow the custom of other Indo-Aryan languages. We have seen in Khas-kurā that the termination of the genitive is often added to an adjective or a participle almost pleonastically. The same idiom is common in the Piśāchā languages (see the remarks on adjectives under the head of Baghātī on p. 498). The central dialects of Western Pahārī do the same. Thus, the word for 'good' is *tsōzzā-rō*. In the North-Western dialects (Maṇḍālī and Chamēālī) there is a similar form, in which *rā* is added to a participle to indicate a state or condition. Thus, *mārō-rā*, in a state of being beaten, equivalent to the Hindī *mārā-huā*. It is not quite certain whether here the *rā* is the genitive postposition or is a contraction of the word *rahā*, remained.

Pronouns.—The pronouns of the first and second persons have a number of variant forms in the singular, which are mostly matters of spelling. The first person nominative fluctuates between forms such as *ā, aū, haū*, with minor variations. The oblique form singular of this pronoun is *mā, mū, mō*, with minor variations, and it has

a tendency to become *man* or *min* before a postposition commencing with a consonant, as in Baghāṭī *man-dē*, from me; Chamēālī *minjō*, to me. The genitive singulars are *mērō* and *tērō* or similar forms. Quite irregular is the use of cerebral letters in Churāhī (Chamēālī) *minḍā*, my; *tinḍā*, thy; and the Paṅgwālī (Chamēālī) *mān*, my; *tān*, thy. In the plural, the southern dialects have forms based on *ham*, *tum*; but the northern dialects follow the Piśācha dialects and Pañjābī in having forms like the Kuḷūī *āssē*, *tussē*.

The Demonstrative Pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiūṭhālī set, *ēh*, this; *ō*, that; *sē*, that, as typical. When used as substantives, these have, in the oblique cases of the singular, three genders: a masculine animate (*e.g.* *tēs*); a feminine animate (*e.g.* *tēssau*); and an inanimate (com. gen.) as in *tētth*. When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill dialects. These three genders are employed exactly as in the Piśācha languages. For instance, the neuter *tētth* is almost letter for letter the same as the Kāshmīrī *tath*.

The other pronouns call for no special remarks. They follow the lines of the Demonstratives.

The only peculiarity worth noting is that in Jaunsārī and in some of the minor neighbouring dialects the relative pronoun *jō* is often added pleonastically to a demonstrative. Thus, *sō* or *sō-jō*, he. It will be remembered that in Rājasthānī the relative is often used in the sense of a demonstrative.

Conjugation.—The Verb Substantive has many forms for the present. Practically all the dialects use some form of the root *hō*, as in Jaunsārī *ō*, *hō*; Kiūṭhālī, *ō*; Kuḷūī, *hē*; Maṇḍēālī, *hā*; Chamēālī, *hai*; all meaning 'he is'. Some of these, such as the Maṇḍēālī *hā*, are participial in formation not changing for person, but changing for gender and number, as in *hī*, she is; *hē*, they are.

Another group is confined to the Southern dialects and Kuḷūī. Its basis is the root *as*. In some dialects (*e.g.* Kiūṭhālī), it is regularly conjugated for number and person. In others (*e.g.* Kuḷūī), it only changes for gender. In others again (*e.g.* Jaunsārī), it is immutable for all persons of both numbers and both genders. We may quote the following examples of the word for 'he is':—

Jaunsārī	.	.	.	<i>āsō</i> , <i>ōsō</i> .
Sirmaurī	.	.	.	<i>ōsō</i> , <i>sō</i> , <i>ōs</i> .
Baghāṭī and Kiūṭhālī	.	.	.	<i>ōssō</i> .
Kuḷūī	.	.	.	<i>sā</i> (dialectic <i>āssā</i>).

A third form of the present tense is *āthī* used (with some minor variations of form) in the southern dialects and Kuḷūī. It is immutable, and is only used with the negative. In the Churāhī dialect of Chamēālī, however, it reappears under the form of *ātē* as an ordinary verb substantive. We may compare with this form the Kumaunī *nhāti*, he is not, in which the negative has combined with the verb substantive, so as to form one word.

The *as* group of the verb substantive reappears in nearly all the Piśācha languages, *e.g.* in Veron *so*, *eso*, he is. With *āthī*, we may compare the Piśācha Gārwi and Maiyā *thū*, he is.

For the past tense of the verb substantive the usual form is *thiyō*, *thyō* or *thō*, treated like the Hindi *thā*. A variant form is the Kulūi *tī*, which does not change for gender, number, or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahārī dialects.

Except in the case of one or two border dialects the future is formed by adding *lā*, as in Kiūṭhālī *mārōlā*, he will strike; we have already drawn attention to the fact that *l* between two vowels is often dropped, and this accounts for the existence in some dialects of forms corresponding to the Kiūṭhālī *mārūā* for *mārūlā*, I shall strike. The nasal of the first person is sometimes strengthened to *m*, as in Śōdhōchī (Satlaj Group) *mārmū* (for *mārūlā*), I shall strike, but *mārā* (for *mār(ēl)ā*), thou wilt strike, with no *m* because there is no nasal in *mārēlā*. It will thus be seen that the presence of the *m* in the future is purely accidental and is not typical of any particular dialect.¹

Attention has already been drawn, under the head of Adjectives, to the static participle.

Some of the verbal roots with the most common meanings have forms strange to other Indo-Aryan vernaculars. Such, for instance, is the very common *ḍeunū*, to go, which has almost superseded the Hindi *jānā*. With it we may compare the Pīśācha Gawarbatī root *di*, go; and the Khōwār *dē*, run. Another verb used both in the meaning of 'to go' and in that of 'to run' is *nōshnū* (past participle *nōṭṭhō*), with which we may perhaps compare the Kāshmirī *nashun* (past part. *nūṭh*), to disappear. Such verbs are especially common in Kulūi, where we have *ḍzhaurnū*, to fall; *ēnā*, to come (cf. Kāshmirī *yīn**, to come, and the Shiṇā root *ē*, come); *nēnū*, to take (Kāshmirī *nīn**), and many others.

In Sanskrit a certain number of verbs insert *chchh* in the present tense. Thus, from the root *gam*, go, we have *gachchhāmi*, I go. We have many traces of the same in the Pīśācha dialects, as an example of which we may quote the Kāshmirī *gatshun*, to go. So also in the Gaddī dialect of Chamēālī we have from *bhōṇā*, to become, *bhuchhū*, I may become; from *gāhṇā*, to go, *gachhū*, I may go; and from *īṇā*, to come, *ichhū*, I may come. It may be noted that similar forms occur in other sub-Himalayan dialects further west, e.g. in Pūnchhī, where we have, for instance, *achhnā*, to come, and *gachhnā*, to go.

The authorities for particular dialects are given in their appropriate places. Here

Authorities.

it is only necessary to mention the admirable series of monographs by the Rev. T. Grahame Bailey describing nearly all the Western Pahārī dialects, and scattered, as Appendixes, through the various Panjab Gazetteers. These have been reprinted and issued together in one convenient book by the Royal Asiatic Society in the year 1908. The title of the book is *The Languages of the Northern Himalayas, being Studies in the Grammar of twenty-six Himalayan Dialects*. In the following pages I have made the freest use of the materials thus supplied by Mr. Grahame Bailey, and I gladly take this opportunity of recording my gratitude for the valuable assistance I have derived from that gentleman's labours. Another work which may be consulted is Pandit Tīkā Rām Jōshī's *Dictionary of the Pahārī Dialects as spoken in the Punjab Himalayas*, edited by Mr. H. A. Rose, I.C.S., and published in the Journal of the Asiatic Society of Bengal, Vol. VII, N. S. (1911), pp. 120 ff.

¹ See, on the other hand, Mr. Grahame Bailey's remarks on page ii of the Introduction to his account of the Chamba Dialects.

JAUNSĀRĪ.

Jaunsārī is the name of the form of Western Pahārī spoken in the Jaunsār-Bāwar Pargana of the Dehra Dun District. This consists of a Hill Tract with an area of something under 350 square miles. As estimated for this survey the number of speakers of Jaunsārī was 47,437, all of whom inhabited Jaunsār-Bāwar, and the correctness of this estimate is borne out by the fact that in the Census of 1901 the number of speakers recorded in that tract was 48,037.

According to Mr. Atkinson¹ Jaunsār is a representative Khasiyā tract, and forms a very important link between the almost completely Hinduized Khasiyās of Kumaon and their brethren converts to Islām on the ethnical frontier in the mountains of the Hindu Kush. It apparently gives in full force at the present day customs and practices of the Khasiyā race which distinguished it a thousand years ago. Jaunsār is a kind of 'sleepy hollow within the hills.' The principal peculiarities recorded concerning these people are the practice of polyandry and their extreme uncleanness, all the more conspicuous on account of the comparative paleness of their complexion and the scantiness of their clothing.²

Jaunsār-Bāwar is situated in the north of the Dehra Dun District, being a longish irregular parallelogram wedged in between Garhwāl and the Panjab State of Sirmaur.

The Jaunsārī language is accordingly a mixed one. It mostly agrees with Sirmaurī but is much affected by the Hindī spoken to its south in the rest of Dehra Dun. It also shows points of contact with the Garhwālī lying immediately to its east. We must therefore class it as a mixed, transition, dialect. In many points it agrees so closely with Western Hindī that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahārī.

There is no standard form of the dialect, and the method of spelling the words in the native character varies according to the caprice of the writer, who will not hesitate to spell the same word in two different ways in two adjoining lines.

The language may be written in the Nāgarī character, but the usual script is that known as the 'Sirmaurī,' or script employed in Sirmaur. It is allied to the Tākri character of the Panjāb Hills, but in some respects it agrees better with Nāgarī, while in others it has struck out on independent lines. The following table gives the forms of the letters, and further examples of the script will be found in the specimens of the dialect.

¹ Gazetteer of the Himalayan Districts of the N.-W. P., Vol. XII, p. 353.

² Op. cit., p. 354.

JAUNSĀRĪ (SIRMAURĪ) ALPHABET.

3	a	ॐ	kau	ॐ	tha
31, 311	ā	ॐ	kā	ॐ	da
ॐ	i	ॐ	ka	ॐ	dha
ॐ	ī	ॐ	kha	ॐ	na
ॐ	u	ॐ	ga	ॐ	pa
ॐ	ū	ॐ	gha	ॐ	pha
ॐ	ě, ē	—	ña	ॐ	ba
ॐ	ai	ॐ	cha	ॐ	bha
ॐ	ō, ō	ॐ	chha	ॐ	ma
ॐ	au	ॐ	ja	ॐ	ya
ॐ	~	ॐ	jha	ॐ	ra
ॐ	ka	—	ña	ॐ	la
ॐ	kā	ॐ	ṭa	ॐ	wa
ॐ	ki	ॐ	ṭha	ॐ	śa
ॐ	kī	ॐ	ḍa	ॐ	sha
ॐ	ku	ॐ	ṛa	ॐ	sa
ॐ	kū	ॐ	ḍha	ॐ	ha
ॐ	kě, kē	ॐ	ṛha		
ॐ	kai	ॐ	ṇa		
ॐ	kō, kō	ॐ	ta		

When used before consonants of their own class, nasals are, as usual, represented by Anusvāra (÷). As ñ and ṇ occur only in this position, they have no special character

The only printed book with which I am acquainted in this language, is a tentative version of the Gospel of St. Matthew published by the British and Foreign Bible Society in 1895. The language of this version is, on the whole, the same as that of the specimens received from Dehra Dun, but the spelling greatly differs. The following grammatical sketch is based mainly on the version of the Parable of the Prodigal Son prepared for the purposes of this survey, but the version of St. Matthew has also been freely utilized. In order to avoid confusion, in quoting from the latter, I have had to alter the spelling so as to make it agree with that of the Parable. The grammatical sketch being based on very insufficient materials is offered with every reserve. More valuable is the Vocabulary that is added at the end of the section. I owe this vocabulary to the kindness of Mr. R. Burn, I.C.S. It was originally collected by Major (now Colonel) Thornhill when Cantonment Magistrate at Chakrata in Jaunsār-Bāwar. The entries have since been again checked by Jaunsārīs on the spot. The reverse Jaunsārī-English vocabulary has been prepared under my supervision from the original English-Jaunsārī one.

Pronunciation.—As in Hindī, a final *a* is usually silent, as in *dhan*, not *dhana*, wealth; but in Jaunsārī, when there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *ḍharḱūwa*, the afternoon; *duīja*, another; *khūḡa*, a cold in the head; *pitlōsa*, a bath; *sīḥa*, wax.

The vowel *a* is pronounced something like the *o* in 'hot' and is just as often written ओ as अ. When written ओ in the specimens, etc. it will be transliterated as *ō*, to distinguish it from *o*. In the Jaunsārī St. Matthew, *a* is throughout written *ō*. It must be borne in mind that *a* and *ō* are (in writing) absolutely interchangeable, and all represent the same sound,—that of the *o* in 'hot.' In this case, difference of spelling does *not* indicate difference of pronunciation. *Naṭhō* and *nōṭhō* both represent the same sound, and mean the same thing, *viz.* "he went." The spelling with *a* and *o* in the specimens is quite haphazard, and I have not ventured to introduce uniformity.

The letters *ā* and *ō* are interchangeable when final. This is specially common in the case of nouns, adjectives, and participles which, in Hindī, end in *ā*, but in Garhwālī and Kumaunī in *ō*. Jaunsārī here takes a middle course, using both terminations indifferently. The only rule which seems to be followed is a sort of law of harmonic sequence. If there is a majority of *ō*-sounds in the neighbourhood, then the termination *ō* is preferred, but if there is a majority of *ā*-sounds, then the termination *ā* is preferred. Thus we have *thō* in *jō-kichh thō*, *sō tihūkh bāṭi-dīnō*, but *thā* in *jōjā kāṇchhā bēṭā thā*, he who was the younger son.

As in Central Pahārī a short *ē*, sounded like the *e* in 'met,' often occurs as a substitute for *i*, as in *tēs-kō*, of him, equivalent to the Hindī *tis-kā*.

The consonant *chh* is interchangeable with *s*, as in *chhaśa* or *saśa*, a hare; *chhatyānās* for *satyānās*, destruction.

We sometimes find aspiration omitted, as in *bī* or *bhī*, also; *bādṇō*, not *bādḥṇō* or *bāḍḥṇō*, to bind; *ghōr* or *gōr*, a house; *sab* or *sabh*, all.

In the translation of St. Matthew's Gospel, this disaspiration is carried much further than in the specimens. For instance, *āṭhī* appears as *ātī*, and *thā* as *tā*. In making quotations from this Gospel, I have, for the sake of uniformity, restored the aspiration

in such cases, but this is not to be understood as the correction of mistakes. There can be no doubt that both forms (the aspirated and the disaspirated) are in use.

The letter *l* where medial or final is very often dropped. To fill up the hiatus thus caused, a *w* is sometimes inserted in place of the *l*. Thus :—

bādal or *bādō*, a cloud.

bāl or *bāō*, hair.

bāū (for *bālū*), sand.

bhūichāl or *bhūichō*, an earthquake.

gōāṇō (Hindi *galānā*), to melt.

hal or *haw*, a plough.

jāu (for *jāl*), a net.

kālō or *kāwō*, black.

mōnāu, a "monal" pheasant.

pālā or *pāwā*, frost.

salā or *sōwā*, a locust.

syāl or *syāō*, a jackal.

The letter *d* sometimes becomes *j*, as in *khēj*, for *khēd*, grief.

The letters *y* and *w* are sometimes dropped, when initial, as in *ād* for *yād*, memory, *āstē* or *wāstē*, for the sake (of).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindi end in *ā*, and in Garhwāli and Kumaunī end in *ō*, in Jaunsārī end optionally in *ā* or *ō*, as explained under the head of pronunciation. Thus, Hindi *ghōrā*, Garhwāli *ghōrō*, Jaunsārī *ghōrā* or *ghōrō*. These nouns form the nominative plural by changing *ā* or *ō* to *ē*. Thus, *ghōrē*, horses; *māchhā*, a fish, plur. *māchhē*; *ghūḍō*, the knee, plur. *ghūḍē*; *baurō*, the shoulder, plur. *baurē*.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghōr*, a house, plur. *ghōr*; *ādmī*, a man, plur. *ādmī*.

Feminine nouns ending in *i* form the nominative plural by changing *i* to *iā* or *iyā*, the nasal being frequently dropped, so that we also have *iā* or *iyā*. Examples are *bēṭi*, a daughter, plur. *bēṭiā* or *bēṭiyā*; *khūrī*, a razor, plur. *khūrīā* or *khūriyā*.

Feminine nouns ending in *ū* change the *ū* to *uā*. Thus, *āsū*, a tear, plur. *āsūā*; *sarśū*, a bug, plur. *sarśūā*. Similarly, *bhaū*, an eyebrow, makes its plural *bhaūā*.

Most feminine nouns ending in consonants seem to form their plurals by adding *ī*. Thus, *bāl*, a creeper, plur. *bālī*; *gāw*, a cow, plur. *gāwī*; *ghēr*, the belly, plur. *ghērī*; *pēḍ*, the belly, plur. *pēḍī*. I have, however, also noted both *bāhā* and *bāhī*, as the plural of *bāh*, an arm; *kilā*, as the plural of *kil*, a pimple. *Thō*, the buttock, makes its plural *thōā*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by postpositions. Certain nouns are put into an oblique form before these are added.

Most masculine nouns ending in *ā* or *ō* form the oblique singular in *ē*. Thus: from *ghōrā*, a horse, obl. sing. *ghōrē*; *kūrō*, a house, obl. sing. *kūrē*.

All masculine nouns ending in consonants form the oblique singular in *ō*. Thus, *bāṭ*, a share, obl. sing. *bāṭō*; *bhēr*, vicinity, obl. sing. *bhērō*; *ēk*, one, obl. sing. *ekō*; *ghōr*, a house, *ghōrō*; *hāth*, a hand, *hāthō*. In the Parable, the word *bāṭ*, a share, has both *bāṭē* and *bāṭō* for its oblique form. Similarly, in Sirmaurī, the oblique form of such nouns is made by adding *ē* or *ō* (see p. 461).

Masculine nouns which end in vowels other than *ā* or *ō*, as well as a few masculine nouns in *ā*, such as *bābā*, a father, and *kākā*, an uncle, and infinitives in *ō* or *ō*, and also all feminine nouns, make the oblique singular the same as the nominative singular. Thus, *bābā*, a father, obl. sing. *bābā*; *ṭāṭū*, the neck, obl. sing. *ṭāṭū*; *nāchṇō*, to dance,

¹ See p. 379, note 1.

obl. sing. *nāchnō*; *bōhni*, a sister, obl. sing. *bōhni*. Feminine nouns in *i* can optionally have the oblique singular in *iā* or *iyā*. Thus, *bēti*, a daughter, has *bēti*, *bētiā*, or *bētiyā*.

The oblique form plural ends in *ī* or *ī̃*. The termination *ī* appears to be preferred when the nominative plural ends in *ē* or *i*, as in *ḍōkhrō*, a field, nom. plur. *ḍokhrē*, obl. plur. *ḍokhrī*; *gōḍō*, a foot, nom. plur. *gōḍē*, obl. plur. *gōḍī*; *ādmī*, a man, nom. plur. *ādmī*, obl. plur. *ādmī̃*.

In other cases *ī̃* is preferred, as in *bōrs*, a year, obl. plur. *bōrsī̃*; *naukar*, a servant, obl. plur. *naukarī̃*; *rāḍ*, a harlot (fem.) obl. plur. *rāḍī̃*.

As in Hindi and Garhwālī, the oblique form, singular or plural, can be employed alone to indicate any case, as in *ghōrō ādiā*, while coming to the house; but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *ē*.

Accusative, —, or else *kh*.

Instrumental, *ē*, *lēi*.

Dative, *kh*.

Ablative, *ī* (from), *tē* or *tī* (from), *āurī* (from), *mūjhī* (from among), *bhērī* (from near).

Genitive, *kō* or *kā*.

Locative, *mūjh* (in), *pūḍā* (in), *dā* (on), *chh* (on, upon), *bhēr* (near), *ḍhāiyā* (near).

In the translation of St. Matthew's Gospel, *kh* is spelt *k*, *bhēr* is spelt *ver* (i.e. *vēr*), *bhērī* is spelt *vērī*, and *pūḍā* is written *phunḍā*.

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added, following the same rules as Hindi. We may thus decline the noun *ghōrō* or *ghōrā*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrā</i> , <i>ghōrō</i>	<i>ghōrē</i>
Agent.	<i>ghōrē-ē</i> , <i>ghōrē</i>	<i>ghōrī-ē</i>
Acc.	<i>ghōrō</i> , <i>ghōrā</i> , <i>ghōrē-kh</i>	<i>ghōrē</i> , <i>ghōrī-kh</i>
Instr.	<i>ghōrē-ē</i> , <i>ghōrē</i> , <i>ghōrē-lēi</i>	<i>ghōrī-ē</i> , <i>ghōrī-lēi</i>
Dat.	<i>ghōrē-kh</i>	<i>ghōrī-kh</i>
Abl.	<i>ghōrē-ī</i> , <i>ghōrē-tē</i> , etc.	<i>ghōrī-ī</i> , <i>ghōrī-tē</i> , etc.
Gen.	<i>ghōrē-kā</i> , <i>ghōrē-kō</i>	<i>ghōrī-kā</i> , <i>ghōrī-kō</i>
Loc.	<i>ghōrē-mūjh</i> , etc.	<i>ghōrī-mūjh</i> , etc.
Voc.	<i>ghōrā !</i>	<i>ghōrē !</i>

When two *ē*'s come together, as in the Agent singular, they are usually contracted into one, as in *ghōrē*.

For other nouns we may quote:—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābāī̃</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmī̃</i>
<i>ghōr</i> , a house	<i>ghōrō</i>	<i>ghōr</i>	<i>ghōrī̃</i>
<i>bēti</i> , a daughter	<i>bēti</i> , <i>bētiyā</i>	<i>bētiyā</i>	<i>bētiyāī̃</i>
<i>gāw</i> , a cow	<i>gāw</i>	<i>gāwī̃</i>	<i>gāwī̃</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following:—

tēs-kē bābā-ē dēkhā, his father saw him.

bētē-ē bōlō, the son said ('father, I have sinned').

mērē kākā-kē bēṭē biā kiyā, my uncle's son married.

Note that the verb *bōlnō*, to say, as in Garhwālī, and unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have:—

kōchhē-ī pēt bhōrō, how many fill the belly.

ējā rupaiyā tēsē-kh dē, give this rupee to him.

ṭāṭū-dī bāhā phēḍāi, throwing (his) arms on (his) neck.

tēs-bhērī sōjē rupaiyē sambhāl, take those rupees from him.

sō bōkutū-kh khānē sūchō-thā, he was wishing to eat the husks.

For the **Instrumental** we have:—

mē bētē-kh chābukō-lēi pītā, I struck the son with a whip.

In *pāgōi-ē-lēi bādḥ*, bind with a rope, both terminations, *ē* and *lēi*, are used together.

For the **Dative** we have:—

tinē āpnē bābā-kh bōlō, he said to his father.

pardēsō-kh nōḥā, he went to a far country.

sūgarū chārñō-kh, for grazing swine.

āpnē bābā bhērō-kh nōḥā, he went to near his father.

bābā-ē āpnē naukarū-kh bōlō, the father said to his servants.

āpnē naukarū-mūjhī ēkō-kh baudi-kōri, having called to one of his servants.

jīnē sabḥ māl-matāḥ rāḍū-kh udāo, who squandered all the property for (*i.e.* upon) harlots.

It will here be observed that verbs of saying govern the dative case of the person addressed, not the ablative as in Hindī.

For the **Ablative** we have:—

tēs-pāchh bhōrī jātur hāḍō-thē, Galil-ī or Dēkāpōlis-ī or Yērūsālēm-ī or Yēhūdiyā-ī or Yōrdan-nōi pāwri-ī, there followed Him great multitudes of people, from Galilee, and from Decapolis and from Jerusalem, and from beyond Jordan (Matt. iv. 25).

ēchhē bōrsū-āurī tērī ṭōhal kōrū, I am serving you for so many years.

āpnē naukarū-mūjhī ēkō-kh āpū-dhāiā baudi-kōri, having summoned one from among his servants.

baū āpnē bētē-bhērī, baū ōrū-bhērī, is it from their own children or from strangers (Matt. xvii, 25)? Here *bētē* is used instead of *bēṭē*, the oblique plural of *bētā*.

tumē sō kōs-bhērī mōlē gāḍō? ēkō gāwō-kē bāniyē-bhērī, from whom did you buy that? from a shopkeeper of the village.

The following are examples of the Ablative of comparison:—

tēs-kā bhāi āpnī bōhnī-tē bēgē lābā o, his brother is taller than his sister.

jō sabū-tī āchhō kōparā o, sō gāḍō, bring that which is the best robe of all.

The **Genitive** postposition is *kō* or *kā*, the two forms being, in the masculine, interchangeable as explained under the head of pronunciation. It is an adjective, and is treated exactly like the Hindi *kā*. Its masculine singular oblique form and its masculine plural (direct and oblique) is *kē*. Its feminine for all cases and both numbers is *kī*. Thus :—

sabh āpnē bāṭō-kō māl-mōtāh, all the property of his share.

tīnē bājñō- aur nāchñō-kā śād śuṇā, he heard the sound of music and dancing.

surugō-kē sāmnē, before heaven.

bōhnī-kē sāth biā, a marriage with the sister.

suklē ghōrē-kī zīn, the saddle of the white horse.

As examples of the **Locative** we have :—

thōrē dusū-mūjh, in a few days (the younger son collected his property).

jāriā-mūjh, in debauchery.

jēthā bētā dōkhrē-pūḍā thā, the elder son was in the field.

jīnē tēsē-kh dōkhrē-pūḍā bhējā, who sent him into the fields.

tēthū nādrē kūrē-pūḍā rōhō, he dwells in that small house.

sō āpnī gōrū ḍāḍlē-kē mūḍiyārē-chh lē chārō, he is grazing his cows on the top of the hill.

sō ghōrē-chh rōhā bēthī, he is seated on a horse.

hāū āpnē bābā-bhēr jāmā, I will go to my father.

jabi āpnē kūrē dhāiyā pahūchā, when he arrived near his house.

Note that *ḍā* and *pūḍā* (also, as usual, written *pūḍō*) are adjectives, and agree, like an adjective, with the noun governing the locative. The feminine of *ḍā* is *ḍī*. Thus :—

tāṭhū-ḍī bāhā (fem. plur.) *phēḍāi*, having thrown (his) arms on (his) neck.

hāthō-ḍī chhāp (fem.), *ōr gōḍī-ḍī jūtā* (masc.), on (his) hand a ring, and on (his) feet a pair of shoes.

dōkhrē-pūḍē sōsan-phūl-bhēr sūchyā, consider ye concerning (note this use of *bhēr*) the lily-flower in the field (Matt. vi, 28).

Here *sōsan-phūl* is in the masculine singular oblique, and hence we have *pūḍē*, not *pūḍā* or *pūḍō*.

ADJECTIVES.

Except *tadbhava* adjectives in *ā* or *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ā* or *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (or the accusative, when in the form of the nominative) the *ā* or *ō* is changed to *ē*. Thus :—

bhōlō admī, a good man.

bhōlē admī, good men.

bhōlē admī-kō, of a good man.

bhōlī bēṭī-mānukh, a good woman.

bhōlī bēṭī-mānukhā, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the Ablative.

The numeral *ēk*, one, has an oblique singular *ēkō*.

PRONOUNS.

(a) Personal Pronouns.

The first two personal pronouns are declined as follows :—

SINGULAR.		
Nominative	<i>hāũ, aũ, mē, I</i>	<i>tũ, thou</i>
Agent	<i>mē, mēhē</i>	<i>tē</i>
Genitive	<i>mērō (mērā)</i>	<i>tērō (tērā)</i>
Oblique form	<i>muhũ, mũ, mu</i>	<i>tāũ, taũ, tã</i>
PLURAL.		
Nominative	<i>ām, āmē, ham</i>	<i>tum, tũē</i>
Agent	<i>āmē</i>	<i>tumē, tũē</i>
Genitive	<i>amārō (-ā), umārō (-ā)</i>	<i>tumārō (-ā), tũhārō (-ā)</i>
		<i>tũārō (-ā)</i>
Oblique form	<i>āmũ</i>	<i>tumũ, tũũ</i>

'Even me' is *mũ-ĩ*. In the above, the plural is commonly employed honorifically for the singular.

Examples of the use of these two pronouns are the following :—

hāũ bhũkhā mōrũ. Hāũ āpnē bābā-bhēr jā mā, I hungry am dying. I will go to my father.

hāũ ēlā dūrē lāg nōthā-thā, I walked a long way to-day.

aũ tō tũũ-kh pānī-mũjh pōstānē-kē nitē nawai-dēũ, I indeed baptize you with water unto repentance (Matt. iii, 11).

aũ Iśwar-kē mhōl-khānā-kh dāi-sōkũ, I can destroy the temple of God (Matt. xxvi, 61).

mē pāp kiyā-ō, I have done sin.

mē tēs-kē bēlē-kh pītā, I struck his son.

jō-kichh mērō hō, whatever is mine.

sō mu-kh dē, give that to me.

mu-kh rākh, keep me (as one of thy servants).

ōji tũ usnā pōri-kōri mũ-kh dhāl kōrdā, if thou wilt fall down and worship me (Matt. iv, 9).

tũ tō sadā-nit mũ-ĩ-dhāiyā, thou (art) ever with me-even.

ham khāmē, we shall eat, let us eat.

āmē-ĩ tũārē-bhēr bāsūrī bōjāi, we played the flute near you (Matt. xi, 17).

hē umārē Bābā, jō gainī-bhēr ōsō, our Father which art in heaven (Matt. vi, 9).

tũ ēti āyā āmũ-kh pīrā dēnō-kē nitē, art thou come hither to torment us (Matt. viii, 29) ?

tũ āmũ-kh bōl, say thou to us (Matt. xxvi, 63).

jōjō tũ bōlē, sō sunũ, what thou sayest, that I hear.

tē mu-kh ēk chhēl-kūrō-bi nũ dīnō, thou didst not give to me a single kid.

jō-kichh mērō hō, sō tērō-ĩ hō, whatever is mine is verily thine.

kōs-kā lārkhōtā āō tāũ-pāchh, whose boy comes behind thee ?

tērā Bābā taũ-kh inām dē-dēndā, thy Father will reward thee (Matt. vi, 6).
ēũ tā-chh kōdī nā undō, this shall not be upon thee (Matt. xvi, 22).
tumē sō kōs-bhērē mōlē gādō, from whom did you buy that?
tūhārē bābā-kē kōtī bēṭē ō, how many sons are there in your father's (house)?
jēkī tūārō dhan ōsō, tēkī tūārō mōn bī lāgī-jāndō, where your treasure is, there
 will your heart be also (Matt. vi, 21).
aũ tūũ bōlō, I say unto you (Matt. iii, 9).
aũ tō tūũ-kh pānī-mūjh pōstānē-kē nītē nauai-dēō, I indeed baptize you with
 water (Matt. iii, 11).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine; and the oblique forms, singular and plural, have each a neuter form used only when referring to inanimate nouns. They are declined as follows:—

This, he, she, it.

That, he, she, it.

SINGULAR.			
	Masc.	Fem.	
Nom.	<i>ēũ, ējō (-ā)</i>	<i>ēũ, ējī</i>	
Ag.	<i>inē, inē</i>	<i>iyā-ē, iyā-ī</i>	
Dat.	<i>ēsē-kh</i>	<i>iyā-kh</i>	
Obl.	<i>ēs, (neut.) ēthū</i>	<i>iyā</i>	
PLURAL.			
Nom.	<i>ēũ, ējē</i>	<i>sō, sōjē</i>	
Ag.	<i>iwē</i>	<i>tīwē</i>	
Obl.	<i>ēũ, ihũ, (neut.) ēthū</i>	<i>tēũ, tēhũ, (neut.) tēthū</i>	

In the translation of St. Matthew's Gospel *ēthū* and *tēthū* are spelt *ēttū* and *tēttū*, and *iwē* and *tīwē* are spelt *iwī* and *tīwī*, respectively. In the same translation we often meet *tēs-kē* instead of *tēsē-kh*. We often find *aijō*, instead of *ējō*.

Examples of these pronouns are:—

ēũ jō mū-pāchhē āō, he who cometh after me (Matt. iii, 11).
ālē ēũ bādōi-kā bēṭā athī-nā, is not this the carpenter's son (Matt. xiii, 55)?
ējō kā hō, what is this?
ējā mērā bēṭā, this my son.
ōjē ējī bāta syānā-kē kāñũ-pūḍī dēindī-bōli, if this affair (fem.) comes to the
 governor's ears (Matt. xxviii, 14).
ēsē-kh pōharāi-dēō, clothe this person.
ēs ghōṛē-kī kā umar ō, what is the age of this horse?
ēs-kē hathō-dī chhāp, a ring on his finger.
ēthū-āstē, on this account (he has given a feast).
tuē ēthū-kh jānō, know ye this (Matt. xxiv, 43).
ālē tū kōnyē, ēũ kā bōlē, hearest thou what these say (Matt. xxi, 16)?
ējē dūskiyā-kē ḍāḍ-mūjh nōṭhi-jāndē, these shall go away into everlasting
 punishment (Matt. xxv, 46).
sōbhaī ādmī ējī bāta mānō nā, balkan ējē jēũ-kh dēi-dinō, all men cannot
 receive this saying save they to whom it is given (Matt. xix, 11).

jō ēũ-tĩ jādā ō, sō tēs kōchālī-bhērĩ, what is more than these, cometh from that evil one (Matt. v, 37).

ēũ dūñāi hukmũ-lēi, on these two commandments (Matt. xxii, 40).

sō rūśi mōrā, he became angry.

sō bētmānus tēthi-ē wōktō bōchi-gōi, that woman was made whole from that very hour (Matt. ix, 22).

ējā kām sāññō utaurō, ōr sōjā kām nũ chhōḍnō, this work ought ye to have done, and not to leave that work undone (Matt. xxiii, 23).

tīñē āpnē bābā-kh bōlō, he said to his father.

tabi tīñē bāñi-dīnō, then he divided out (the property).

jōji kām tyāñi thī-kōrō, ēũ bōli-dēindō tyāñi ād-kē nītē, the work which she had done will be told for a memorial of her (Matt. xxvi, 13).

tēsē-kh sōjē bī kōē nũ thā-dēñ, even those no one was giving to him.

tēs-ē-kh chāñā, kissed even him.

tēs-kā jēthā bēñā, his elder son.

tyāñi-kh hēri, looking at her (Matt. ix, 22).

tyāñi-kī bēñi, her daughter (Matt. xv, 28).

tyāñi gōdhiyā-kh ōr tēs gōdhētailē-kh lēai, having brought that she-ass and that male ass's colt (Matt. xxi, 7).

sō ghōrē-chh rōhā bēñi tēthū būṭō tōi, he is sitting on a horse under that tree.

sō maji-mũjh rōhē, they remained in joy.

tēs-bhērĩ sōjē rupaiyē sambhāl, take those rupees from him.

tīwĩ tēsē-kh tēñi-chh bēñai dīnē, they set him on them (Matt. xxi, 7).

tīwĩ thē-bōlō, they said (Matt. xxvii, 4).

tēñi-mũjhē ēk, one of them (Matt. vi, 29).

tīñē tēñi-kh bōlō, he said to them (Matt. xii, 3).

tīhũ-mũjhĩ jōjā kāñchhā thā, the one from amongst them who was the younger.

tīñē tīhũ-kh bāñi-dīnō, he divided (the property) out to them.

tēthū dūsũ-mũjh, in those days (Matt. iii, 1).

(c) The **Reflexive Pronoun** is *āpũ*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *āpnō(-ā)*. The singular-oblique form is *āpnē*. Its plural is *āpũ*. The locative plural is *āpōs-mũjh* or *āpũ-mũjh*.

Thus :—

tīñē āpũ umārĩ nijōriyĩ nēi-gālĩ, He Himself took our infirmities (Matt. viii, 17).

āpũ-ē taũ-kh pōrgōṭũ majũrĩ dē-dēndā, He, even Himself, will reward thee openly (Matt. vi, 4).

hāũ āpnē bābā-bhēr jāmā, I will go to my father.

āpnē-kh sōkē nā bōchi, He cannot save himself (Matt. xxvii, 42).

sō āpnē-mũjh jariyā nũ rākhō, he has no root in himself (Matt. xiii, 21).

tīwĩ āpōs-mũjh bāta kōrdē lāgē, they began to say amongst themselves (Matt. xvi, 7).

sō āpũ-mũjh sũchō-thē, they were thinking among themselves (Matt. xxi, 25).

I have not come across any instances of the use of *āpū* or *āp* to mean 'Your Honour.'

(d) The **Relative Pronoun** is *jō* or *jōjō* (-ā), who, which, that. It is declined like *sō*, he. In two of the following examples the neuter oblique form *jēthū* is used with reference to an animate object. It is doubtful if this is correct. Thus :—

jōjō tū bōlē, sō sunū, what thou sayest, that I hear.

tihū-mūjhī jōjā kānchhā thā, the one among them who was the younger.

jīnē tēsē-kh dōkhrī-pūḍā bhējā, who sent him into the fields.

jēthū-lēi aū bōrō rājī ō, regarding whom I am well pleased (Matt. iii, 17).

sō-ī ōsō jēthū-kī khātīr likhī-gālē, this is he of whom it is written (Matt. xi, 10).

jō taikō-kē thē, (the people) who were of there (to one of them he went).

jihū-kh sūgur khāḍ-thē, (the husks) which the swine were eating.

ējē jēthū-kh dēi-dīnō, these to whom it is given (Matt. xix, 11).

(e) The **Interrogative Pronouns** are *kūṇa*, who? and (neuter) *kā*, what? The translation of St. Matthew has *kūē* instead of *kūṇa*. Its agent case is *kōṇē*. The oblique singular of *kūṇa* is *kōs*.

Examples are :—

tūṇ kōṇē bēthau, who hath warned you (Matt. iii, 7)?

kōs-kā laṛkōṭṭā, whose boy?

tumē sō kōs-bhērī mōlē-gāḍō, from whom did you buy that?

The oblique form of *kā* is *kāi*, *kāhi*, or *kōthū*, which usually appears in *kāi-kh*, *kāhi-kh* or *kōthū-kh*, for what? why? *Kāhi-kh* also means 'because.' In Matt. xi, 8, we have *kōthū* (spelt *kōttū*) *dēkhṇō-kī khātīr*, for seeing what? So (Matt. v, 13) *kōthū-lēi*, wherewith (shall it be salted).

Kūē or *kōē* is anyone, someone, and *kichh*, anything, something; *jō-kichh* is whatever. I have not come across the oblique forms of these.

(f) Other pronominal forms noted are *ēsō*, like this; *tasō*, like that; *jasō*, like which; *ēchhō*, this many; *kōchhō dūrē*, how far? *kōchhē-ē* is 'how many (men) indeed?' *kōṭi bēṭē ō*, how many sons are there?

CONJUGATION.

A.—Auxiliary Verbs, and Verbs Substantive.

There are three forms of the present tense of this verb. The first is conjugated as follows :—

Singular.	Plural.
1. <i>ū, ō</i>	<i>ō, ā</i>
2. <i>au, ō, ē</i>	<i>au, ō</i>
3. <i>ō, ō</i>	<i>au, o</i>

These are sometimes written with an *h* prefixed. Thus, *hū*, I am, *hō*, he is.

The second form is *ōsō* or *asō*, and is used without change for all persons and both numbers. The same form is employed in the Simla Hill States adjoining,—to the west,—but there it is conjugated throughout, changing according to person. It should

probably be spelt *össō*, as in other Western Pahārī dialects, but the native character never indicates when a letter is doubled.

The third form is *āthi* or *āthē*, which in the translation of St. Matthew is spelt *ātī*. This form occurs in most Western Pahārī dialects, and is only used with a negative, not changing for number or person. Thus, *āthē-nā*, I am not, thou art not, and so on. Sometimes the two are combined as in *nāthi*. Compare the Kumaunī *nhāti*, he is not.

The past tense is *thō* (*thā*), fem. *thī*; plur. masc. *thē*, fem. *thī*. It is used exactly like the Hindī *thā*, was. In the translation of St. Matthew it is spelt *tō*, *tī*, *tē*, *tī*. It may be noted that most of the Simla Hill dialects have forms corresponding to *thō*, while a few, such as the dialect of Kōtguru, have forms corresponding to *tō*.

Corresponding to the Hindī *huā* is *ōō* (*ōā*) fem. *ōī*, plur. masc. *ōē*, fem. *ōī*. It is also used to mean 'was.'

Examples of the use of these various forms are the following :—

aū bī ēk ādmī ōktyārō-tōi ō, I also am a man under authority (Matt. viii, 9).

aū jō Mānus-kō Putr ō, I who am the Son of Man (Matt. xvi, 13).

ālē jōjō aundārā ō, sō tū ē, art thou He that should come (Matt. xi, 3) ?

Tū sō-i Masih ē, Thou art that very Christ (Matt. xvi, 16).

jō sabū-tī āchhō kōparā ō, that which is the best garment.

jō-kichh mērō hō, sō tērō-i hō, whatever is mine is thine.

hēr, ētti Masih ō, kittō, tēki ō, lo, here is Christ, or He is there (Matt. xxiv, 23).

tuhārē bābā-kē kōtī bēfē ō, how many sons are in your father's (house) ?

tēki aū tēū-kh mājēndā ōsō, there am I in the midst of them (Matt. xviii, 20).

tū bī tēū-mūjhī ēkō ōsō, thou also art one of them (Matt. xxvi, 73).

ētti unō āmū-kh āchhō ōsō, it is good for us to be (Hindī *hōnā=unō*) here (Matt. xvii, 4).

tūē mānūā-kā nūn ōsō, ye are the salt of the earth (Matt. v, 13).

ēsē undē (Hindī *hōtē*) *jēsē Īswar-kē jōryā gainī-bhēr ōsō*, they become such as are the angels of God in heaven (Matt. xxii, 30).

tērē bēfē māphak āthē-nā, I am not like (*i.e.* worthy to be called) thy son.

yēhūdā-kē syānā-mūjhī nāndrī-nāndrī munī nāthē, thou art not least among the princes of Judah (Matt. ii, 6).

sō ēkī āthē nā, He is not here (Matt. xxviii, 6).

kā tūē tēū-kh-tī bōrē āthē nā, are ye not greater than they (Matt. vi, 26) ?

ōr chēlōgrōnō sunī nā, ēthū-lēi ēū āthē nā, and she would not be comforted, because they are not (Matt. ii, 18).

aū būkā thā, I was an-hungered (Matt. xxv, 35).

tū bī sātō thā, thou also wast with (Him) (Matt. xxvi, 69).

jōjā kāñchhā bētā thā, (he) who was the younger son.

ēk bēf-mānus thī āi, a woman was come (Matt. xxvi, 7).

ēkō-kē dui bēfē thē, of a certain man there were two sons.

ēā Īswar-kā Putr ōā, this was the Son of God (Matt. xxvii, 54).

tōllā bōrō dukh undō, ēsō ki ōō nā dhainī-kē āgō-lēi ēbī-dūrī, then shall be great tribulation, such as was not from the beginning of the world to this time (Matt. xxiv, 21).

B.—Active Verb.

The **Infinitive** or **Verbal Noun** is formed by adding *nō* to the root. Thus, *khā-nō*, to eat, the act of eating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r*, *ṛ*, or *l*, then *nō* is added instead of *nō̃*, but the distinction is very carelessly observed in writing. Examples are *chhāḍnō* (not *chhāḍnō̃*), to abandon; *baḍhnō*, to fill; *gaṇnō*, to count; *jōṛnō*, to add; *karnō*, to do, to make; and *milnō*, to be found.

So far as I can gather from the specimens or from the translation of the Gospel of St. Matthew, the infinitive, when used as a verbal noun, does not change in inflexion. Thus we have *jīṇē tēsē-kh āpnē sūgarū chārñō-kh bhējā*, who sent him to feed (*lit.* for feeding) his swine: *tiṇē bājñō aur nāchnō-kā śād śunā*, he heard the sound of music and dancing: *kōthū dēkhñō-kī khātīr tūē bāṇḍē gwē*, what went ye out for to see (Matt. xi, 8) ?

In the Parable there is one instance of an oblique infinitive in *ē* forming a desiderative compound. It is *bōkuṭū-kh khāṇē sūchō-thā*, he wished to eat the husks. But the uninflected dative is also used, as in *tēs-kē bōlnō-kh hērō-thē*, they desired to speak with him (Matt. xii, 46). A similar oblique form in *ē* occurs in *jēs-kē ōlantē ṭipnē māphōk aū āthī-nā*, the latchet of whose shoes I am not worthy to unloose (Matt. iii, 11).

The **Present Participle** is formed by adding *dō* (*dā*) to the root. Thus, *kardō* (*kardā*), doing: *mārdō* (*mārdā*), striking. When the root ends in a vowel, the termination is *ndō* (*ndā*). Thus, *rōndō* (*rōndā*), remaining; *dēndō* (*dēndā*), giving; *āndō* (*āndā*), coming. From the root *ō* (Hindī *hō*), become, we have *undō* (*undā*). Examples of the present participle will be found under the head of the future tense. The Present Participle is commonly used in inceptive compounds, as in:—

tihū-mūjhī ēkō-kē ēthū rōndā lāgā, he began to dwell with one of them.

mōnāndā lāgā, he began to remonstrate.

kōthā śunōndā lāgā, he began to preach (Matt. iv, 17).

Note that, as in the last example, the present participles of causal verbs end in *ōndā*.

A kind of adverbial present participle appears in *āndiā*, on coming, a-coming, while coming. Thus, *jabī, ghōrō āndiā, āpnē kūṛē ḍhāiyā pahūchā*, when, while coming home, he arrived near his house.

The **Past Participle** is formed by adding *ō* (or *ā*) to the root. Thus, *mārō* (or *mārā*), struck. Examples will be found under the past tenses.

There are the usual irregular past participles. Thus,—

karnō, to do, has *kiyō* (*kiyā*).

dēnō, to give, has *dīnō* (*dīnā*).

lēṇō, to take, has *līnō* (*līnā*).

jānō, to go, has *gōō* (*gōā*) or *gwō* (*gwā*).

In the translation of the Gospel of St. Matthew, the final *ō* of the past participle is often nasalized. Thus, *kiyō̃*, *dīnō̃*, *līnō̃*, etc.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *hāū tērē bēṭē bājñō māphak rōhā nā*, I am not worthy to be called thy son.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *māri*, having struck. Examples will be found under the head of compound verbs. The word

kari or *kōri* is usually added when used purely in the sense of a conjunctive participle. Thus—

tēsē-kh dēkhi-kōri ghīṇā lāgi ṛ *dauri-kōri tēs-kē ṭāṭū-dē bāhā*
phēḍāi phēḍāi tabē tēs-kh chāṭā, having seen him he felt compassion, and
 having run, throwing his arms round his neck, then he kissed
 him.

Note that in *phēḍāi phēḍāi* the conjunctive participle is repeated with an intensive force to signify extreme agitation. It does not here (as in Hindi) signify repeated action.

Other examples are—

bēṭā mōri-kōri, jīwanā, the son having died, lived.

ēkō-kh āpū dhāiyā baudi-kōri, having called one (of his servants) to him.

Another form of the Conjunctive Participle is formed by adding *iē* to the root, as in *mōriē*, having died, close to the end of the Parable. In the corresponding passage at the end of the first section, we have *mōri-kōri* used in the same meaning. If the root ends in *i* (as in the case of passives), then only *ē* is added, as in *hārchīē*, having been lost, from *hārchīṇō*, to be lost, the passive of *hārchṇō*, to lose.

The **Present** is thus conjugated :—

I strike, I am striking, etc.

Singular.	Plural.
1. <i>mārū</i> or <i>mārō</i>	<i>mārū</i> or <i>mārō</i>
2. <i>mārē</i> , <i>mārō</i> , <i>mārī</i>	<i>mārō</i> or <i>mārō</i>
3. <i>mārō</i>	<i>mārō</i>

It will be observed that *mārō* can be used for any person of either number. When *mārē* is followed by the negative it becomes *mārī-nā*. As usual, in other Indian languages, this tense is also employed as a Subjunctive or as an Imperative, but in that case the third person singular takes the form *mārē* or *mārī*.

Examples of this tense, both as present and as subjunctive or imperative, are as follows :—

hāū bhūkhā mōrū, I die hungry, I die of hunger.

tērī ṭōhal kōrū, ṛ jōjō tū bōlē sō ṣuṇū, I do thy service, and what thou sayest, that I hear.

āū tūē-bhēr bōlē, I say unto you (Matt. v, 22).

ōjī āū khālī tēs-kē āgū chhūē, āū bōchdī, if I may touch the hem of His garment, I shall be made whole (Matt. ix, 21).

jōjō tū bōlē, what thou sayest (see above).

tū sāch ē, ṛ Iśwar-kī bāt sāchō-lēī sikhāō, ṛ kōthū-kh dōrī-nā; ēthū-kī khātīr kī tū ādmī-kī mūh hērīnā. Tōllā āmū-bhēr bōlyā, tū kā sūchē, Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the face of men. Tell us, therefore, what thinkest Thou (Matt. xxii, 16, 17) ?

ṛ tū, jēllā tū upāsūā rōḥ, and thou, when thou remainest fasting (Matt. vi, 17).

mērā bābā tēthū nāndrē kūrē pūḍā rōhō, my father lives in that small house.

ēñ dūgurō-lēñ Abrahām-kē nītē lārkkōtṭē tīpi sōkō, he is able out of these stones to raise up children unto Abraham (Matt. iii, 9).

sōjō kūrē-chō ãñ nā, let him not enter into the house (Matt. xxiv, 17).

nū tēārā-mūjh uñ (Hindi *hōwē*), let it not be on the feast-day (Matt. xxvi, 5).

sō rūśi mōrā, ōr bhātrē nū jāñ, he was angered, and would not go inside.

kāi āmē ōr Pharisē bhōri upās kōrō, why do we and the Pharisees fast often (Matt. ix, 14)?

jō-thāñ tūñ hērō sō hērdē, (they have desired that) they will see the things which ye see (Matt. xiii, 17).

ōjē tūñ tēñ-kh pyārē chitō, jō tūñ-kh pyārē chitō, if ye love them that love you (Matt. v, 46).

kōchhē-ñ pēt bhōrō, how many (of my father's servants) fill the belly?

kī umārī ākhē ugarī jāō, (I desire) that my eyes may be opened (Matt. xx, 33).

The **Imperative** second person singular is the same as the root. Thus, *dē*, give thou; *rākh*, keep; *sambhāl*, take thou. The second person plural adds *ō*. Thus, *dēō*, give ye; *nōthō*, go ye. If the form is repeated it is emphatic, as in *jō sabū-tī āchhō kōparā ō, sō gādō gādō*, bring ye out at once the best garment. Respectful forms are such as *bōlyā*, please tell (Matt. xxii, 17), *nūiyē* (for *nū uiyē*), be ye not (Matt. vi, 5).

The **Imperfect** tense is formed by adding *thō* (*thā*), the past tense of the Verb Substantive, to the present tense. The *thō* (*thā*) agrees with the subject of the verb in gender and number. Note that it may either follow or (as in Kāshmīrī) precede the main verb. Thus, *sōjō mārō thō* (or *thā*), or *sōjō thō* (or *thā*) *mārō*, he was striking; *sōjī mārō thī* or *sōjī thī mārō*, she was striking. In the translation of the Gospel of St. Matthew, this tense is commonly used as the past tense of narration, as 'he struck.' In the same translation *thō* is written *tō*, *thā* is written *tā*, and so on. I have only come across instances of this tense in the third person. The following are examples:—

sō tihū bōkuṭū-kh khāñē sūchō thā, he was wishing to eat those husks.

kōē-nū thā dēñ, no one was giving.

Yūhannā tēs-kē (for *tēsē-kh*) *thēkō tā*, John forbade him (Matt. iii, 14).

jihū-kh sūgur khāñ thē, (the husks) which the swine were eating.

dābir-mūjh ēk jāu tē gērō, they were casting a net into the sea (Matt. iv, 18).

The **Future** tense is thus conjugated. The feminine differs from the masculine:—

I shall strike, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārmā</i> (-mō)	<i>mārdī</i>	<i>mārmē, mārde</i>	<i>mārdī</i>
2. <i>mārdā</i> (-dō)	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>
3. <i>mārdā</i> (-dō)	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>

It will be observed that, except the 1st person masculine, all these forms are simply the present participle; and they are formed exactly like that participle in the case of roots ending in vowels. Thus, *dēndā*, he will give. Examples of this tense are:—

hāñ āpnē bābā-bhēr jānā ōr tēsē-kh bōlmā, I will go to my father, and will say to him.

ōjī aũ khālī tēs-kē āgū chhūō, aũ bōchdī, if I but touch the hem of His garment, I (fem.) shall be made whole (Matt. ix, 21).

ōjī tū usnā-pōri-kōri mū-kh dhāl kōrdā, if, having fallen down, thou wilt worship me (Matt. iv, 9).

tērā Bābā taũ-kh pōrgōfū-ī inām dē-dēndā, thy Father will reward thee openly (Matt. vi, 6).

ēthū-lēī tōllā bōrō dukh undō, ēsōki ōi-jāndō nā, for then shall be great tribulation, such as will not be (Matt. xxiv, 21).

ōjī ējī bāta syānā-kē kānō-pūḍī dēindī bōlī, if this shall be said in the Governor's ears (Matt. xxviii, 14).

ham khāmē ōr chhākmē, we shall eat, we shall feast.

kā khāmē, kā pīmē, what shall we eat, what shall we drink (Matt. vi, 25) ?

tēs-kē amē rāji dēndē-kōri, ōr tūī-kh bē-phikar kōrdē, we will persuade him, and secure you (Matt. xxviii, 14).

amē ēttī tīn chhān bāndē, we shall even here make three tabernacles (Matt. xvii, 4).

ōjē tūē ādmiyī-kh chōḍī dēndē tēū-kī ōnyārī, if ye forgive men their trespasses (Matt. vi, 14).

tūē tēū-kē phūlpōō-lēī tēū-kh pōnchāndē, ye shall know them by their fruits (Matt. vii, 16).

tēthū-ī dūsō bhōritā lōg bōldē, in that day many people will say (Matt. vii, 22).

dūī bēḥ-mānus jāndrē-pūḍō piddī, two women shall be grinding at a mill (Matt. xxiv, 41).

We occasionally come across instances of the Garhwālī future, made by adding an immutable *lā* to the root for all persons and both numbers. Thus :—

tūē gainī-kī syānchārī-mūjīh munī nū jālā, ye shall in no case enter into the kingdom of heaven (Matt. v, 20). Similarly *phūli jāōlē phulētū*, the flowers will bloom, and others in Specimen II.

A **Past Conditional** is also formed from the Present Participle, as in Hindi. We have it in *jō hāū bī ēk dūs āpnē sāthī-sāngāthī-kē sāthē majā kōrdā*, that I might have one day made merry with my friends and companions.

The **Past Tense Indicative** is formed nearly as in Hindi, and like all other tenses formed from the Past Participle is construed almost exactly as in that language, *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindi and follows Rājasthānī and Gujarātī, and also Garhwālī and Kumaunī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, construed actively.

The Past tense is simply the Past Participle, which agrees with the subject (or, in the case of Transitive verbs, with the object) in gender and number. It will be remembered that in the translation of the Gospel of St. Matthew the final *ō* of the past participle is often nasalized. The same occurs in the past tense.

Examples of this tense are numerous in the Parable. We may quote :—

A.—Transitive Verbs :—

tīnē āpnā bābā-kh bōlō, he said to his father.

bābāē tēs-kh chātā, the father kissed him.

tē tēs-kē āstē dhām dīnī, thou gavest for him a feast.

With the object in the dative we have :—

Yissū-ī dūi chēlī-kh pōthāi dīnē, Jesus sent two disciples (Matt. xxi, 1).

ōr-ī būṭī-lēṭī saūṭī-kh kāṭī dīnē, *ōr bāṭa-pūḍē pōgārī dīnē*, others cut down branches from the trees and strewed them on the way (Matt. xxi, 8).

B.—Intransitive Verbs :—

tūē sūchyā nū, *ki mē sāstar ki bōjandārō-kī bōi khōṇō-kī khātir āyā*, think ye not that I came to destroy the law or the prophets (Matt. v, 17).

kā tū ētī āyā āmū-kh pīrā dēṇō-kē nūtē, didst thou come hither to torment us (Matt. viii, 29) ?

pardēsō-kh nōṭhā, he went to a far country.

tabī tēsē-kh sūch āi, then sense (fem.) came to him.

kollā āmū-ī tā-kh dukhiyā, *kittō jēl-khānā*, *thē hērō*, *ōr taū-bhēr gōē*, when saw we Thee sick or in prison and went to Thee (Matt. xxv, 39) ?

kōttū dēkhnō-kī khātir tūē bāṇḍē gwē, what went ye out for to see (Matt. xi, 8) ?

tabī sō majī-mūjh rōhē, then they remained in joy.

jōṭī tyār thī ōṭī, *sō tēs-kē sātī jajurē-kē dērē gōṭī*, (the virgins) who were ready went in with him into the wedding house (Matt. xxv, 10).

A past participle is sometimes repeated in this tense, without apparently affecting the meaning. Thus :—

tīṇē sabh āpnē bāṭō-kō māl-mōtāh kōṭhō kōrō kōrō, he collected all his property.

The **Perfect** tense is formed as in Hindi, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mē surugō-kē aur tērē sāmṇē pāp kiyā-ō, I have done sin before heaven and thee.

tērē bābā-ē dhām dīnī-ō, thy father hath given a feast.

The Pluperfect is often used in the Gospel of St. Matthew, where we should use the Perfect.

The **Pluperfect** tense is similarly formed, with the past tense of the verb substantive. The latter precedes the participle quite as often as it follows it. It is often used in the sense of the past, or of the perfect. Thus :—

hāṭī ēlā dūrē lāg nōṭhā-thā, I have walked a long way to-day.

sō nērā bī pahūchā-nū-thā, he had not even arrived near.

āmū-ī sōbbāi thān chhōḍī dīnō-thē, *ōr taū-pāchh hāḍō-thē*, we have left all and followed Thee (Matt. xix, 27).

tūē-ī sūṇō-thō (Matt. v, 27), or *tūē-ī thō-sūṇō* (Matt. v, 43), ye have heard.

tūē thē-nāchē nā, ye did not dance (Matt. xi, 17).

Passive Voice.—As in Kumaunī and Rājasthānī, a passive is formed by adding *ī* to the root of the verb. Thus, *hārchṇō*, to lose, *hārchṇō-ī*, to be lost ; *bōlī dēṇō*, to say, *bōlī dēṇō-ī*, to be said. Thus :—

ōṭē ēṭī bāṭa syānā-kē kāṇō-pūḍī dēṇdī bōlī, if this thing will be said in the ears of the Governor (Matt. xxviii, 14).

ēū bōli dēindō tyā-kī ād-kē nītē, this will be said for a remembrance of her (Matt. xxvi, 13).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root, as in *pakāñō*, to cook. Sometimes, as usual, *ō* is substituted for *ā*, as in (pres. part.) *śunōndā lāgā*, he began to cause to hear (Matt. iv, 17).

There are numerous irregular causal verbs. Most of these also follow Hindī, e.g. *marnō*, to die; *mārnō*, to kill.

Compound Verbs.—There are the usual compound verbs.

Intensive Compounds are made, as in Hindī, with the conjunctive participle of the main verb, but, unlike Hindī, this is very often put *after* the supplementary verb. As examples of each order we may quote :—

bāṭi dīnō, he divided.

dīnī udāi (not *udāi dīnī*), he squandered.

Numerous other examples will be found in the Parable.

As an example of **Potentials** we may quote :—

lāṛkōṭē ṭipi sōkō, he is able to raise up children (Matt. iii, 9).

As a **Desiderative** we have :—

bōkuṭū-kh khāñē sūchō-thā, he was wishing to eat the husks. (See Infinitive.)

Inceptives are formed with the present participle, as in—

Yissū kōththā śunōndā lāgā, Jesus began to preach (Matt. iv, 17).

As a **Permissive** we have :—

tū murda lōgī-kh āpnē-ī murdī-kh dābōñō dē, let the dead bury their dead (Matt. viii, 22).

The ordinary **Negative** is *nū* or *nā* as in *kōē nū thā dēṭ*, no one was giving; *hāū tērē bēṭē māphak āthī-nā*, I am not as thy son. So also in the imperative mood, *tūē tēū-kē kāmō-kī bāṭi sātyā nū*, do not ye after their works (Matt. xxiii, 3).

With *uiyē*, be ye, the 2nd plural polite imperative of *ōñō* (*hōnā*) to be, we have a compound, *nūiyē*, be ye not (Matt. vi, 5).

Two specimens of Jaunsāri are here given, and these are followed by the Jaunsāri Vocabulary alluded to in the Introduction to the dialect. Each specimen is given in the Sirmauri character and in transliteration. The first is a version of the Parable of the Prodigal Son, and the second is a favourite folk-song. The latter was received too late to be utilized for the grammatical sketch. Both versions in the Sirmauri character are, as usual in such documents, very carelessly written; dots are as frequently omitted, as in writing English. Dashes over a letter are often added when not required, so that, e.g. *ṭākā* is written *ṭōkā*, and *mē* is written *māi*. Again an initial *ē* or *ē* is invariably written *yē* or *yē*, the *y* being used as a kind of scaffold on which to write a non-initial *ē* or *ē*. Such irregularities do not affect the pronunciation, and have been silently corrected in the transliteration.

[No. 1.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN I.

[illegible]

[No. 1.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkō-kē dui bēṭe thē. Tihū-mūjhī jōjā kāñchhā thā
A-certain-one-of two sons were. Them-from-among who the-younger was
 tinē āpnē-bābā-kh bōlō jē, 'bābā, jō-kichh dhan-tākā ō,
by-him his-own-father-to it-was-spoken that, 'father, whatever wealth-money is,
 tēthū-mūjhī jō-kichh mērē-bāṭe-kō, sō mu-kh dē.' Tabī tinē
that-from-in whatever my-share-of(is), that me-to give.' Then by-him
 jō-kichh thō, sō tihū-kh bāṭi-dinō. Thōrē-dusū-mūjh jōjā kāñchhā
whatever was, that them-to was-divided-out. Few-days-in who the-younger
 bēṭā thā, tinē sabh-āpnē-bāṭo-kō māl-mōtāh kōṭhō-kōrō kōrō
son was, by-him all-his-own-share-of property together-made was-made
 (aur) pardēsō-kh nōṭhā, aur taiikē jāriā-mūjh āpnī māl-matāh
(and) another-country-to he-went, and there debauchery-in his-own property
 sab dinī-udāi. Jab (for jabī) tēs-bhēr kichh-nū rōhō aur
all was-squandered-away. When him-near anything-not remained and
 taiikē kāṛ pōṛā, sō mūṇikā garib gōā. Tabī sō jō taiikō-kē
there a-famine fell, he entirely poor went. Then he who there-of
 thē, tihū-mūjhī ēkō-kē ēthū rōndā lāgā, jīnē
were, them-from-among a-certain-one-of there to-remain began, by-whom
 tēsē-kh āpnē-sūgarū chārñō-kh dōkhrī-pūdā bhējā, aur sō tihū-
him-as-for his-own-swine feeding-for fields-in he-was-sent, and he those-
 bōkuṭū-kh khāpē sūchō-thā jihū-kh sūgur khāñ-thē; tēsē-kh sōjē
husks (acc.) to-eat wishing-was which (acc.) the-swine eating-were; him-to those
 bī kōē nū thā dēī. Tabī tēsē-kh sūch āī jē, 'mērē-bābā-kē
also anyone not was giving. Then him-to senses came that, 'my-father-of
 ēthū tō kōchhē-ī pēṭ bhōrō, or hāū bhūkhā mōrū. Hāū āpnē-
near verily how-many belly fill, and I hungry die. I my-own-
 bābā-bhēr jāṃā, or tēsē-kh bōlmā jē, "bābā, mē surugō-kē
father-near will-go, and him-to I-will-say that, "father, by-me heaven-of
 aur tērē sāṃṇē pāp kiṃyā-ō. Hāū tērē-bēṭe-māphak āthī-nā. Mu-kh bī
and of-thee before sin done-is. I thy-son-like am-not. Me-to also

jaisē (for jasē) tērē ōr hārī-pārī ō tōsāi rākh.”” Tabī sō ujhūnā
 as thy other servants are so-even keep.”” Then he arose
 ujhūnā, ōr āpnē-bābā-bhērō-kh nōṭhā. Sō nērā bhī pahūchā-nū-thā
 arose, and his-on-father-near-to went. He near even arrived-not-was
 tōtirīē tēs-kē-bābāē dēkhā. Tēsē-kh dēkhi-kōri ghīnā
 immediately by-his-father he-was-seen. Him (acc.) seen-having compassion
 lāgi, ōr tēs-kē bābāē daurī-kōri tēs-kē tāṭū-dī bāhā
 was-attached, and him-of by-the-father run-having him-of neck-on arms
 phēḍāi-phēḍāi tabē tēsī-kh chātā. Bātēē
 having-thrown-having-thrown then him-even-to it-was-kissed. By-the-son
 bōlō jē, ‘bābā, mē tērē sāmṇē ōr surugō-kē sāmṇē pāp
 it-was-spoken that, ‘father, by-me of-thee before and heaven-of before sin
 kiyā, aur hāū tērē-bēṭē bājñō māphak rōhā-nā jō tērā bēṭā
 was-done, and I thy-son to-be-called like remained-not that thy son
 bājñ.’ Pōr tēs-kē-bābāē āpnē-naukarū-kh bōlō, ‘jō
 I-may-be-called.’ But by-his-father his-own-servants-to it-was-spoken, ‘what
 sabū-ti āchhō kōparā ō, sō gādō gādō ōr ēsē-kh
 all-than good garment is, that take-ye-out take-ye-out and this-one-to
 pōharāi-dē (for -dēō); ōr ēs-kē hāthō-dī chhāp, ōr gōḍī-dā jūtā dēō-pōharāi;
 clothe; and him-of hand-on a-ring, and feet-on shoe put-ye-on;
 ōr jō, ham khāmē ōr chhākmē. Ējā mērā bēṭā mōri-kōri,
 and so, we shall-eat and we-shall-feast. This my son died-having,
 jīwanā; hārchīē, phābā.’ Ōr tabī sō majī-mūjh rōhē.
 lived; having-been-lost, found(-is).’ And then they joy-in remained.

Tēs-kā jēṭhā bēṭā dōkhrē-pūḍā thā. Jabī ghōrō āndiā
 Him-of the-elder son the-field-in was. When to-the-house on-coming
 āpnē-kūrē-dhāiyā pahūchā, tabī tīnē bājñō aur nāchnō-kā śād
 his-own-house-near he-arrived, then by-him music- and dancing-of noise
 śunā. Ōr tīnē āpnē-naukarū-mūjhī ēkō-kh
 was-heard. And by-him his-own-servants-from-among a-certain-one-to
 āpū-dhāiyā baudi-kōri pūchhā jē, ‘ējō kā hō?’ Tīnē
 himself-near called-having it-was-asked that, ‘this what is?’ By-him
 bōlō jē, ‘tērā bhāyā āyā, (aur tērē-bābāē dhām
 it-was-spoken that, ‘thy younger-brother came, (and by-thy-father a-feast
 dīnī-ō, ēthū-āstē jē sō khīm-kuśar āyā).’ Sō rūśī-mōrā, ōr
 given-is, this-for that he in-good-health came).’ He became-angry, and
 bhitrē nū jāī. Tabī tēs-kā bābā bādā āyā, ōr
 within not would-go. Then him-of the-father outside came, and
 mōnāndā lāgā. Tīnē āpnē-bābā-kh bōlō jē, ‘hāū
 to-remonstrate began. By-him his-own-father-to it-was-spoken that, ‘I

tō echhē-bōrsū-aurī tērī tōhal kōrū, ōr jōjō tū bōlē sō
verily so-many-years-from thy service do, and what thou speakest that
 śunū. Tabī bī tē kōdī mu-kh ēk chēl-kūrō-bī nū
I-hear. Then also by-thee ever me-to one goat-young-one-even not
 dīnō, jō hāū bī ēk dūs āpnē-sāthī-saṅgāthī-kē-sāthē
was-given, that I also one day my-own-friends-companions-of-in-company
 majā kōrdā. Ōr jabī tērā bētā ějā, jīnē sabh māl-matāh
joy might-have-made. And when thy son this, by-whom all property
 rādū-kh udāō, āyā, tabī tē tēs-kē-āstē dhām dīnī.
harlots-to was-squandered, came, then by-thee him-of-for a-feast was-given.'
 Tiṇē bōlō jē, 'bētā, tū tō sadā-nit mū-ī-dhāiyā,
By-him it-was-spoken that, 'son, thou verily always me-ever-near(art),
 ōr jō-kichh mērō hō, sō tērō-ī hō; ōr ěsō bhī (for bī)
and whatever mine is, that thine-even is; and thus also
 chāhiyē-thō, kāhi-kh jē tērā bhāyā mariē, jīwaṇa; ōr
proper-it-was, because that thy younger-brother having-died, lived; and
 hārchīē, phābā.
having-been-lost, found(-is).'

[No. 2.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN II.

- [illegible]

[No. 2.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN II.

THE SONG OF SERIĀ.

TRANSLITERATION AND TRANSLATION.

- Ijiyē-li, māiyē, lāyē kārñi-chōi.
'Mother-O, mother, prepare lye-drippings.
- Mōilē mērē kōpīrē rē, dēnē chōiyē dhōi.
Dirty my clothes O, give with(-lye)-dripping washing.
- Chōiyē binu dhōīdi rē, jālē kōpīrē khōi.
With-lye without by-washing O, will-go clothes spoilt.
- Sājō lādi rē sābinō rē, jālē phulētū hōi.
Fresh by-preparing O soap O, will-go flower-like having-become.'
- Ōkhērū sāwatīyē sōri-jāwalā bādā. (5)
'Walnut-tree branch clothed-will-go mistletoe.
- Kōpīrē dhōi, Śeriyā bāthā, kōi gāwē jādā?
Clothes having-washed, Śeriyā beautiful, which village going?'
- Bāji-jālē bājīnē, bāji-jāolō bānō.
'Played-will-be musical-instruments, played-will-be the-gong.
- Gāwē binu yē bōliyā rē, mērē jātērū jānō.
Of-a-village without O speaking O, my to-fair going.'
- Thēkō gōtō, rē Śeriyā bāthā, tēri buḍhōrī māi.
'I-prohibit I-stop, O Śeriyā beautiful, thy old mother.
- Jātērū jō pōrāyē rē, nā bhī mērā tū jāiyē. (10)
Fair which of-strangers O, not also my thou go.'
- Thēkō gōtō, bōlā, Śeriyā bāthā, tēri pōsōrī nāriyē.
'I-prohibit I-stop, says, Śeriyā beautiful, thy bed-fellow wife.
- Jātērū jō pōrāyē rē, bōni-jāoli mārō yē.
Fair that of-strangers O, will-happen fight O.
- Dādē bāsō kainōrti rē, dūni bāsōdā mōrō yē.
On-the-hill sings cuckoo O, on-the-plain sings peacock O.
- Khōsāni Bahmāwatī rē, tēri bimū khājēri chōrōyē.
'The-Khas-woman of-Bahmū O, thy castanets tambourine stolen.'

Rōgāññ-kē bōlā bhitarē jō pāñi pīñō rī (15)
'Rangāññ-(in-the-house-)of said within that water drinking of
 kuñḍi yē.
pot O.

Bimū khāñjērī rōhñō dē-di, dē-di bāsuri unḍi yē.
Castanet tambourine to-remain allow, give flute here O.'

Kātē nā rē kuchāriyē, bāñi-lōilē kāpō.
'Cut please O Kachāriyā, make pieces.'

Thēkō gōṭō bōlā, Śeriyā bāṭhā, tērō budhaṛō bāpō.
'I-prohibit, I stop, says, Śeriyā beautiful, thy old father.'

Guṛū-sāthē bijurēṭiyē, dōi-sāthē gōñōyē.
Thunder-with lightning, bees-with honey-bee.

Jātērū nū jāyā, Śeriyā, ghōrē gāḍi-lēō mōñōyē. (20)
The-fair not go, Śeriyā, at-home prepared-is a-fish-poisoning-fair.'

Khōśañiyē Bahmāwaṭiyē bāñō miṭhōrō khāñō yē.
'O-Khas-woman of-Bahmū prepare sweet food O.'

Bōhuā-kē-sāthō-kē rē, mērē jāñiyē jāñō yē.
Daughter-in-law-of with, my will-be-gone going O.'

Phūli-jāōlē phulēṭū rē, phūli-jāōli ārū.
'Will-bloom flowers O, will-bloom peaches.'

Thōrī chākiyā, Śeriyā, bāṭhā, Rōgāññ-kī dārū.
Little taste, Śeriyā, beautiful, Rangāññ-of wine.'

Phūli-jāōlē phulēṭū rē, phūli-jāōli dhāi. (25)
'Will-bloom flowers O, will-bloom Woodfordia-floribunda.'

Tāū tō lāgō, Anūpā rāḍē, jātērū-kō bāi.
To-thee also is-felt, Anūpā woman, fair-of desire.'

Bhawānū rē lōhārā, dē-di ḍāgarē-di pāñō.
'Bhawānū O blacksmith, give chopper-on keen-edge.'

Jātērū jāō, Anūpā rāḍō, gōi nā rāḍō-kī bāñō.
'Fair going, Anūpā woman, goes not woman-of custom.'

Athū lāgā bōlē bōldā, jō Bhawānū lōhārō.
Thus began to-speak speaking, that Bhawānū the-blacksmith.

Dēkhi kōriyā, Anūpā dhiyāñi, mulikō-kā bōhārō. (30)
'Seeing do, Anūpā daughter-of-a-Rājput, country-of custom.'

Bhōāññ jō lōhārāṭhā, jōrō ḍiguā tērā.
'Bhawānū that blacksmith, garment cap thine.'

Dādiyā-kā khāwāḍ, Śeriyā sōrā bhaujā mērā.
Elder-sister-of husband, Śeriyā real brother-in-law my.'

Phūli-jāōlē phulēṭū, phūli-jāōli dhāi.
'Will-bloom the-flowers, will-bloom Woodfordia-floribunda.'

- Bōḍēkōṭē bōlē thātō-puṇḍī lāgi jātirā jēi.
In-Barḱōṭ called open-space-in held the-fair is-being.
- Dādiyē Nagauṭiyē, tū bhi dādi yē dādi. (35)
O-elder-sister of-Nāgau, thou also sister O sister.
- Jaṛē-kāgūṛī (read jhalēkāli) kalēgi dādiyē (bāḍhiyē),
Shining head-ornament tie,
- dēi-nā kalēgi bāḍhi (for bāḍhi).
put-please head-ornament having-tied.
- Jōi-jālā, Anūpā, tērā kaudiyārā jūrā.
(I-)will-be-burnt, Anūpā, (by-)thy embroidered dress.
- Pōrō-kō jō bhaṅgīrō rākhō, āsū-kā mūrā.
Last-year-of this cumine kept, this-year-of parched-grains.
- Aśō kōri bōlōlā rē, Kōlhē-kā bāḍi.
Thus doing speaks O, Kōlhā-of the-carpenter.
- Ūmī pōsētō āpū khāyē, tōḍē
Parched-grain poppy-seed you eat, poppy-heads
- lāyē-chhāḍi. (40)
art-throwing-away (-at-me).'
- Bahmuā ḍāḍē-puṇḍā bātē bōhlā hūrū.
Bahmū hill-on air blows softly.
- Judā nāchō bōlē, Śeriyā bākā, judā pāgō-rā phūrū.
Apart dances says, Śeriyā beautiful, apart turban-of turban-tail.
- Aisē kōri bōlōlā rē ḍumṭurā Jindā.
So doing says O ḍōm Jindā.
- ‘Bāwē pōsē bōlē ḍāgrē-lāi, dahnā pōsō gōā tindā.’
‘Left side he-says chopper-stroke, right side went wet.’
- [Amlōrē-samlōriyā-kā, bāṇi-lēita ḍhimā. (45)
[Amlōrā-etcetera-of, make-do a(-poultice)-lump.
- Jātērū-kē thāt-puṇḍā bātō, Anūpā, bhaṅgīrē-kā khīsā.]
Fair-of open-space-in distribute, Anūpā, cumine-of pocket.]

FREE TRANSLATION OF THE FOREGOING.

The legend runs that Śeriyā, a very beautiful youth, was married to a Rājput girl of the village of Bahmū, and fell in love with his wife's younger sister, Anūpā, who was married to one Hansā of Banyānā Khās Dwār. The lovers agreed to meet at Barḱōṭ fair. There they were surprised by Hansā, who cut off Śeriyā's head with a ḍāngrā (the kind of chopper, or axe, used for killing goats).

Śeriyā speaks.—O Mother, Mother, prepare lye.¹ My clothes are dirty. Wash them with lye. Or better, wash not with lye, for my clothes would be spoilt by it. Prepare fresh soap, and they will be gay as flowers.

¹ Lit. 'Ash-drippings.'

The Mother.—Thou wilt be gay as a walnut-branch hung with mistletoe. To what village is my handsome Śeriyā going in his washed garments?

Śeriyā.—Let musical instruments be played. Let the gong be sounded. Speak not of a village. It is to the fair I go.

The Mother.—I, thy old mother, stop thee, prohibit thee, my handsome Śeriyā. The fair is one for strangers. Go not to it.

Śeriyā's Wife.—Thy wife, thy bed-fellow, stoppeth thee, prohibiteth thee, my handsome Śeriyā. The fair is one for strangers. Haply there may be a fight. The cuckoo singeth on the hill, and the peacock singeth (*i.e.* danceth) in the plain. The Khasanī of Bahmū hath stolen thy castanets and tambourine.¹

Śeriyā.—There is a waterpot for drinking in the house of the Raṅgānūs. Keep my castanets and tambourine, and give me my flute.² Cut thou *kachāriyā* into pieces for me.³

Śeriyā's Father.—Thy old father stoppeth thee, prohibiteth thee, my handsome Śeriyā. Where there is thunder, there is lightning; where there are bees, there is the queen-bee; [where there is a fair, there there will be trouble]. Go not to the fair. At home do they prepare a fair for poisoning fish.⁴

Śeriyā.—Khasanī of Bahmū (his wife), prepare thou sweet food, for Śeriyā will go to the fair with his daughter-in-law.⁵

The Wife (acquiescing reluctantly, and warning him to keep sober).—The flowers will bloom. The peaches will bloom. My handsome Śeriyā, taste but little of the wine of the Raṅgānū's family.

.....
Hansā addresses Anūpā, his wife, with whom Śeriyā has the intrigue.—The flowers will bloom, and the *dhāz*⁶ will bloom.

Thou art eager to go to the fair, Anūpā.⁷

He addresses a blacksmith.—O Bhawānū, the blacksmith, put thou a sharp edge upon my chopper.

He again addresses his wife.—Thou art going to the fair, Anūpā. A true woman art thou, not dost thou give up thy woman's nature.

Bhawānū addresses Anūpā.—O Anūpā, thou Rājput's daughter, this (thy husband's talk) is but the custom of the country.

Anūpā, now at the fair, addresses Bhawānū.—O Bhawānū, the blacksmith, thou art here in thy coat and cap. Where is Śeriyā, my elder sister's husband, my real brother-in-law?

¹ The wife is a Khas Rājput woman of Bahmū, and she is referring to herself. She knows that he always goes out with these musical instruments,—as a proper young dandy should,—and so, to keep him at home, she tells him that she has stolen them, and hidden them away. The translation of *bīmū* by 'castanets' is very doubtful.

² Śeriyā's son was married into the family named Raṅgānū, who lived at Barkōt, where the fair would be held. The *kuṇḍī* is a brass or copper vessel, and indicates that the family is wealthy. Śeriyā means that he can easily find a set of castanets and a tambourine in their house. Note the use of *rā* (*rā*, *rī*) as the postposition of the genitive. It is the regular form in most Western Pahārī dialects.

³ *Kachāriyā* is the name of an edible root. He is telling her to prepare food for his expedition.

⁴ Preparations are being made for a joint expedition for fish-poisoning. In these Hills, it is a common practice to poison pools with various vegetable drugs. See Atkinson, *Gazetteer of the Himalayan Districts*, II, 82.

⁵ As already said, his son was married into a Rājput family of Barkōt, where the fair was to be held. The daughter-in-law is now in Śeriyā's house, and Śeriyā states his intention of taking her with him. Girls are usually allowed to go to their parents' houses on such occasions.

⁶ The *Woodfordia-floribunda*, which has brilliant red flowers.

⁷ In Jaunsārī, the word *rāḍī* means simply 'woman,' not 'widow.'

Śeriyā (hurrying to the fair).—The flowers will bloom, the *dhāz* will bloom. Lo, there is the fair on the Barkōṭ plain. (He meets his sister, who is married in Nāgau).—O, Elder Sister of Nāgau, thou art my sister of sisters (*i.e.* very dear); tie thou up this shining ornament upon my headdress.

Śeriyā meets Anūpā. She gives him spices to eat. Śeriyā.—Anūpā, I am consumed¹ by the beauty of thy embroidered dress. Thou hast kept last year's cumine, and this year's parched grain for me.

The Carpenter² of Kōlhā (overhearing them) says (in raillery), 'Ye eat parched grain, and ye eat poppy-seeds, and ye throw the poppy-heads at me in sport.'

(*Hansā surprises them, and strikes off Śeriyā's head with the chopper.*)

(After the murder, the poet addresses Anūpā, who is standing to one side, and weeping.)—The air blows softly on the heights of Bahmū (her father's home). On one side dances the handsome Śeriyā's (body), and on the other side dances the hanging tail of his turban (*i.e.* his head has been cut off). Jindā, the Dōm, thus began to say, 'The stroke of the chopper was on the left side, but even to the right side was it damp (with blood).'

The concluding two lines are not in the copy in the vernacular character, and are taken from another version of the poem.

Anūpā, make thou a salve (for thine heart), and distribute thy pocketfuls of cumine on the plain of the fair.³

¹ Note the elision of *r* in *jōz* for *jōrz*.

² Note the form *bāḍi* for *bāḍhi*, a carpenter. Such disaspiration of sonant aspirates is typical of dialects further west.

³ *Amlōrā* is a plant, the leaves of which made into a poultice are said to reduce the pain of a boil, or the like. The poet sarcastically advises her to clap a poultice on her heart, in the shape of a new lover, and as her pocketful of cumine is now no longer required for Śeriyā, she had better distribute her favours to the fair in general.

JAUNSĀRĪ-ENGLISH VOCABULARY.

Jaunsāri.	English.	Jaunsāri.	English.
A			
<i>Abērā,</i>	(adv.), late.	<i>Ālō,</i>	unripe, raw.
<i>Ābūr,</i>	(noun), boil, abscess.	<i>Ām,</i>	we.
<i>Āchhā, āchhō,</i>	nice, good, better.	<i>Amārō,</i>	our.
<i>Achāythō,</i>	unsafe.	<i>Āmlō,</i>	sour.
<i>Āchhō,</i>	blackberry.	<i>Āmū-kh,</i>	(acc.), us.
<i>Ād,</i>	memory.	<i>Ān-byā,</i>	virgin.
<i>Ādaqō,</i>	bat.	<i>Āngāo,</i>	hornet.
<i>Ādēru,</i>	bat.	<i>Āngār,</i>	charcoal.
<i>Ādhā,</i>	blind.	<i>Āñō, āñō,</i>	to come.
<i>Ādi</i> (plur. <i>ādiā</i>),	bowel, entrail.	<i>Āpñō,</i>	own.
<i>Adlā-badli,</i>	barter.	<i>Āp matlabi,</i>	flattery.
<i>Ādō,</i>	green ginger.	<i>Āpū,</i>	self.
<i>Ād rakhñi, ād rākhñō,</i>	to remember, to bear in mind.	<i>Ār,</i>	paramour.
<i>Āgan,</i>	matchlock.	<i>Āran, airan,</i>	forge, anvil.
<i>Agās, agās,</i>	sky, heaven.	<i>Ārēt,</i>	looking-glass.
<i>Āgāsō,</i>	(prep.), in front, before.	<i>Āś,</i>	hope.
<i>Agāu,</i>	advance.	<i>Āśāō,</i>	fallow.
<i>Agāu dēñō,</i>	to give an advance.	<i>Āśñō, āñō,</i>	to come.
<i>Āgē nathñō,</i>	to go ahead.	<i>Āsō,</i>	are, is.
<i>Agērū,</i>	(adv.), two years hence.	<i>Āsō,</i>	light, brightness.
<i>Āgī,</i>	issue, family; (adv.), next year.	<i>Āś rākhñi,</i>	to expect.
<i>Āgyārt,</i>	firefly.	<i>Āstō,</i>	cause, (for) the sake (of).
<i>Āijā, āijō</i> (fem. <i>āijē</i>),	this.	<i>Āsū</i> (plur. <i>āsūā</i>),	tear.
<i>Ain,</i>	udder.	<i>Asūkhīyā,</i>	ill.
<i>Airan, āran,</i>	forge, anvil.	<i>Athārē,</i>	sleet.
<i>Aitār,</i>	Sunday.	<i>Āthī nū thā,</i>	absent.
<i>Ākh,</i>	eye.	<i>Āthintō rōhñō,</i>	to fast.
<i>Ālēkh,</i>	many.	<i>Aukhō,</i>	unsafe.
		<i>Āwā,</i>	air.

Jaunsāri.	English.	Jaunsāri.	English.
B			
<i>Bābā,</i>	papa, father.	<i>Bakrāwā,</i>	herdsman for goats.
<i>Babā,</i>	father (used in the hills).	<i>Bakrāwī,</i>	herdswoman for goats.
<i>Bachh, bachhau,</i>	the small hornet.	<i>Bal</i> (plur. <i>bālī</i>),	creeper.
<i>Bāchhā,</i>	king.	<i>Bāl, bāo,</i>	hair of human body.
<i>Bāchhuṭī,</i>	(fem.), calf.	<i>Bālā,</i>	ear-ring (for women) worn on inside of ear.
<i>Bāchhuyē,</i>	(masc.), calf.	<i>Bāman,</i>	brāhmaṇ.
<i>Badhṇōḍ, badhṇōḍ,</i>	to fill.	<i>Baṇ,</i>	forest.
<i>Bādhṇōḍ, bādhṇōḍ,</i>	to bind, tie, wrap.	<i>Bān,</i>	oak.
<i>Bādhōṭ, bādhōṭ,</i>	carpenter.	<i>Band,</i>	dam.
<i>Bādō,</i>	cloud.	<i>Baṇ dhārā,</i>	wild cat.
<i>Bādō,</i>	outside.	<i>Ban-gūra,</i>	acorn.
<i>Bādōyaṣ,</i>	cloudy.	<i>Baṇa birāṭ, baṇa birāṭ,</i> (female)	wild cat.
<i>Bāgh,</i>	leopard.	<i>Bāṇṇō,</i>	to mend.
<i>Bagtailō,</i>	leopard-cub.	<i>Bāṇṇō,</i>	to plough.
<i>Bāgūr,</i>	air.	<i>Baṇ sūgar,</i>	wild hog.
<i>Bāh</i> (plur. <i>bāhā</i>),	arm.	<i>Baṇūā,</i>	acorn.
<i>Bahādūr,</i>	brave.	<i>Bāo,</i>	hair of human body.
<i>Bāhik,</i>	(prep., adv.), besides.	<i>Bār,</i>	day.
<i>Bāhirē āṣṇōḍ,</i>	to come out.	<i>Bārā,</i>	big.
<i>Bahutē,</i>	many.	<i>Barāḍṭ,</i>	axe (in Sansogh Village, Deogarh Khatt).
<i>Bāṭṭā,</i>	cramp.	<i>Bārāṣṭ, bārāṣṭ,</i>	outside.
<i>Bāj,</i>	barren (a woman).	<i>Barat rākhṇōḍ,</i>	to fast.
<i>Bājār,</i>	market.	<i>Bārō āṇōḍ,</i>	to come out.
<i>Bājīṇ,</i>	the retaining wall of a hill-field.	<i>Bārḥ,</i>	hedge.
<i>Bājō,</i>	fallow, barren (in agricul- ture).	<i>Bariś,</i>	year.
<i>Bājūt,</i>	(prep.), except.	<i>Barjaṇ rākhṇī,</i>	to send to Coventry (used only on account of the enmity of a dead person).
<i>Bāṭkā,</i>	beautiful (general).	<i>Bārṇō,</i>	fern.
<i>Bakal,</i>	bark of tree, etc.	<i>Barṣōḍ,</i>	yearling.
<i>Bakhat</i>	time.	<i>Bārū, bārū,</i>	sand.
<i>Bākī,</i>	prophet.	<i>Bāś,</i>	(masc.), bamboo.
<i>Bākṛā</i> (fem. <i>bākṛī</i>),	goat.	<i>Bāsaṇ,</i>	vessels of earthen-ware or basket-ware.
<i>Bakrāo,</i>	hair of goats.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Bāsē,</i>	adze.	<i>Bhādōḍḍi,</i>	August harvest. This includes <i>chēnī</i> , <i>kāḡnī</i> , <i>jhāḡḡrā</i> , and unirrigated rice.
<i>Basṇō,</i>	to abide.	<i>Bhāḡ,</i>	hemp.
<i>Bāt,</i>	wind, air.	<i>Bhagāwa,</i>	fish-dam.
<i>Bāṭ,</i>	way, track, path	<i>Bhāḡwān,</i>	fortunate.
<i>Bāṭā,</i>	share.	<i>Bhāṭ,</i>	offering.
<i>Bāṭ dēkhṇ,</i>	to await.	<i>Bhāṭāḡ, bhāṭāḡ,</i>	committee, punchayat.
<i>Bāṭh,</i>	beautiful.	<i>Bhāṭī,</i>	younger sister.
<i>Bāṭhṇ,</i>	beautiful (a woman).	<i>Bhāṭṇō,</i>	to retire from a case.
<i>Bāṭi,</i>	wick.	<i>Bhāṇwāṭā,</i>	dam.
<i>Bāṭi,</i>	egg.	<i>Bhāṇk phirṇō,</i>	to be a vagrant.
<i>Bāṭi sēṇi,</i>	to hatch.	<i>Bhārā, bhārō,</i>	burden, foster.
<i>Bāṭoli,</i>	path.	<i>Bhārā pāṭṇō,</i>	to procure abortion.
<i>Bāṭu,</i>	purse.	<i>Bhārā paṇṇō,</i>	abortion.
<i>Bāṭ, bāṭ,</i>	sand.	<i>Bhārī,</i>	many.
<i>Baurh,</i>	bull.	<i>Bhāt,</i>	cooked rice.
<i>Baurṇō,</i>	to turn, to return.	<i>Bhātērō,</i>	sufficient.
<i>Baurō (plur. baurō),</i>	shoulder.	<i>Bhāṭi-bhāṭi-kō,</i>	various.
<i>Bāwā lāṇ,</i>	to swim.	<i>Bhāṭ (plur. bhāṭ),</i>	brow.
<i>Bāwāṇ,</i>	dwarf. The popular explanation is that he is only "fifty-two" fingers high. The word is really a corruption of the Sanskrit <i>vāmana</i> .	<i>Bhāṭ,</i>	sister-in-law.
<i>Bēḡ,</i>	haft, handle.	<i>Bhāṭ-kāṭ,</i>	(adv.), somehow.
<i>Bēḡār,</i>	bundle.	<i>Bhāṭ-kōḡ,</i>	(adv.), somewhere.
<i>Bēḡ āchhō,</i>	best.	<i>Bhāṭ-kuai,</i>	any.
<i>Bēḡō,</i>	unwilling.	<i>Bhāṭi,</i>	black bee.
<i>Bēṇā,</i>	musk-pod.	<i>Bhaurṇō,</i>	to fill.
<i>Bēṇāḡ,</i>	certainty.	<i>Bhāyā,</i>	vagrant.
<i>Bē-saram,</i>	obscene.	<i>Bhāyā,</i>	younger brother.
<i>Bēṭkūr,</i>	woman.	<i>Bhāwī,</i>	authority.
<i>Bēṭ mānukh,</i>	woman.	<i>Bhēḡ,</i>	mystery.
<i>Bēṭk,</i>	evening.	<i>Bhēḡ (plur. bhēḡā),</i>	ewe, sheep (sing.).
<i>Bēyā,</i>	(adv.), yesterday.	<i>Bhēḡāwā,</i>	herdsman for sheep.
<i>Bhādar karnō,</i>	to shave the head.	<i>Bhēḡāwī,</i>	herdswoman for sheep.
<i>Bhāḡḡ,</i>	vessels of metal.	<i>Bhēṭāḡ, bhāṭāḡ,</i>	committee, punchayat.
		<i>Bhēṭṇō,</i>	to meet.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Bhāwanti,</i>	doll (of wood or rags).	<i>Bidr,</i>	clear (of the sky).
<i>Bhijiyā,</i>	wet, damp (of clothes, etc.).	<i>Bij,</i>	lightning.
<i>Bhinā,</i>	elder sister's husband.	<i>Bij,</i>	grain (for seed).
<i>Bhīṇō,</i>	to wear, to put on clothes, etc.	<i>Bijār,</i>	plant.
<i>Bhāt,</i>	wall.	<i>Bijur,</i>	lightning.
<i>Bhātōḍi naṭhṇō,</i>	to enter.	<i>Bikk,</i>	poison, venom.
<i>Bhātōṛi,</i>	(prep., adv.), in.	<i>Bikṇō,</i>	to vend.
<i>Bhātāḍō,</i>	(adv.), within.	<i>Bināśṇō,</i>	to taste.
<i>Bhōā,</i>	husk of barley, <i>masūr</i> , <i>mīś</i> , or <i>lōḍiyā</i> .	<i>Bindhṇō,</i>	to drill holes.
<i>Bhōkā,</i>	puncture, leak.	<i>Biō,</i>	broad.
<i>Bhōkṭur,</i>	a small puncture or leak.	<i>Birāi, birāl,</i>	female cat.
<i>Bhōṛā,</i>	granary (of stone).	<i>Bisar,</i>	mistake.
<i>Bhūbhē,</i>	strawberry.	<i>Bish,</i>	poison, venom.
<i>Bhūbhṇō,</i>	to roar like a bear.	<i>Bistē,</i>	delay, late.
<i>Bhūchāl, bhuichō,</i>	earthquake.	<i>Bōdh,</i>	bullock.
<i>Bhūchāl,</i>	pheasant.	<i>Bōḍ,</i>	doctor.
<i>Bhūchō,</i>	earthquake.	<i>Bōiri,</i>	enemy (cf. <i>bucir</i>).
<i>Bhūjṇō,</i>	to fry.	<i>Bōkṭ,</i>	bark of tree, etc.
<i>Bhūṇō,</i>	to bark.	<i>Bōli dēṇō,</i>	to announce.
<i>Bhūl,</i>	mistake.	<i>Bōlnō,</i>	to announce.
<i>Bhūl-bisar,</i>	mistake.	<i>Bābi,</i>	aunt, father's sister.
<i>Bhūmī,</i>	earth.	<i>Buḍhū par-nānā,</i>	great-great-grandfather.
<i>Bhūs,</i>	husk of barley, <i>chaulāi</i> , or <i>maḍūā</i> .	<i>Būkū,</i>	kidney.
<i>Bhūtāḍ,</i>	will-o'-the-wisp.	<i>Buṇṇō,</i>	to weave.
<i>Bīā,</i>	dinner.	<i>Burō (fem. burī),</i>	bad.
<i>Bīṇṇō,</i>	to enrage.	<i>Būt,</i>	tree.
<i>Bīchaundō,</i>	(prep., adv.), amid.	<i>Byāj,</i>	interest (on loans).
		<i>Byāḥi-kā rākā,</i>	torch.
		<i>Bwair (pronounced boir),</i>	enmity.
C			
<i>Chaaṇ,</i>	cattle.	<i>Chāgā,</i>	spot.
<i>Chabāṇō,</i>	to munch.	<i>Chakrū,</i>	tick.
<i>Chāḍōḍi,</i>	spoon, ladle.	<i>Chākūrā (fem. chākuri),</i>	chakor.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Chāl,</i>	use.	<i>Chhañāũ</i> (see <i>chhēō</i>),	brink.
<i>Chalag,</i>	quiet.	<i>Chhailkā,</i>	bark of tree, etc.
<i>Chalkūri,</i>	bird.	<i>Chhāpri,</i>	cream.
<i>Chambā,</i>	marvel.	<i>Chhār,</i>	ashes.
<i>Chambhā karnō,</i>	to be surprised.	<i>Chhās,</i>	buttermilk.
<i>Chāṇā,</i>	broken kernel.	<i>Chhāsā,</i>	hare.
<i>Chāṇchak,</i>	(adv.), suddenly, accidentally.	<i>Chhatyānās karnō,</i>	to destroy root and branch.
<i>Chāni,</i>	kernel of a peach or apricot.	<i>Chhatyānās bāpnō,</i>	to destroy root and branch.
<i>Chāniāthō,</i>	dough (of gram).	<i>Chhaulti,</i>	bitch.
<i>Chhāppar,</i>	roof.	<i>Chhauṭā, chauṭō</i> (pl. <i>chhauṭē</i> ; fem. <i>chhauṭī</i> , pl. <i>chhauṭiā</i>).	baby, child, boy, lad.
<i>Charakh,</i>	hyena. The animal is not found in Jaunsar-Bawar.	<i>Chhaūṭi,</i>	chin.
<i>Charāi, charhāi,</i>	corpulent, fat.	<i>Chhāyal,</i>	shade, shadow.
<i>Charnō,</i>	to browse.	<i>Chhēō, chēō, chhañāũ, chhēwāũ.</i>	side, edge (of a field, river, etc.).
<i>Charuō,</i>	thigh.	<i>Chhēppō,</i>	black vulture.
<i>Chāsā,</i>	spot.	<i>Chhēuri,</i>	wife.
<i>Chāṭnō,</i>	to lick, to kiss.	<i>Chhēwāũ</i> (see <i>chhēō</i>),	border.
<i>Chau,</i>	rice.	<i>Chhid,</i>	permission.
<i>Chāũ,</i>	(prep., adv.), (fem.), up.	<i>Chhimā karni,</i>	to pardon, forgive.
<i>Chauāthō,</i>	dough (of <i>chaulāi</i> or <i>chauāi</i>).	<i>Chhōḍi dēpnō,</i>	to desert.
<i>Chāũchinyāpnō,</i>	to twitter.	<i>Chhōḍnō,</i>	to forsake, to abandon.
<i>Chaukāś,</i>	beware.	<i>Chhōri,</i>	goat-hide.
<i>Chaumāsā,</i>	monsoon.	<i>Chhōrō,</i>	cowhide, buffalo-hide.
<i>Chāũri,</i>	woman's large hat.	<i>Chhōrōr,</i>	ash-heap.
<i>Chaurō,</i>	broad.	<i>Chhōṭi,</i>	(<i>masc.</i>), baby.
<i>Chāwṇō,</i>	to strain.	<i>Chich,</i>	green walnut shell.
<i>Chēlā,</i>	disciple.	<i>Chigāṭpnō,</i>	to shriek.
<i>Chēlkūḍō,</i>	kid.	<i>Chilam,</i>	pipe, hookah.
<i>Chēniāthā kōdunā,</i>	chapati (of <i>chēni</i>).	<i>Chilkhāpnō,</i>	to glisten.
<i>Chēniāthō,</i>	dough (of <i>chēni</i>).	<i>Chinnō,</i>	to build.
<i>-chh,</i>	(prep.), upon.	<i>Chinnōri,</i>	ant.
<i>Chhāchā,</i>	apricot chutney.	<i>Chiphlāpnō,</i>	to smoothe.
<i>Chhāḍnō,</i>	to fling, to cast stones.	<i>Chiphlō,</i>	smooth.
<i>Chhādūnō,</i>	to vomit.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Chisṇṇō,</i>	to fry, to burn.	<i>Chūṇṇō,</i>	to pinch.
<i>Chitṭō,</i>	white.	<i>Chugṭi lāṇi,</i>	to backbite.
<i>Chōgirdō,</i>	(<i>prep., adv.</i>), around.	<i>Chūṅṇō,</i>	to pick, to glean, to lift, to carry.
<i>Chōpar,</i>	butter.	<i>Chūṇj,</i>	bill (of a bird).
<i>Chōpri,</i>	clay.	<i>Chūkh,</i>	lemon.
<i>Chōraś,</i>	flat, level.	<i>Chūl,</i>	hearth.
<i>Chōrnō,</i>	to conceal, to hide.	<i>Chūlā,</i>	apricot.
<i>Chōrāṇō,</i>	to abscond.	<i>Chūr,</i>	hump.
<i>Chōṭkī,</i>	basket.	<i>Chyāh,</i>	marriage, wedding.
<i>Chubāṇō,</i>	to prick.	<i>Chyāṇ-myāṇ,</i>	mushroom.
D			
<i>Dāṇṇō,</i>	to press, to bury.	<i>Dārṇō,</i>	pomegranate.
<i>Dāḍ,</i>	tooth, teeth.	<i>Dārōṭi,</i>	pomegranate.
<i>Dāḍ,</i>	fine (punishment).	<i>Dārū,</i>	gunpowder.
<i>Dādā,</i>	elder brother.	<i>Dāṭhō,</i>	jaw.
<i>Dāḍē-kt āchhōṭi,</i>	blackberry.	<i>Dātrā,</i>	(<i>masc.</i>), sharp.
<i>Dādī,</i>	elder sister.	<i>Dātūṭhī,</i>	(<i>fem.</i>), sharp.
<i>Dādīau,</i>	harrow.	<i>Daukt,</i>	ladle, spoon.
<i>Dāḍ kūrchnō,</i>	to gnash.	<i>Dauṇō,</i>	to burn.
<i>Dāḍō,</i>	mountain.	<i>Dauti,</i>	(<i>adv.</i>), to-morrow.
<i>Dāgrā,</i>	sharp.	<i>Dāw,</i>	tether.
<i>Dāi-bhāi,</i>	brethren.	<i>Dāw lāṇō,</i>	to strangle.
<i>Dāk,</i>	shale.	<i>Dēgā,</i>	large walking-stick, club.
<i>Dākī,</i>	vomit.	<i>Dēgī,</i>	walking-stick.
<i>Dāl,</i>	bundle of lighted sticks of chir-wood.	<i>Dēkār,</i>	hiccough.
<i>Dāṇik dāṇik hasṇō,</i>	to smile (in Western Par- ganās).	<i>Dēl,</i>	stone of fruit; apricot, peach or walnut-shell.
<i>Dān-pūn,</i>	charity.	<i>Dēlkōṇē,</i>	apricot, peach or nut- shell.
<i>Dār,</i>	door.	<i>Dēṇō,</i>	to give.
<i>Dār dēṇō lāi,</i>	to shut (a door).	<i>Dēo,</i>	god, deity.
<i>Dārīm,</i>	pomegranate.	<i>Dēo dēkhāṇā,</i>	to consult a brāhmaṇ if a god be angry.
<i>Darkhāst karni,</i>	to request.	<i>Dēr,</i>	whole kernel.
<i>Dār lāṇō,</i>	to shut (a door).		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Dēuṇṇō,</i>	to walk.	<i>Dhyāṭurī, dhiāṇā,</i>	married girl at her father's house.
<i>Dēwar,</i>	husband's younger brother.	<i>Dibā,</i>	irrigated field.
<i>Dhabsir,</i>	better.	<i>Dīṭiyāṇṇō,</i>	to bellow (of a buffalo).
<i>Dhā dēṇī,</i>	to cry.	<i>Diguā tōplā,</i>	woollen cap.
<i>Dhāgā,</i>	thread.	<i>Dūl, dūṇigus,</i>	avalanche (of stones, etc.).
<i>Dhaiyā,</i>	(adv.), near.	<i>Dōbrī,</i>	granary (of wood).
<i>Dhakiyāṇṇō,</i>	to push.	<i>Dōkōr,</i>	shale; a grave.
<i>Dhā mārṇī,</i>	to call.	<i>Dōkhrō,</i>	field.
<i>Dhān,</i>	paddy.	<i>Dōṇṇō,</i>	to ignite.
<i>Dhāṇkhāl,</i>	bellows.	<i>Dōpārī,</i>	lunch.
<i>Dhāṇ sātṇō,</i>	labour; <i>dhāṇ sātṇā</i> , industrious.	<i>Dō-pastā,</i>	pregnant.
<i>Dhanu,</i>	bow (the weapon).	<i>Dōrā-kā dhōs,</i>	matchlock.
<i>Dharkūwa,</i>	afternoon (from 1 to 4 P.M.).	<i>Dōrōṭū, durēṭū,</i>	ear-ring (for men).
<i>Dhartī,</i>	earth.	<i>Dōtiyā, dōtiyā</i>	(adv.), to-morrow.
<i>Dhārū,</i>	male cat.	<i>Dūdh dēṇṇō,</i>	to suckle.
<i>Dhēṇṇā,</i>	circular.	<i>Dūdh chōrnṇō,</i>	to wean.
<i>Dhāl,</i>	clod.	<i>Dūdhī, dūdhū,</i>	teat.
<i>Dhēnmanā, dhēnmanā,</i>	(sing.), ankle.	<i>Dūdhī dēṇī,</i>	to suckle.
<i>Dhēnmanā, dhēnmanā,</i>	ankles.	<i>Dūdhū,</i>	teat.
<i>Dhiāṇā, dhyāṭurī,</i>	married girl at her father's house.	<i>Dūdyāṇṇō,</i>	to roar like a bear.
<i>Dhāl karnī,</i>	delay.	<i>Dūgūr,</i>	stone.
<i>Dhīndā,</i>	anything round.	<i>Dūijā,</i>	other, another.
<i>Dhūṇṇā,</i>	smoke.	<i>Dūkhī,</i>	ill.
<i>Dhūṇṇā, dhūṇṇā,</i>	precipice.	<i>Dūṇigus, dūl,</i>	avalanche (of stones, etc.).
<i>Dhūṇṇā, dhūṇṇā,</i>	smoke.	<i>Dūrē,</i>	(adv.), far.
<i>Dhūṇṇā,</i>	precipice.	<i>Durēṭū, dōrōṭū,</i>	ear-ring (for men).
<i>Dhūṇṇāṇṇō,</i>	to shiver.	<i>Durkārṇṇō,</i>	to hate.
<i>Dhūp,</i>	incense.	<i>Durkārṇṇō,</i>	to bellow (of a cow).
<i>Dhūr, dhūrāṇṇā,</i>	dust.	<i>Dūs,</i>	sun, day.
<i>Dhūrṇī (plur. dhūrṇī),</i>	ague.	<i>Dūs-kō,</i>	(adv.), daily.
		<i>Dūyāṇṇā,</i>	both.
E			
<i>Ēb,</i>	(adv.), now.	<i>Ēkhāl,</i>	alone.
<i>Ēbhī,</i>	(adv.), now.	<i>Ēllā-rāt,</i>	(adv.), to-night.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Ēṇḍū,</i>	castor oil plant.	<i>Ēthōṣi,</i>	(adv.), thus.
<i>Ēsōṣi,</i>	(adv.), so.	<i>Ēthōṣi āstē,</i>	(adv.), therefore.
<i>Ētki,</i>	(adv.), here.	<i>Ēthū-ohh,</i>	(prep.), upon this.
G			
<i>Gāb-tūṛō</i> (fem. -tūṛī),	(masc.), lamb.	<i>Ghām tāpnā,</i>	to bask.
<i>Gāchi,</i>	girdle.	<i>Ghāmō-kē krīṇ,</i>	dawn.
<i>Gād,</i>	odour.	<i>Ghar-kē sāṭi,</i>	unirrigated rice.
<i>Gād,</i>	stream.	<i>Ghar-kūṛi,</i>	goods and chattels and house.
<i>Gādgādiyā,</i>	cohabiting.	<i>Gharṇō,</i>	to manufacture.
<i>Gain,</i>	sky.	<i>Ghaṭāpnō,</i>	to shorten.
<i>Gāj,</i>	muddy water or stream ; echo.	<i>Ghāṭi,</i>	bell.
<i>Gājāṇi,</i>	spate.	<i>Ghaṭi dēpnō,</i>	to cover.
<i>Gāji,</i>	mesh.	<i>Ghaṭi,</i>	the second size goat-skin (of the four kinds).
<i>Gājiā,</i>	meshes.	<i>Ghaṭnō,</i>	to shut up.
<i>Gālaurō,</i>	cheek.	<i>Ghāt phēdāṇi,</i>	to complain to gods.
<i>Gān, ganāu,</i>	mumps.	<i>Ghaurā,</i>	water-mill.
<i>Ganā,</i>	a man who has mumps.	<i>Ghējauṭi,</i>	sparrow.
<i>Gānjā,</i>	bald.	<i>Ghēppā,</i>	goitre.
<i>Ganṇō,</i>	to count.	<i>Ghēr</i> (plur. <i>ghērī</i>),	abdomen, belly, stomach.
<i>Garbhī,</i>	pregnant	<i>Ghēr-turī,</i>	stomach.
<i>Garh,</i>	fort.	<i>Ghēsṭi, ghēsṭi,</i>	fencing-stick.
<i>Garhaṇ,</i>	eclipse.	<i>Ghīṇ,</i>	pity, mercy.
<i>Gārḥō,</i>	tight.	<i>Ghīṇnō,</i>	to carry.
<i>Garṇanō,</i>	to growl.	<i>Ghōl,</i>	chamois (Himalayan).
<i>Garū,</i>	heavy.	<i>Ghūḍē bādi-kari baiḥnō,</i>	to kneel.
<i>Garur,</i>	brown vulture.	<i>Ghūḍō</i> (plur. <i>ghūḍē</i>),	knee.
<i>Gāt, gaut,</i>	body.	<i>Ghūghūṭi,</i>	dove.
<i>Gawnō,</i>	to thaw.	<i>Ghūrṇō,</i>	to snore.
<i>Gāyar</i> (fem. <i>gayarī</i>),	herdsman.	<i>Ghūṭnō,</i>	to swallow.
<i>Gēchṇō,</i>	to tread.	<i>Gīlō,</i>	damp (of earth).
<i>Gēḍ,</i>	ball.	<i>Gīt,</i>	ballad.
<i>Ghāghrā, ghāghrō,</i>	petticoat.	<i>Gītārī,</i>	singer.
<i>Ghām,</i>	sun-warmth.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Gīyā,</i>	gum (of the mouth).	<i>Gūh,</i>	excrement (human).
<i>Gō,</i>	chameleon.	<i>Guilō, guṇṇō,</i>	sweet.
<i>Gōḍṇō,</i>	to melt.	<i>Gumān,</i>	conceit.
<i>Gōbar,</i>	dung (of cattle), manure.	<i>Gūṇī,</i>	ape.
<i>Gōbrās,</i>	dunghill.	<i>Gunōi,</i>	faulty, sinful.
<i>Gōḍḍ-kā chāḍḍgā,</i>	foot-print.	<i>Gural,</i>	chamois (Himalayan).
<i>Gōḍḍ-kā gūḥhā,</i>	toe.	<i>Gurāo,</i>	snake.
<i>Gōḍṇī,</i>	small pickaxe.	<i>Gurāwaṭṭō,</i>	sweet.
<i>Gōḍṇō,</i>	to weed.	<i>Gurī,</i>	hip-bone.
<i>Gōḍḍ,</i>	foot.	<i>Gurkāṇṇō, gurṇō,</i>	to thunder.
<i>Gōr,</i>	mud.	<i>Gūḥhā,</i>	thumb.
<i>Gōrā,</i>	flint.	<i>Gūḥhī,</i>	finger.
<i>Gōṭṇō,</i>	to surround.	<i>Gūḥhṇō,</i>	to plait.
<i>Gūḍṇē,</i>	rags.	<i>Gwāhī dēṇī,</i>	to bear witness.
<i>Gūgūr,</i>	incense.		
H			
<i>Hāchhōṭ, hīsāu,</i>	raspberry.	<i>Hātau-kī gūḥhī,</i>	finger.
<i>Hāḍṇō,</i>	to move, to walk.	<i>Hāṭṭṇō,</i>	to halloo.
<i>Hāḍuā,</i>	bone.	<i>Hathlī, hathhālī, hatnī,</i>	palm of the hand.
<i>Hāḡḡḡ,</i>	armful.	<i>Hau, hal,</i>	plough.
<i>Hāḡḡḡ dēṇō,</i>	to embrace.	<i>Hāṭ,</i>	(adv.), yes.
<i>Haiḍ, haiṇ,</i>	ghost.	<i>Hau lāṇō,</i>	to plough.
<i>Hāi-tōḍā,</i>	outcry.	<i>Hāw, hāwā,</i>	sweat.
<i>Hājar,</i>	present.	<i>Hāwā,</i>	wind.
<i>Hal, hau,</i>	plough.	<i>Hēlnō,</i>	to weed.
<i>Hālārā,</i>	wave.	<i>Hēṇḍ,</i>	winter.
<i>Hālnō,</i>	to shake, to quake.	<i>Hērnō,</i>	to search.
<i>Harī,</i>	deer.	<i>Hīl, hīlār,</i>	mud.
<i>Harō,</i>	verdant.	<i>Hīsāu, hāchhōṭ,</i>	raspberry.
<i>Hārāl,</i>	ballad (sung at the Dīwālī festival).	<i>Hīṇkiyā,</i>	hydrophobia.
<i>Hasṇō,</i>	to laugh.	<i>Hīṇkūā,</i>	mad dog.
<i>Hāṭ,</i>	shop.	<i>Hōkkā,</i>	hookah.
<i>Hāṭṇō,</i>	to cry, to call.	<i>Hōṇō,</i>	to be.
		<i>Hō parār,</i>	(adv.), three years ago.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Hṛṭh,</i>	lip.	<i>Hurlunṛṣ,</i>	to descend.
<i>Hū,</i>	owl.	<i>Hyāṇṛṣ,</i>	avalanche (of snow).
<i>Hūr,</i>	a ram with a flock.	<i>Hyū,</i>	snow, ice.
I			
<i>Īji,</i>	mother.	<i>Iniārṣ, inyārṣ,</i>	darkness, dusk.
<i>Indrā-dhanū,</i>	rainbow.		
J			
<i>Jabhī,</i>	(<i>adv.</i>), when.	<i>Jarjarṣ, jirjirṣ,</i>	tough meat.
<i>Jāchtī, jādtī,</i>	enhancement.	<i>Jārṣ,</i>	cold.
<i>Jadiyārā,</i>	wizard.	<i>Jarūr,</i>	necessary.
<i>Jadiyāri,</i>	witch.	<i>Jāsṣ,</i>	(<i>conj., adv.</i>), as.
<i>Jadhī-aurī,</i>	(<i>conj., adv., prep.</i>), since.	<i>Jau,</i>	barley.
<i>Jādrā, jādrṣ,</i>	hand-mill.	<i>Jau-kā kṣḍuwā,</i>	chapati (of barley).
<i>Jādtī, jāchtī,</i>	enhancement.	<i>Jawaī,</i>	younger sister's husband.
<i>Jāgā,</i>	place.	<i>Jāwiyā,</i>	fisherman.
<i>Jāgārē jāṇṛṣ,</i>	to wade.	<i>Jēkē,</i>	(<i>adv.</i>), where.
<i>Jāirā,</i>	deaf.	<i>Jēṭh,</i>	husband's elder brother.
<i>Jāj,</i>	rot.	<i>Jēṭhā,</i>	firstling.
<i>Jākhām,</i>	cold in the head.	<i>Jēṭhī gūṭhī,</i>	big toe.
<i>Jālābṛ-kī jarī,</i>	purgative.	<i>Jēṭhū,</i>	wife's elder brother.
<i>Jāman-gatī,</i>	surety, bail.	<i>Jhāḍā,</i>	flag.
<i>Jamāṇṛṣ,</i>	to yawn.	<i>Jhāgriāṭhā kṣḍuwā,</i>	chapati (of <i>jhāgṛā</i>).
<i>Jamāyṭiyā,</i>	jaws.	<i>Jhāgriāṭhṣ,</i>	dough (of <i>jhāgṛā</i>).
<i>Jāmnī,</i>	bail.	<i>Jhagḍūṇṛṣ,</i>	to dispute.
<i>Jamṇṛṣ,</i>	to grow.	<i>Jhāgṇṛṣ,</i>	to beat.
<i>Jān,</i>	avalanche (of stones, etc.).	<i>Jhāl,</i>	bush.
<i>Jāṇṛṣ,</i>	to go.	<i>Jhālā,</i>	insane, mad.
<i>Jar,</i>	fever.	<i>Jhālmālāṇṛṣ,</i>	to twinkle.
<i>Jaram (sic),</i>	birth.	<i>Jhaṭ,</i>	(<i>adv.</i>), soon.
<i>Jāri,</i>	fringe.	<i>Jhaṭēlā,</i>	a posthumous child.
<i>Jāri,</i>	adultery.	<i>Jhilai, jhilā,</i>	(<i>adv.</i>), under, beneath.
<i>Jarī,</i>	drug, medicine.	<i>Jhiāṣ, jhiṣ,</i>	(<i>adv.</i>), early, morning.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Jhōb,</i>	wrinkle.	<i>Jōgrā</i> (fem. <i>jōgrī</i>),	mendicant, beggar.
<i>Jhōl,</i>	filth, dirt (of the body).	<i>Jōgtī,</i>	bundle of lighted sticks.
<i>Jhōṭā,</i>	(masc.), buffalo.	<i>Jōgturī,</i>	beggar's daughter.
<i>Jhōṭrī,</i>	weaned calf.	<i>Jōjā,</i>	which.
<i>Jhūmkū,</i>	ear-ring (for women) worn on the lobe of the ear.	<i>Jōjhōḍā, jōjhōṛā,</i>	marriage, wedding.
<i>Jhūn,</i>	moon.	<i>Jōjhōlī,</i>	bride.
<i>Jhūnā-kō āśō,</i>	moonlight.	<i>Jōk,</i>	leech.
<i>Jhūtṭā,</i>	liar.	<i>Jōkhnō,</i>	to weigh.
<i>Jhūtṭhō,</i>	untrue.	<i>Jōl,</i>	harrow.
<i>Jībāi,</i>	tree-bridge.	<i>Jōr,</i>	strength.
<i>Jindā phulāṭō,</i>	violet.	<i>Jōrnō,</i>	to add.
<i>Jiōṇō,</i>	to wax (the moon).	<i>Jōrū,</i>	wife.
<i>Jirjirō, jarjarō,</i>	tough meat.	<i>Jūdō karnō,</i>	to separate.
<i>Jiū,</i>	heart.	<i>Jūgā,</i>	moustache.
<i>Jōgīn,</i>	firefly.	<i>Jūṭi,</i>	girl's hat.
		<i>Jwēs karnō,</i>	to exorcise.
K			
<i>Kā,</i>	what?	<i>Kāguwā,</i>	comb.
<i>Kābīlō,</i>	family.	<i>Kāi,</i>	(adv.), why? wherefore? (conj.), because.
<i>Kachālā,</i>	deformity.	<i>Kainōr, kālī, kaunal,</i>	<i>kokla</i> , the green pigeon.
<i>Kachhāri, kachhāyal,</i>	armpit.	<i>Kājā, kājēl,</i>	a tattoo mark.
<i>Kachlā, kachlō</i> (fem. bad. <i>kachlī</i>),		<i>Kāji,</i>	soup.
<i>Kachlō mānāṇō,</i>	to take offence.	<i>Kākā,</i>	uncle, father's brother.
<i>Kachlō swīṇō,</i>	nightmare.	<i>Kākau,</i>	female bamboo.
<i>Kāḍ,</i>	arrow.	<i>Kāki,</i>	aunt, father's brother's wife.
<i>Kāḍā,</i>	hook.	<i>Kakyāḷī chīlam,</i>	portable bamboo pipe.
<i>Kadhī,</i>	(adv.), when?	<i>Kālḥā,</i>	dumb.
<i>Kadhī kadhi,</i>	(adv.), now and then.	<i>Kālī, kainōr, kaunal,</i>	<i>kokla</i> , the green pigeon.
<i>Kāḍī,</i>	natural dike.	<i>Kalkān karnō,</i>	to annoy.
<i>Kāḍīāwā,</i>	thorny.	<i>Kāmaḍ,</i>	blanket.
<i>Kāgat,</i>	paper.	<i>Kamāṇō,</i>	to earn.
<i>Kāḡō,</i>	comb (for a man).		
<i>Kāḡutṭi,</i>	wrist.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Kāmḍi, kāmḍ, kāmḍi,</i>	large home-made blanket, weighing eight to twenty seers.	<i>Kaṭṭhō karnḍ,</i>	to collect; to gather.
<i>Kamṭ,</i>	base.	<i>Kaunal, kainḍr, kāl,</i>	<i>kokla</i> , the green pigeon.
<i>Kāmḍ, kāmḍi, kāmḍi,</i>	large home-made blanket, weighing eight to twenty seers.	<i>Kauwā,</i>	crow.
<i>Kāṇā,</i>	a one-eyed person.	<i>Kāw,</i>	blackberry.
<i>Kānā bāṭi,</i>	whisper.	<i>Kāw mālṭi,</i>	loam, mould, clay.
<i>Kaṇḍā,</i>	archer.	<i>Kāw,</i>	black.
<i>Kaṇḍ kṇḍ kṇḍ,</i>	to smile.	<i>Kērē-kē sēm,</i>	banana.
<i>Kaṇik,</i>	dough (of wheat).	<i>-kh,</i>	(<i>prep.</i>), to.
<i>Kaṇjyār,</i>	soup.	<i>Khāb,</i>	mouth.
<i>Kansyḍṇ,</i>	centipede.	<i>Khabar karn,</i>	to cure.
<i>Kaṇḍhāl,</i>	ear-ring (for women) worn on the edge of the ear.	<i>Khād,</i>	a grave.
<i>Kapās,</i>	tinder.	<i>Khādḍḍḍ,</i>	to bury.
<i>Kaphan,</i>	shroud.	<i>Khāḍ,</i>	ram.
<i>Kār,</i>	famine.	<i>Khāḍ,</i>	division of a "Khatt."
<i>Karamphūṭā,</i>	misfortune.	<i>Khāṭ,</i>	artificial dike.
<i>Karār,</i>	promise.	<i>Khāṭchḍ,</i>	to drag; to tear.
<i>Karaḍ,</i>	hard.	<i>Khāṭ,</i>	itch; grain (for food).
<i>Kār,</i>	rent, hire (of land, house, etc.).	<i>Khāl,</i>	skin, the largest size goat-skin of the four kinds.
<i>Kār,</i>	manure, dung (mixed with litter).	<i>Khalrā,</i>	goat-skin bag; the third size goat-skin of the four kinds.
<i>Karjā gāḍḍ,</i>	to borrow.	<i>Khalūṭ,</i>	the smallest size goat-skin of the four kinds.
<i>Karuw,</i>	bitter.	<i>Khān,</i>	quarry.
<i>Kāṭ,</i>	pickaxe.	<i>Khānnā,</i>	hare-lip.
<i>Kāṭ,</i>	(<i>adv.</i>), how?	<i>Khannār,</i>	ruin of a house or village.
<i>Kāṭ,</i>	gristle.	<i>Khannḍ,</i>	to dig.
<i>Kāḍhāḍā dēw thōk,</i>	jail (<i>lit.</i> , being tied to a stake or log,—an old punishment).	<i>Khāṇḍ,</i>	to eat.
<i>Katḥ,</i>	several.	<i>Khāṇḍ jōḍ,</i>	eatable.
<i>Kāṭḍ,</i>	to cut, to bite, to kill.	<i>Khārā,</i>	streamlet.
<i>Katṛā,</i>	(<i>maso.</i>), buffalo-calf.	<i>Khardḍ,</i>	grasshopper.
<i>Katṛ,</i>	(<i>fem.</i>), unweaned calf, buffalo-calf.	<i>Kharṇā,</i>	cramp.
<i>Kaṭṭhō,</i>	(<i>adv.</i>), together.	<i>Kharṇ,</i>	oak.
		<i>Kharṇ,</i>	itch.
		<i>Khāṭ,</i>	pit; a grave.
		<i>Khāṭ,</i>	crab; bed.

Jaunsārī.	English.	Jaunsārī.	English.
<i>Khāṭan,</i>	lid, cover.	<i>Kōḍi,</i>	bribe.
<i>Khātar,</i>	(for) the sake (of).	<i>Kōḍuwā,</i>	chapāṭi (of <i>māḍuā</i>).
<i>Khaṭkar,</i>	lattice door for a byre.	<i>Kōh,</i>	nest.
<i>Khāṭrē,</i>	rags.	<i>Kōhṇi,</i>	story, fable.
<i>Khaṭāi,</i>	chimney-hole.	<i>Kōikē,</i>	(adv.), where ?
<i>Khē,</i>	dust, ashes.	<i>Kōklās,</i>	pheasant.
<i>Khēḍṇō,</i>	to drive.	<i>Kōlai,</i>	nest.
<i>Khēj,</i>	care, grief, melancholy.	<i>Kōṛi,</i>	leper.
<i>Khējāṛā,</i>	anxious.	<i>Kōrnō,</i>	to bore holes.
<i>Khēj karni,</i>	to mourn.	<i>Kōś,</i>	honey-comb.
<i>Khējṇō,</i>	to mourn.	<i>Kōṭhār,</i>	granary (of wood).
<i>Khērāi,</i>	tenant.	<i>Kōthṛā,</i>	bag.
<i>Khisknō,</i>	to slip.	<i>Kōthū wāstō,</i>	(adv.), why ?
<i>Khissā,</i>	pocket.	<i>Kōyar,</i>	husk of <i>chēmī</i> , <i>jhāḡṛā</i> , or <i>karni</i> .
<i>Khōṇō,</i>	to spoil, to waste.	<i>Kōyārō,</i>	spider.
<i>Khōṣi gāḍnō,</i>	to extort.	<i>Kuchil,</i>	filthy.
<i>Khōwāṇō,</i>	to feed.	<i>Kuchū,</i>	hearth-broom, made of <i>bābōi</i> -grass.
<i>Khūga,</i>	cold in the head.	<i>Kudāwa,</i>	pickaxe.
<i>Khūlō,</i>	airy.	<i>Kūkhḍā</i> (fem. <i>kūkhṛi</i>),	cock.
<i>Khūmṛi, khūwṛi,</i>	committee, punchayat.	<i>Kūkhṛā</i> (fem. <i>kūkhṛi</i>),	pheasant.
<i>Khūri</i> (plur. <i>khūriā</i>),	razor.	<i>Kūkhṛāyalaī,</i>	chicken.
<i>Khūwṛi, khūmṛi,</i>	punchayat.	<i>Kūkhṛi,</i>	hen; Eve's apple (in the throat).
<i>Khōṣ,</i>	chaff, etc., removed from the threshing-floor.	<i>Kūkrī,</i>	bitch.
<i>Khūṣā,</i>	husband.	<i>Kūkrī,</i>	maize.
<i>Kichh-nā,</i>	nothing.	<i>Kūktāilō,</i>	puppy.
<i>Kil,</i>	wedge, peg; pimple.	<i>Kukur</i> (fem. <i>kūkrī</i>),	dog.
<i>Kilā,</i>	pimples.	<i>Kūktō,</i>	puppy.
<i>Kiliyārā,</i>	matchlock.	<i>Kūl,</i>	conduit, canal.
<i>Kim,</i>	yeast.	<i>Kālā,</i>	dam.
<i>Kimmōḍi</i> (plur. <i>kimmō-ḍiā</i>),	flying ant.	<i>Kūṇā,</i>	who ?
<i>Kinḍurē,</i>	curly.	<i>Kūṇbā,</i>	family.
<i>Kirō,</i>	worm.	<i>Kūnōt,</i>	irrigated field.
<i>Kī-tō,</i>	(adv.), or.	<i>Kūphā,</i>	strawberry.
<i>Kōḍaḍi,</i>	dough (of <i>māḍuā</i> <i>kōḍō</i>).		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Kūkhū,</i>	cuckoo.	<i>Kuṣṭiyālṭō,</i>	pine-martin.
<i>Kurārī</i> (plur. <i>kurārīyā</i>),	axe.	<i>Kuṣṭiyāṭ lāṇī,</i>	to tickle.
<i>Kurēr,</i>	fog, mist.	<i>Kuṣṭiyāṣ,</i>	pine-martin.
<i>Kūrjāṇḍ,</i>	to vex.	<i>Kūt,</i>	interest (on loans).
<i>Kūrō,</i>	house.	<i>Kwai,</i>	somebody.
<i>Kūśanī,</i>	misfortune.	<i>Kwē,</i>	any.

L

<i>Lābū,</i>	leaf.	<i>Laukō,</i>	large gourd, calabash.
<i>Lāḍā,</i>	stutterer.	<i>Lāḡ,</i>	tail.
<i>Lāḡē-kari bōlnō,</i>	to stutter.	<i>Lēkhā,</i>	account.
<i>Lāj,</i>	shame.	<i>Lēkhā-jōkhā</i> (plur. <i>-jōkhā</i>),	account.
<i>Lākyō,</i>	wood fuel and dressed planks.	<i>Lēwī,</i>	cypress.
<i>Laliyāṇḍ,</i>	to exclaim, to cry, to shriek, to shriek like a jackal.	<i>Lēwṇḍ,</i>	to bring.
<i>Langūr,</i>	ape.	<i>Lhās,</i>	corpse.
<i>Lāṇḍ,</i>	to apply.	<i>Lībṇḍ,</i>	to leap (smear with cow-dung and earth).
<i>Lappaṛ mārnī,</i>	to slap.	<i>Likā</i> (or <i>likō</i>) <i>dēṇī,</i>	to abuse.
<i>Larāī,</i>	battle.	<i>Lilō,</i>	blue.
<i>Lārkatṭē,</i>	children.	<i>Lisīn,</i>	ladder of wood.
<i>Lāt,</i>	foot.	<i>Lōāpiyā,</i>	reaper.
<i>Lāṭā,</i>	dumb.	<i>Lōh,</i>	iron.
<i>Lāt chhāḍnī,</i>	to kick.	<i>Lōhpēṭah,</i>	dysentery.
<i>Lāṭhā,</i>	large walking-stick.	<i>Lōī,</i>	blood; creeper.
<i>Lāṭhī,</i>	walking-stick.	<i>Lōrnḍ,</i>	to search.
<i>Lāṭh-kūḍī,</i>	walking-stick.	<i>Lūḍ,</i>	blackguard.
<i>Lāt lāṇī,</i>	to kick.	<i>Lūḍīṭ,</i>	cord (in Bāwar).
<i>Lauhiyārā.</i>	flame.	<i>Lūgdūr,</i>	shrew.
<i>Laukī,</i>	gourd, calabash.	<i>Lūrī,</i>	wrinkle.

M

<i>Māch,</i>	veranda.	<i>Machhnyārā,</i>	mosquito, gnat.
<i>Māchhā</i> (plur. <i>māchhē</i>),	fish.	<i>Machhūrā,</i>	fisherman.
<i>Māchhī-kā kḍā,</i>	fish-hook.	<i>Madat dēṇī,</i>	to help.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Mūjī,</i>	miser.	<i>Mūṇikō-thavōkō,</i>	best.
<i>Mukarōṇō,</i>	to deny.	<i>Murkā,</i>	ear-ring (for men).
<i>Mukh,</i>	me.	<i>Mashā,</i>	rat.
<i>Mukrōṇō,</i>	to refuse.	<i>Mashrī,</i>	club.
<i>Muktō,</i>	sufficient.	<i>Mūṭh,</i>	fist.
<i>Mulkiyā,</i>	competent.	<i>Muwā huwā,</i>	dead.
<i>Mūṇikō,</i>	(adv.), quite, entirely.		
N			
<i>Nā,</i>	(adv.), no.	<i>Nausū,</i>	a worn-down share ; it is used for ploughing ground before seed is planted.
<i>Nachāṇiyā gīt,</i> <i>nachāṇiyā gīt.</i>	ballad (song with dance).	<i>Nāw,</i>	name.
<i>Nāṇṇō,</i>	to roar like a tiger or leopard.	<i>Nāwā,</i>	brook, ravine.
<i>Nāṇṇā</i> (fem. <i>nāṇṇī</i>),	little, baby.	<i>Nēṇṇō,</i>	to bear off.
<i>Nāgā,</i>	bare.	<i>Nērō,</i>	(adv.), about, near, by, beside.
<i>Nāhā,</i>	(adv.), nay.	<i>Nhāṇṇō,</i>	to bathe.
<i>Nāi,</i>	navel.	<i>Niārā, niārō,</i>	green grass.
<i>Nāj,</i>	corn, grain.	<i>Nich,</i>	base.
<i>Nālas,</i>	complaint.	<i>Nidān,</i>	fool.
<i>Nā-mardī,</i>	coward.	<i>Nīgalō,</i>	low.
<i>Nānā,</i>	grandfather.	<i>Nigurā,</i>	misfortune, cruel.
<i>Nās,</i>	ruin.	<i>Nikūṇṇō,</i>	to climb.
<i>Nās bāṇṇō,</i>	to destroy.	<i>Ninālī, nināwō,</i>	ringāl-bamboo (<i>Arundinaria falcata</i>).
<i>Nāst,</i>	the part of a share in which an iron plough-share is fixed.	<i>Ninōjiyā rōṇṇō,</i>	to fast.
<i>Nās karnō,</i>	to destroy.	<i>Nīr,</i>	clear (water).
<i>Nātā,</i>	relation.	<i>Nisābī,</i>	just.
<i>Nāṭhō,</i>	to depart.	<i>Nirās,</i>	hopeless.
<i>Nātiyā,</i>	grandson.	<i>Nō,</i>	new.
<i>Nātūṭā</i> (fem. <i>nātūṭī</i>),	grandson, grandchild.	<i>Nōnkī,</i>	girl.
<i>Nauā</i> (fem. <i>nauī</i>),	new.	<i>Nān,</i>	salt.
<i>Nauḡ,</i>	nail (of the body).	<i>Nyāṇ,</i>	justice.
<i>Naupō,</i>	to bend.	<i>Nyūtā dēṇṇō,</i>	to invite.

Jaunsāri.	English.	Jaunsāri.	English.
O			
Ōbāiaĩ,	drought.	Ōkhā,	difficult.
Ōchhōrĩ, ochhūrĩ,	(adv., prep.), over, above.	Ōkhar, ōkhōr,	walnut.
Ōqār,	cave.	Ōkhatĩ,	medicine.
Ōhi,	alas.	Ōkhō,	difficult.
Ōj,	dew.	Ōlnō,	to knead.
Ōjarĩ,	bowel.	Ōs,	dew.
Ōkā,	other, another.	Ōtkā,	basket.
Ōkārē haṭāpō,	to call back.	Ōtō,	dough (of barley).
P			
Pachhār,	cataract, waterfall.	Pājā,	cherry-tree.
Pachhāsū,	rear.	Pājihār,	boughs for fodder, etc.
Pachhĩ, pāchhĩ,	(adv.), backward, behind.	Pākā,	mature.
Pachhiāpō,	to return.	Pakāpō,	to cook.
Pachhĩ dēpō,	to give back.	Pakarñō,	to catch.
Pāchhĩ naṭhñō,	to go back.	Pakāwanō,	to bake.
Pachhlā,	last.	Pākh,	wink, fin, feather.
Pachhlē bilāĩ naṭhñō,	to go behind.	Pākwā,	persevering.
Pachñō,	to digest.	Pāṣṇā,	guest.
Pachrār,	sharp.	Panth rākhñō,	to trust.
Padīnā,	mint (the plant).	Pāpĩ,	cruel leper.
Pādōwē,	(adv., prep.), over.	Parār,	(adv.), year before last.
Pādrō,	right, straight.	Parēkhñō,	to examine, to prove.
Pāgō,	cord, rope.	Pārlē billā,	(adv., prep.), beyond.
Paharnō,	to wear, to put on clothes, etc.	Par-nānā,	great-grandfather.
Pahūchanō,	to approach.	Pārñō,	to nourish.
Paidās,	birth.	Parthai, parthē,	(adv., prep.), beneath.
Patĩ,	fatigue.	Paṣaurā,	rib.
Painā, painō (fem. painē),	sharp.	Pāsiyā,	snare.
Paināpō, paipyūpō,	to sharpen.	Pāsiyā lāñĩ,	to snare.
Pain karnō,	to sharpen.	Pasu,	animal, beast, brute.
Pair,	ladder of stone steps.	Pataṅgā,	spark.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Pātar,</i>	harlot.	<i>Phāynā,</i>	heel of the foot.
<i>Paṭār,</i>	slate.	<i>Phēḍāṇḍ,</i>	to cast stones.
<i>Paṭērō,</i>	squint-eyed.	<i>Phēḍū,</i>	fig-tree.
<i>Paṭērō hōṇḍ,</i>	to squint.	<i>Phēḍū-kā dāṇā,</i>	fig.
<i>Pāth,</i>	(female) kid.	<i>Phēr,</i>	(adv.), again.
<i>Pāthā,</i>	The part of a share in which the iron plough-share is fixed.	<i>Phēm,</i>	opium.
<i>Patāṇḍ,</i>	to believe.	<i>Phirnḍ,</i>	to turn.
<i>Patāṇḍ,</i>	certain.	<i>Phūch, phūchū,</i>	tail.
<i>Pāṭrā,</i>	lean.	<i>Phūchhṇailā tārā,</i>	comet.
<i>Pāṭṭā,</i>	lease.	<i>Phūchū, phūch,</i>	tail.
<i>Pāttar,</i>	stone.	<i>Phākṇḍ,</i>	to ignite.
<i>Paṭyaur,</i>	floor of planks.	<i>Phūkyārā,</i>	blow.
<i>Paṇ piāḍā,</i>	(adv.), afoot.	<i>Phūl,</i>	flower, blossom.
<i>Paur,</i>	ladder of stone steps.	<i>Phūl biyāṇī,</i>	clear moonlight without a cloud.
<i>Pāwā,</i>	frost, hoarfrost.	<i>Phūl chaṭrā,</i>	fox.
<i>Pāyātō,</i>	bride's dower.	<i>Phūlrū,</i>	floweret.
<i>Payūṇḍ, paināṇḍ,</i>	to sharpen.	<i>Phulūtō, phulētō,</i>	blossom, floweret.
<i>Pēchṇḍ,</i>	to crush.	<i>Phūphā,</i>	husband of father's sister.
<i>Pēd (plur. pēdī),</i>	belly.	<i>Phūphī,</i>	aunt, father's sister.
<i>Pēō,</i>	yellow.	<i>Phūphiyā-kī bētā,</i>	cousin (father's side).
<i>Pēt-bhārī,</i>	pregnant.	<i>Phūrō,</i>	filthy.
<i>Pētūrī,</i>	stomach.	<i>Pīd,</i>	dough (of wheat).
<i>Phāchī,</i>	bundle.	<i>Pichhōṛṇḍ,</i>	to winnow.
<i>Phaṭī,</i>	the projecting stone steps in the wall of a terraced field.	<i>Pījarō,</i>	cage.
<i>Phākūṇḍ,</i>	to dispute.	<i>Pīṇḍ,</i>	body.
<i>Phāphrā,</i>	husk of <i>gihū</i> or wheat.	<i>Pīnnī,</i>	egg.
<i>Pharēb,</i>	deceit.	<i>Pīr,</i>	pain.
<i>Pharīs,</i>	halo.	<i>Pīsō,</i>	flea.
<i>Pharkō,</i>	board.	<i>Pīth,</i>	back.
<i>Phasal,</i>	crop.	<i>Pīthī pāchh,</i>	(adv.), behind one's back.
<i>Phāwā,</i>	iron ploughshare.	<i>Pītōṣṭ,</i>	bath.
<i>Phāwi dēṇī,</i>	to spring, to jump.	<i>Pōchrō,</i>	hollow.
<i>Phāyḍā,</i>	profit.	<i>Pōdh,</i>	plant.
		<i>Pōjwī (plur. -wē),</i>	cherry.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Pōkh,</i>	ferment.	<i>Pōyait,</i>	dāl
<i>Pōknāt,</i>	fat, corpulent.	<i>Pōyal-kō,</i>	first.
<i>Pōr,</i>	(adv.), last year.	<i>Pōḍō,</i>	(prep.), in.
<i>Pōri,</i>	shin.	<i>Pōjñō,</i>	to worship, to adore.
<i>Pōrō,</i>	(adv.), day before yesterday, day after to-morrow.	<i>Pōḥnō,</i>	to winnow.
<i>Pōthā,</i>	book.	<i>Pūr,</i>	bridge.
<i>Pōṭi,</i>	stomach.	<i>Pūrō,</i>	full.
<i>Pōtōṭhō</i> (plur. - <i>ṭhō</i>),	butterfly.	<i>Purōt,</i>	priest.

R

<i>Rāḍuā,</i>	widower.	<i>Rit,</i>	weather.
<i>Ragariyāḍā, ragir,</i>	backbone.	<i>Rītō,</i> (fem. <i>riti</i>),	empty, vacant.
<i>Rāji khūsi,</i>	welfare.	<i>Rōhñō,</i>	to abide.
<i>Rākhā,</i>	torch.	<i>Rōj-kō,</i>	(adv.), daily.
<i>Rākhñō,</i>	to have, to keep.	<i>Rōkrī,</i>	cash.
<i>Raṇchnō,</i>	to slip.	<i>Ruā,</i>	tinder.
<i>Rātīḍ, rattiyḍ,</i>	morning, dawn.	<i>Rujiyāṭ,</i>	wet.
<i>Rātiyāṭ,</i>	(adv.), early.	<i>Rujñō,</i>	to soak.
<i>Rḍḍō,</i>	piece.	<i>Rūñō,</i>	to weep.
<i>Rikhō-kī nind, rikh-nind,</i>	hibernation (lit., "bear's sleep").	<i>Rūr,</i>	sun-warmth.
<i>Rikhtailō,</i>	bear-cub.	<i>Rūriyā-kī śākh,</i>	<i>rabī</i> harvest.
<i>Rīn,</i>	debt.	<i>Rūrñō,</i>	to fall.
<i>Rīs, rīs rāg,</i>	jealousy.		

S

<i>Sabiḍai,</i>	all.	<i>Sāgarī,</i>	narrow lane.
<i>Sād,</i>	beggar.	<i>Sāgarī bāṭ,</i>	narrow track.
<i>Śād,</i>	sound; echo.	<i>Sāgarō,</i>	narrow.
<i>Sadā,</i>	(adv.), continually.	<i>Sāgī,</i>	woman's large hat.
<i>Sadāi,</i>	(adv.), always.	<i>Sagūn,</i>	omen.
<i>Śāy,</i>	doubt.	<i>Śāgyārō,</i>	snake.
<i>Śāgā,</i>	windpipe.	<i>Śāḥ,</i>	bough.
<i>Śāgar,</i>	dirt (in a house, etc.).	<i>Śāḥṭāḍ,</i>	small bough.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Ṣaṭṭṇō,</i>	to cherish.	<i>Ṣaṣū,</i>	hare.
<i>Ṣajail,</i>	peace.	<i>Ṣaṣiyāṇā,</i>	to gasp.
<i>Ṣajhi,</i>	partner.	<i>Ṣās mārñō,</i>	to sigh.
<i>Ṣajo,</i>	fresh.	<i>Ṣaṣṇō,</i>	to pant.
<i>Ṣakh,</i>	honey-comb.	<i>Ṣastō,</i>	cheap.
<i>Ṣakh,</i>	harvest.	<i>Ṣastāṇō,</i>	to rest.
<i>Ṣakh,</i>	evidence.	<i>Ṣāsū,</i>	mother-in-law.
<i>Ṣakh pūrñ,</i>	to give evidence, to bear witness.	<i>Ṣāhi,</i>	friend.
<i>Ṣakra,</i>	small stone, flint.	<i>Ṣāṭ,</i>	paddy.
<i>Ṣalā, ṣōwā,</i>	locust.	<i>Ṣāṭ,</i>	small bough.
<i>Ṣalō,</i>	wife's younger brother.	<i>Ṣāṭkuwā,</i>	grasshopper.
<i>Ṣamā,</i>	yoke.	<i>Ṣāṭō-palṭō,</i>	barter.
<i>Ṣambhālñō,</i>	to bear.	<i>Ṣātrī,</i>	den.
<i>Ṣammā,</i>	season.	<i>Ṣāṭṭā,</i>	see <i>dhāṇ</i> .
<i>Ṣān,</i>	sign.	<i>Ṣaṭ,</i>	oath.
<i>Ṣandukrī,</i>	small box.	<i>Ṣau,</i>	a grave.
<i>Ṣāṇgaḍ,</i>	chain.	<i>Ṣāṭk,</i>	desire.
<i>Ṣāṇgal,</i>	chain.	<i>Ṣaṭ karnī,</i>	to swear.
<i>Ṣangārñō,</i>	to dispose (e.g. of a dead body).	<i>Ṣāyal,</i>	porcupine.
<i>Ṣān mārñī,</i>	to wink.	<i>Ṣayanō,</i>	level.
<i>Ṣāpath,</i>	oath.	<i>Ṣāḍāw,</i>	chimney-hole.
<i>Ṣarak,</i>	road.	<i>Ṣāj,</i>	after-birth.
<i>Ṣarāṇō,</i>	to corrupt.	<i>Ṣekṭā, ṣekhṭā,</i>	nut, dry walnut-shell, egg-shell.
<i>Ṣaram,</i>	shame.	<i>Ṣēmī,</i>	seed-pod.
<i>Ṣardī,</i>	autumn.	<i>Ṣēmṭōṇō,</i>	to wither.
<i>Ṣardiyā-ka ṣakh,</i>	<i>kharif</i> harvest.	<i>Ṣērō,</i>	cool, cold.
<i>Ṣariat, ṣariyat, ṣariatā,</i>	contract, bargain.	<i>Ṣēsūrā,</i>	father-in-law.
<i>Ṣariyai, ṣariyā,</i>	putrid.	<i>Ṣettā,</i>	white.
<i>Ṣārñō,</i>	to endure.	<i>Ṣī, ṣiun,</i>	furrow.
<i>Ṣarṣū (plur. ṣarṣū),</i>	bug.	<i>Ṣiaṇ,</i>	border.
<i>Ṣarv,</i>	hail.	<i>Ṣiār,</i>	crack (in wood).
<i>Ṣarū ghās,</i>	hay left on the ground for use in winter.	<i>Ṣibṇō,</i>	to sew.
<i>Ṣās,</i>	breath.	<i>Ṣidhō,</i>	right, straight.
		<i>Ṣih,</i>	tiger.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Śīhan,</i>	tigress.	<i>Śūā,</i>	parrot.
<i>Śikhāṇḍ,</i>	to teach.	<i>Śuain,</i>	broom.
<i>Siki kari,</i>	crawling.	<i>Śūgand,</i>	oath.
<i>Śīl, śīlō, śīnō,</i>	moist.	<i>Śūgand karnī,</i>	to swear.
<i>Śimōi,</i>	seemul (cotton-tree).	<i>Śūgar, suṅgar,</i>	hog, pig.
<i>Śīng,</i>	horn.	<i>Śūgōtō,</i>	sucking pig.
<i>Śīnghṇḍ,</i>	to smell.	<i>Śūgtanḍ,</i>	to search.
<i>Śīnō, śīl, śīlō,</i>	moist.	<i>Śūgtāylō,</i>	sucking pig.
<i>Sir, sir,</i>	sinew, nerve.	<i>Sūkhai,</i>	(adv.), easily.
<i>Sirā,</i>	syrup.	<i>Sūkhē,</i>	ease.
<i>Sirāṇī,</i>	pillow.	<i>Sūkhē kari,</i>	(adv.), easily.
<i>Sirkār,</i>	Government.	<i>Sūkhiaī, sūkhiyē,</i>	arid, dry.
<i>Sirkārī sāmī,</i>	tenant, paying rent to Government.	<i>Śuklō,</i>	white.
<i>Sisō,</i>	lead (the metal).	<i>Sūk-tārā,</i>	evening star.
<i>Siṭṭāṇḍ,</i>	to cook.	<i>Śuk-tārā,</i>	evening star.
<i>Siṭha,</i>	wax, beeswax.	<i>Sūkiyē, sūkhiaī,</i>	dry.
<i>Siun, si,</i>	furrow.	<i>Sūkhō ghās,</i>	hay.
<i>Sō,</i>	he, she.	<i>Suṅgar, sūgar,</i>	pig, hog.
<i>Sōaīṇḍ,</i>	flat.	<i>Śūnnō,</i>	to listen.
<i>Sōāl,</i>	question.	<i>Sunō,</i>	gold.
<i>Sōapḍ,</i>	to brush.	<i>Śūpāṇḍī,</i>	serpent (ophiophagus and cobra class).
<i>Sōbiā,</i>	leisure.	<i>Śūpō,</i>	winnowing-sieve.
<i>Sōchnḍ,</i>	to consider.	<i>Sūr,</i>	spirituous liquor.
<i>Sōjā,</i>	he.	<i>Śūskyārūṇḍ,</i>	to whistle.
<i>Sōji,</i>	she.	<i>Sūt,</i>	interest (on loans); crack (in stone, etc.).
<i>Sōjī,</i>	that very, the same.	<i>Śūṭh,</i>	dry ginger.
<i>Sōpṇḍ,</i>	to deliver.	<i>Śūtṇḍ,</i>	to sleep.
<i>Sōrnḍ,</i>	to scratch.	<i>Swīnō,</i>	dream.
<i>Sōṭā,</i>	club.	<i>Swīnō dēkhṇḍ,</i>	to dream.
<i>Sōwī, sālā,</i>	locust.	<i>Śyāl, śyāō, śyāōṭā,</i>	jackal.
T			
<i>Tabhī,</i>	(adv.), then, however.	<i>Tābō,</i>	copper.
<i>Tabhī tau,</i>	(adv.), therefore.	<i>Tāikṇḍ,</i>	to catch.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Tākhṛī,</i>	balance.	<i>Thālē,</i>	(adv.), beneath.
<i>Tāl,</i>	pond.	<i>Thaṇḍō,</i>	cool.
<i>Tāl,</i>	bell, such as is fastened to the neck of a cow, etc.	<i>Thapāō,</i>	mortgage.
<i>Tambā,</i>	bath; hornet.	<i>Tharnō,</i>	to wait.
<i>Tamākhū, tamākū,</i>	tobacco.	<i>Thārō hōṇō,</i>	to stand.
<i>Tamākū khāṇō,</i>	to smoke.	<i>Thāthṇō,</i>	to decide.
<i>Tamākū sōṇō,</i>	to smoke.	<i>Thātṭā,</i>	jest, banter.
<i>Taṇḍkīē gīt,</i>	ballad (sung in chorus).	<i>Thātṭhē (plur.),</i>	banter.
<i>Taṇḍō,</i>	spark.	<i>Thaurā, thaurā,</i>	arrow with a barbed point.
<i>Tāō-kh,</i>	thee.	<i>Thēkṇō,</i>	to prohibit.
<i>Tāp,</i>	fever.	<i>Thēsiyāṇō,</i>	to stumble.
<i>Tārā,</i>	star.	<i>Thēs khāṇī,</i>	to stumble.
<i>Tarkhāṇ,</i>	carpenter.	<i>Thēs lāṇī,</i>	to trip.
<i>Tarīarō,</i>	tough leather.	<i>Thō (plur. thōaī),</i>	buttock.
<i>Tarwār,</i>	sword.	<i>Thōrō,</i>	short.
<i>Tasī,</i>	(adv.), at that very time.	<i>Thōrō karnō,</i>	to abate.
<i>Tātō,</i>	warm, hot.	<i>Thōrō thōrō,</i>	economically.
<i>Tāṭū,</i>	neck, throat.	<i>Thōth,</i>	snout.
<i>Taubī,</i>	(adv.), after.	<i>Thūkṇō,</i>	to spit.
<i>Tāṅg,</i>	veranda.	<i>Thūlā, thūlā,</i>	fat, corpulent.
<i>Tauriyā-kī rōṭī,</i>	chapāṭī (of wheat, fried in oil).	<i>Thūṇī (plur. thūṇiyā),</i>	nostril.
<i>Tēhār,</i>	holiday.	<i>Tiā-kō,</i>	her.
<i>Tēhār,</i>	fetid.	<i>Tībā,</i>	hill.
<i>Tēkī,</i>	(adv.), there.	<i>Tikhō,</i>	(adv.), soon, early.
<i>Tēsā,</i>	(adv.), beyond.	<i>Tikhōrā,</i>	(adv.), early.
<i>Tēs-kh,</i>	him.	<i>Tikhō tikhō,</i>	(adv.), quickly.
<i>Tēs-kā,</i>	his.	<i>Tikrāṇī,</i>	moon.
<i>Tētē,</i>	maize.	<i>Til-ṭāṭ karnī,</i>	to repair.
<i>Tētīkī āṭhō,</i>	dough (of Indian corn).	<i>Tindō,</i>	wet, damp (of clothes, etc.).
<i>Tēthū-chh,</i>	(adv.), upon that.	<i>Tīpū,</i>	drop.
<i>Tētīkyāṭhā kōḍiwā,</i>	chapāṭī (of maize).	<i>Tīrā,</i>	hive (in a dwelling house).
<i>Thābṇō,</i>	to conceive, to catch, to hold.	<i>Tīrchhō,</i>	sloping.
<i>Thaḍī,</i>	irrigated field.	<i>Tīs,</i>	thirst.
		<i>Tīsā,</i>	thirsty.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Ṭiṭṭi,</i>	plover.	<i>Ṭōṛā,</i>	slow match for matchlock.
<i>Ṭitrā,</i>	(<i>masc.</i>), partridge.	<i>Ṭōṛnō,</i>	to break.
<i>Ṭitrī,</i>	(<i>fem.</i>), partridge.	<i>Ṭūḃṇō,</i>	to teaze wool.
<i>Ṭū-kh,</i>	their.	<i>Ṭūgaṇ, tūhaṇ,</i>	rope-bridge.
<i>Ṭiyār,</i>	persevering.	<i>Ṭūkānō,</i>	to roar like a jackal.
<i>Ṭoi,</i>	(<i>adv.</i>), under, below, be- neath.	<i>Ṭūknō,</i>	to bite.
<i>Ṭōp,</i>	the part of a pipe which holds the fire and tobacco.	<i>Ṭūphān,</i>	calumny.
<i>Ṭōpi,</i>	cotton cap.	<i>Ṭurūr-ṭurī,</i>	trickle.
<i>Ṭōpri,</i>	basket.	<i>Ṭūs,</i>	husk, husk of rice, <i>chēnī,</i> <i>jhāgōrā</i> or <i>kauṇī</i> .

U

<i>Ubāḥṇō,</i>	to boil.	<i>Ukhal bēd karnō,</i>	to exorcise.
<i>Ubhan,</i>	(<i>adv.</i>), above.	<i>Ūkhōṇō,</i>	to sole.
<i>Ubhi,</i>	(<i>adv.</i>), (<i>fem.</i>), up.	<i>Ūkhi dhān,</i>	unirrigated rice.
<i>Ubhō,</i>	(<i>adv.</i>), up.	<i>Ūmti,</i>	chief.
<i>Ūḃṇō naḥṇō,</i>	to elope with.	<i>Ūmtō,</i>	nice.
<i>Ūḃṇō-pūḃṇō,</i>	(<i>adv.</i>), about, near.	<i>Unāi siṇṇ,</i>	large needle for sewing home-made woollen cloth.
<i>Uḃau kūrīyā,</i>	runaway couple.	<i>Undā, ūdā,</i>	(<i>adv.</i>), down.
<i>Uḃāwa nēnī,</i>	to abduct (<i>fem.</i> , as the verb refers to abducting a woman).	<i>Upālō pūr, ūpālō pūr,</i>	loft.
<i>Uḃāyalī,</i>	basket.	<i>Urūrō hērnō,</i>	to frown.
<i>Uḃnō,</i>	to fly.	<i>Uśāwṇō,</i>	to swell.
<i>Ūdō, undō,</i>	(<i>adv.</i>), beneath.	<i>Ūśnō,</i>	descent.
<i>Ugārō,</i>	airy.	<i>Uśṭṇō,</i>	to leap, to spring.
<i>Ugārṇō,</i>	to open (a door).	<i>Utrāi (plur. utrāiyā),</i>	ear-ring (for women) worn on the edge of the ear.
<i>Uglā,</i>	(<i>adv.</i>), above.	<i>Utaur karnī,</i>	to hasten.
<i>Uglō,</i>	high.	<i>Utrōḃṇō,</i>	to descend.
<i>Ujūṇō,</i>	to wake, to arise.		
<i>Ujyāwō,</i>	light, brightness.		
<i>Ukāi,</i>	ascent.		

W

<i>Wah tērā,</i>	alas.	<i>Wāj,</i>	sound.
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ENGLISH-JAUNSĀRĪ VOCABULARY.

English.	Jaunsārī.	English.	Jaunsārī.
A			
Abandon (vb.),	chhōḡnō.	Afternoon (1 to 4 P.M.),	ḡhaḡkūwa.
Abate (vb.),	thōḡō karnō.	Again,	phēr.
Abduct (vb.),	uḡāwa nēḡī (fem., as the verb refers to abducting a woman).	Ague,	dhūrnī or (pl.) dhurniā.
Abdomen,	ghēr.	Air,	āwā, hāwā, bāt, bāḡūr.
Abide (vb.),	rōhḡō, basḡō.	Airy,	khūlō, uḡāḡō.
Able-bodied,	mōhḡ.	Alas,	ōhi, wah tērā.
Abortion,	bhārā parḡō. To procure abortion, bhārā parāuḡō.	All,	sabiāā.
About,	nērō (near), ūḡarō-pūḡarō.	Alone,	ēkhūlē.
Above,	uḡlā, ubhau, ōchhūrī.	Always,	sadā.
Abscess,	ābūr.	Amid,	bichaundō, mājhandō.
Abscond (vb.),	chōrḡnō.	Animal,	paśu.
Absent,	āthī nū thā.	Ankle,	ḡhēnmanā, dhēnmanā (pl. -nē).
Abuse (vb.),	likā dēḡī, likō dēḡī (sic.).	Announce (vb.),	bōlnō, bōli dēḡō.
Accept (vb.),	mānnō.	Annoy (vb.),	kalkān karnō.
Accidentally,	chāḡchak.	Another,	ōkā, duḡja.
Account,	lēkhā, lēkhā-jōkhā, pl. lēkhā-jōkhā.	Ant,	chinnōḡī; flying ant, kimmōḡī (pl. -ḡiā).
Acorn,	banūā, ban-gūḡa.	Anvil,	airan, āran.
Add (vb.),	jōḡnō.	Anxious,	khējiārā.
Adore (vb.),	pūjḡō.	Any,	kwē, bhāḡ-kuai.
Adultery,	jāḡī.	Ape,	langūr, gūḡī.
Advance,	agāu.	Apply (vb.),	lāḡō.
Advance (vb.),	agāu dēḡō (to give an advance); āḡē naḡhḡō (to go ahead).	Approach,	pahūchanō.
Advice,	mēl.	Apricot,	chūlū.
Advise (vb.),	mēl dēḡī.	Archer,	kaḡḡā.
Adze,	bāḡī.	Are,	asō.
Afoot,	paḡḡ piāḡā.	Arid, dry,	sākhia.
After,	taubī.	Arise (vb.),	ujūḡō.
After-birth,	sēḡī.	Arm,	bāḡ (pl. bāḡhī).
		Armful,	hāḡāḡ.

English.	Jaunsāri.	English.	Jaunsāri.
Armpit,	<i>kachhāyal, kachhārī.</i>	Aunt,	Father's sister, <i>phūphī, bābī</i> ; Mother's sister, <i>maūsī</i> ; Father's brother's wife, <i>kāḥī</i> ; Mother's brother's wife, <i>māmī.</i>
Around,	<i>chōgirdō.</i>	Authority,	<i>bhāwī.</i>
Arrow,	<i>kāḍ; with a barbed iron point, thaurā, thaurā.</i>	Autumn,	<i>sardī.</i>
As,	<i>jaśō.</i>	Avalanche,	(snow) <i>hyānōṭ</i> ; (stones, etc.) <i>jān, dīl, quīgus.</i>
Ascent,	<i>ukāī.</i>	Await (vb.),	<i>bāṭ dēkhī.</i>
Ashes,	<i>chhār, khē.</i>	Axe,	<i>kurārī</i> (pl. <i>-rīyā</i>). In Sansagh village, Deogarh Khatt, it is called <i>barādī.</i>
Ash-heap,	<i>chhōrōr.</i>		
At that very time,	<i>taṣī.</i>		
B			
Baby,	(masc.) <i>chhauṭō</i> (pl. <i>-ṭē</i>); (fem.) <i>chhauṭī</i> (pl. <i>-ṭī</i>); (masc.) <i>chhōṭī</i> ; (masc.) <i>nādrā</i> (fem. <i>-drī</i>). In Sansogh, <i>chhauṭā</i> (pl. <i>-ṭē</i>).	Banter,	<i>ṭhāṭṭhā, ṭhāṭṭhē.</i>
Back,	<i>pīṭh</i> ; behind one's back, <i>pīṭhī</i> <i>pāchh</i> ; to go back, <i>pāchhī</i> <i>naṭhnō</i> ; to go behind, <i>pachhlē</i> <i>bīlāṭ</i> <i>naṭhnō</i> ; to give back, <i>pachhī</i> <i>dēṇō.</i>	Bare,	<i>nāgā.</i>
Backbite (vb.),	<i>chuglī lāṇī.</i>	Bargain,	<i>sarīyat, sariatā.</i>
Backbone,	<i>ragarīyāḍā, ragṭī.</i>	Bark (vb.),	<i>bhūkṇō.</i>
Backward,	<i>pāchhī, pachhī.</i>	Bark of tree, etc.,	<i>bakal, bōkōṭ, chhailkā.</i>
Bad,	<i>burō, mandō, kachlō, kachlā</i> ; (fem.) <i>burī, mandī, kachlī.</i>	Barley,	<i>jau.</i>
Bag,	<i>kōṭhrā.</i>	Barren,	<i>bāj</i> (of a woman); <i>bājō</i> (in agriculture).
Bail,	<i>jāman-gaṭī, jāmnī.</i>	Barter,	<i>adlā-badlī, sāṭō-paṭṭō.</i>
Bake (vb.),	<i>pakāwanō.</i>	Base,	<i>kamīn, nich.</i>
Balance,	<i>tākhṭī.</i>	Bask (vb.),	<i>ghām tāpnā.</i>
Bald,	<i>gānjā.</i>	Basket,	<i>udāyalī, ṭhā, ṭōpri, chōṭkī.</i>
Ball,	<i>gēḍ</i> ; anything round, <i>ghindā.</i>	Bat,	<i>āḍēru, āḍaḍō.</i>
Ballad,	<i>gīt</i> ; (sung at the Dīwālī festival) <i>hārāl</i> ; (sung in chorus) <i>ṭandkīṭ</i> <i>gīt</i> ; (song with dance) <i>nachāñṭīyā gīt</i> ; <i>nachāñṭīyā gīt.</i>	Bath,	<i>tambīā, pīṭlōṣī.</i>
Bamboo,	<i>bās, (female) kākau.</i>	Bathe (vb.),	<i>nāḥōṇō.</i>
Banana,	<i>kāṭrē-kī sēmī.</i>	Battle,	<i>larāī.</i>
		Be (vb.),	<i>hōṇō.</i>
		Bear (vb.),	<i>sambhālṇō</i> ; to bear off, <i>nēṇō</i> ; to bear in mind, <i>āḍ rāḥṇō</i> ; to bear witness, <i>gōāḥī dēṇī, sākh purnī.</i>
		Beast,	<i>paśu.</i>
		Beat (vb.),	<i>mārnō, jhāgnō.</i>
		Beautiful,	<i>bāṭh</i> (general); <i>bāṭhīn</i> (of a woman); <i>bāḥā</i> (general).

English.	Jaunsāri.	English.	Jaunsāri.
Because,	kāi.	Black,	kāwō.
Bed,	mājhā, khāṭ.	Blackberry,	kāwi, āchhōi, dāḍā-kā āchhōi.
Bee (honey-),	mōkī; Black bee, bhaūri.	Blackguard,	lūḍ.
Beehive (in the house),	mōkī-kā tīrā.	Blanket,	kāmad. The large home- made blankets weighing eight to twenty seers, are kāmō, kāmōi, kām- ḍī.
Beeswax,	maiṇ, muṇ, sīṭha; honey- comb, kōś, sākh.	Blind,	ādhā.
Before,	agāsō, āgāsō.	Blood,	lōi.
Beggar,	jōgrā (fem. jōgrī), sād; Beggar's daughter, jōgturī.	Blossom,	phul, phulūṭō, phulētō.
Behind,	pāchhā.	Blow,	phukyārā.
Believe (vb.),	patīṇō.	Blue,	līlō.
Bell,	ghāṭī, ṭāl (such as is fastened to the neck of a cow, etc.).	Board,	pharkō.
Bellow (vb.),	ḍurkāsōṇō (of a cow); ḍiḍiyāṇō (of a buffalo).	Body,	gāt, piṇḍ, gaut.
Bellows,	dhaṇkhāl.	Boil (vb.),	ubāsōṇō.
Belly,	ghēr (pl. ghērī), pēd (pl. pēḍī).	Boil (noun),	ābūr.
Below,	tōi.	Bold,	mōrh.
Bend (vb.),	naunō.	Bone,	hāḍuā.
Beneath,	tōi, thālē, ādō, parthai, jhilē.	Book,	pōthī.
Beside,	nērō.	Border,	sian, chhēwaū.
Besides,	bāhik.	Bore holes (vb.),	kōrnō.
Best,	bēgī āchhō, mūṇikō- thaiōkō.	Borrow (vb.),	karjā gāḍnō.
Better,	āchhō, āchhā (fem. āchhī), ḍhabsir.	Both,	dūyāḍ.
Beware,	chaukāś.	Bough,	sāṭk; a small bough sāḥṭaḍī, sāṭī.
Beyond,	pārle billā, tēsāō.	Bowel,	āḍī (pl. āḍīā), ḍjarī.
Big,	barā, mōṭā.	Bow,	dhaṇ.
Bill (of a bird),	chūj.	Box (small),	sandukrī.
Bind (vb.),	bādhnō.	Boy,	chhauṭā.
Bird,	chalkūrī.	Brave,	bahāḍur.
Birth,	paidās, jaram.	Break (vb.),	tōrnō.
Bitch,	kūkri, chhauṭi.	Breath,	sās.
Bite (vb.),	kāṭnō, ṭuknō.	Brethren,	ḍarī-bhāi.
Bitter,	karuṇō.	Bribe,	kōḍī.
		Bride,	jōjhōṭī.

English.	Jaunsari.	English.	Jaunsari.
Bridge,	<i>pūr</i> ; a rope-bridge, <i>tūgan</i> , <i>tūhan</i> ; a tree-bridge, <i>jibāi</i> .	Brute,	<i>paśu</i> .
Brightness,	<i>ujyāwō</i> , <i>āsō</i> .	Buffalo,	<i>jhōtā</i> ; fem. <i>mahish</i> ; un- weaned calf (fem.), <i>kaṭṭi</i> ; weaned calf (fem.), <i>jhōṭṭi</i> .
Bring (vb.),	<i>lēwṇō</i> .	Bug,	<i>sarśū</i> (pl. <i>sarśūā</i>).
Brink,	<i>chhaiaū</i> .	Build (vb.),	<i>chiṇṇō</i> .
Broad,	<i>biō</i> , <i>chaurō</i> .	Bull,	<i>baurh</i> .
Brook,	<i>nāwā</i> .	Bullock,	<i>bōdh</i> .
Broom,	<i>suaiṇ</i> ; a hearth-broom, made of <i>bābōi</i> -grass, <i>kuchuā</i> .	Bundle,	<i>phāchī</i> , <i>bēgār</i> .
Brother,	<i>dādā</i> (elder), <i>bhāyā</i> (younger).	Burden,	<i>bhārō</i> , <i>bhārā</i> .
Brother-in-law,	<i>mitar</i> . Wife's younger brother, <i>sālō</i> ; her elder brother, <i>jēṭhā</i> . Hus- band's younger brother, <i>dēwar</i> ; his elder brother, <i>jēṭh</i> . Elder sister's husband, <i>bhinā</i> ; younger sister's hus- band, <i>jawai</i> .	Burn (vb.),	<i>qauṇō</i> , <i>chisṇō</i> .
Brow,	<i>bhaū</i> (pl. <i>bhaūā</i>).	Bury (vb.),	<i>dābṇō</i> , <i>khaḍāḍṇō</i> .
Browse (vb.),	<i>charṇō</i> .	Bush,	<i>jhāl</i> .
Brush (vb.),	<i>ścaṇō</i> .	Butter,	<i>chōpar</i> .
		Buttermilk,	<i>chhās</i> .
		Butterfly,	<i>pōtōṭhō</i> (pl. <i>pōtōṭhā</i>).
		Buttock,	<i>thō</i> (pl. <i>thōā</i>).
		Buy (vb.),	<i>mōlē gāḍṇō</i> .
		By,	<i>nērō</i> .
C			
Cage,	<i>pījārō</i> .	Castor-oil plant,	<i>ēṇḍā</i> .
Calabash,	<i>laukō</i> , <i>laukī</i> .	Cat (male),	<i>qhīṭṭū</i> ; wild cat, <i>baṇ</i> <i>qhāṭṭū</i> .
Calf,	<i>bāchhuyē</i> (fem. <i>bāchhuyē</i>); buffalo-calf, <i>kaṭṭā</i> (fem. <i>kaṭṭi</i>). Cf. Buffalo.	Cat (female),	<i>birāi</i> , <i>birālī</i> ; wild cat, <i>baṇṇa birāi</i> , <i>baṇṇa</i> <i>birālī</i> .
Call (vb.),	<i>haṭāṇō</i> , <i>dhā mārnē</i> ; to call back, <i>ōkārē haṭāṇō</i> .	Cataract,	<i>pachhār</i> .
Calumny,	<i>tūphān</i> .	Catch (vb.),	<i>pakarṇō</i> , <i>thābṇō</i> , <i>ṭaikṇō</i> .
Canal,	<i>kūl</i> .	Cattle,	<i>chaain</i> .
Cap,	<i>ṭōpī</i> (cotton), <i>ḍiguā ṭōplā</i> (woollen).	Cause, (for) the sake (of),	<i>āstē</i> .
Care,	<i>khēj</i> .	Cave,	<i>ōḍār</i> .
Carpenter,	<i>bāḍhōi</i> , <i>bāḍōi</i> , <i>tarkhāṇ</i> .	Centipede,	<i>kansyōṇ</i> .
Carry (vb.),	<i>chūḡṇō</i> , <i>ghēṇṇō</i> .	Certain,	<i>patiāṇō</i> .
Cash,	<i>rōḱṭi</i> .	Certainty,	<i>bēsāṇḡ</i> .
Cast stones (vb.),	<i>phāḍāṇō</i> , <i>chhāḍṇō</i> .	Chain,	<i>śāṅgaḍ</i> , <i>śāṅgaḷ</i> .
		Chakor,	<i>chākurā</i> (fem. <i>-ri</i>).

English.	Jaunsārī.	English.	Jaunsārī.
Chamois (Himalayan),	<i>gural, ghōl.</i>	Comet,	<i>phūchhṇailā tārā.</i>
Chapāṭi,	of wheat, fried in oil, <i>tauriyā-kā rōṭī</i> ; of barley, <i>jau-kā kōduwā</i> ; of māḍuā, <i>kōduwā</i> ; of jhāgorā, <i>jhāgrīāṭhā kōduwā</i> ; of chēni, <i>chēniāṭhā kōduwā</i> ; of maize, <i>ṭṭīkyāṭhā kōduwā.</i>	Committee,	<i>khūmrī, bhavīṭag.</i>
Charcoal,	<i>aṅgār.</i>	Competent,	<i>mulkiyā.</i>
Charity,	<i>dān-pān.</i>	Complaint,	<i>nālas</i> ; to complain to gods, <i>ghāt phēḍāṇī.</i>
Cheap,	<i>sastō.</i>	Conceal (vb.),	<i>chōrnō.</i>
Cheek,	<i>galaurō.</i>	Conceit,	<i>gumān.</i>
Cherish (vb.),	<i>saṭṭnō.</i>	Conceive (vb.),	<i>thāḍbṇō.</i>
Cherry,	<i>pōjūwā</i> (pl. -wē); -tree, <i>pājā.</i>	Conduit,	<i>kūl.</i>
Chicken,	<i>kukhrāyalai.</i>	Consider,	<i>sōchṇō.</i>
Chief,	<i>ūmti.</i>	Continually,	<i>sadā.</i>
Child,	<i>chhauṭā</i> (fem. -ṭī); children, <i>lārkaṭṭē</i> ; a posthumous child, <i>jha-ṭēlā.</i>	Contract,	<i>sariat, sarīyat, sariatā.</i>
Chimney-hole,	<i>khauṭāṭī, sēḍāw.</i>	Cook (vb.),	<i>pakāṇō, siṭāṇō.</i>
Chin,	<i>chhaṭṭī.</i>	Cool,	<i>ṭhaṇḍō, sērō.</i>
Cholera,	<i>marī, mariyā-kā dukh.</i>	Copper,	<i>tāḍbō.</i>
Chutney (apricot),	<i>chhāchā.</i>	Cord,	<i>pāgōṭī</i> ; in Bāwar, <i>luḍṭī.</i>
Circular,	<i>dhēḍḍā.</i>	Corn,	<i>nāj.</i>
Clay,	<i>māṭṭī, chōprī.</i>	Corpse,	<i>lhās.</i>
Clear (sky),	<i>bidrī</i> ; (water) <i>nīr.</i>	Corpulent,	<i>pōknāṭī, charāṭī, ṭhūlā.</i>
Climb (vb.),	<i>nikūṇō.</i>	Corrupt (vb.),	<i>sarāṇō.</i>
Clod,	<i>qhel.</i>	Cost,	<i>mōl.</i>
Cloud,	<i>bādō.</i>	Count (vb.),	<i>gaṇṇō.</i>
Cloudy,	<i>bādōyāṭī.</i>	Cousin,	(mother's side) <i>mōsiyā-kā bēṭā</i> ; (father's side) <i>phūphiyā-kā bēṭā.</i>
Club,	<i>sōṭā, ḍēḡā, mūshṛī.</i>	Cover,	<i>khāṭan.</i>
Cock,	<i>kūkhḍā.</i>	Cover (vb.),	<i>ghaṭī ḍēṇō.</i>
Cohabiting	<i>gāḍgāḍiyā.</i>	Coventry,	to send to, <i>barjan rākhṇī</i> (used only on account of the enmity of a dead person).
Cold,	<i>jārō, sērō.</i>	Coward,	<i>nā-mardī.</i>
Cold in the head,	<i>jākhām, khūga.</i>	Cowhide,	<i>chhōrō</i> (also used for buffalo-hide).
Collect (vb.),	<i>kaṭṭhō karnō.</i>	Crab,	<i>khaf.</i>
Comb,	<i>kāḡuṇā</i> ; for a man, <i>kāḡōṭ.</i>	Crack,	<i>sūt</i> (in stone, etc.); <i>siār</i> (in wood).
Come (vb.),	<i>āṇō, āṣṇō.</i>	Cramp,	<i>bāṭṭā, khārṇā.</i>
Come out (vb.),	<i>bārō āṇō, bāhīrē āṣṇō.</i>	Crawling,	<i>siki kari.</i>
		Cream,	<i>chhāprī.</i>

English.	Jaunsāri.	English.	Jaunsāri.
Creeper,	<i>lōt, bal</i> (pl. <i>bālī</i>).	Cuckoo,	<i>kūkhū</i> . After the Bishu Jātrā festival, the bird becomes ill of fever, and is silent.
Crop,	<i>phasal</i> .	Cure (vb.),	<i>khabar karni</i> .
Crow,	<i>kauwā</i> .	Curly,	<i>kinḍurē</i> .
Cruel,	<i>pāpī, nigurā</i> .	Cut (vb.),	<i>kāṭṇō</i> .
Crush (vb.),	<i>pēchṇō</i> .	Cypress,	<i>lēuri</i> .
Cry (vb.),	<i>haṭāṇō, dhā dēṇi, lakhiṇṇō</i> .		
Cub,	(leopard-) <i>bagṭailō</i> ; (bear-) <i>rikhṭailō</i> .		

D

Daily,	<i>rōj-kō, dās-kō</i> .	Descent,	<i>āsṇō</i> .
Dāl,	<i>pōyāt</i> .	Desert (vb.),	<i>chhōḍi dēṇō</i> .
Dam,	<i>bhanāwaṭā, kūlā, band</i> ; fish-dam, <i>bhagāwa</i> .	Desire,	<i>saṅk</i> .
Damp,	<i>gilō</i> (of earth); <i>tindō</i> , <i>bhijiyā</i> (of clothes, etc.).	Destroy (vb.),	<i>nās bāṇṇō, nās karnō</i> ; to destroy root and branch, <i>chhatyānās</i> <i>bāṇṇō</i> (or <i>karnō</i>).
Darkness,	<i>iniārō</i> .	Dew,	<i>ōs, ōj</i> .
Dawn,	<i>ghāmō-kī krin, rāttiyō</i> .	Difficult,	<i>okhō, okhā</i> .
Day,	<i>dās, bār</i> .	Dig (vb.),	<i>khaṇṇō</i> .
Day before yesterday, and day after to-morrow	<i>pōrō</i> .	Digest (vb.),	<i>pachṇō</i> .
Dead,	<i>marīyō, muwā huwā</i> .	Dike,	<i>khāi</i> (artificial); <i>kāḍi</i> (natural).
Deaf,	<i>jāirā</i> .	Dinner,	<i>bīāi</i> .
Debt,	<i>ṛin</i> .	Dirt,	<i>jhāl</i> (of the body); <i>sāgar</i> (in a house, etc.).
Deceit,	<i>pharēb</i> .	Disciple,	<i>chēlā</i> .
Decide (vb.),	<i>ṭhāṭhṇō</i> .	Dispose (vb.),	<i>sangārṇō</i> (e.g., to dispose of a dead body).
Deer,	<i>harin</i> .	Dispute (vb.),	<i>phāḱṇō, jhagḍṇō</i> .
Deformity,	<i>kachālā</i> .	Division of a 'Khatt',	<i>khāy</i> .
Deity,	<i>dō</i> .	Doctor,	<i>bōḍā</i> .
Delay,	<i>dhil karni, bistā</i> .	Dog,	<i>kukur</i> .
Deliver (vb.),	<i>sōpṇō</i> .	Doll (of wood or rags),	<i>bhēwantī</i> .
Den,	<i>sātri</i> .	Door,	<i>dār</i> : lattice door for a byre, <i>khaṭkar</i> .
Deny (vb.),	<i>mukarōṇō</i> .	Doubt,	<i>sāg</i> .
Depart (vb.),	<i>naṭṇō</i> .		
Descend (vb.),	<i>ātrōṇō, hurluṇō</i> .		

English.	Jaunsāri.	English.	Jaunsāri.
Dough,	(of <i>māḍuā</i> <i>kōdō</i>), <i>kodaḍi</i> ; (of <i>chaulāi</i> or <i>chauāi</i>), <i>chauāiḥō</i> ; (of wheat), <i>pidō</i> , <i>kanik</i> ; (of barley), <i>ōṭō</i> ; (of <i>chēni</i>), <i>c h ē n i ā ṭ h ō</i> ; (of <i>jhāgōrā</i>), <i>jhāgariāḥō</i> ; (of Indian corn), <i>ṭēṭkē</i> <i>āḥō</i> ; (of gram), <i>chaniāḥō</i> .	Drop,	<i>ṭipū</i> .
Dove,	<i>ghūghūti</i> . If a dove sits on a house and coos, it is a very bad omen. The bird is killed or hunted away.	Drought,	<i>ōbāiaṭ</i> .
Dower (bride's),	<i>pāyātō</i> .	Drug,	<i>jarī</i> .
Down,	<i>undā</i> .	Dry,	<i>sūkiyē</i> .
Drag (vb.),	<i>khaichnō</i> .	Dumb,	<i>kālḥā</i> , <i>lāṭā</i> .
Dream (vb.),	<i>swiṇō</i> <i>dēkhnō</i> ; a dream, <i>swiṇō</i> . Cf. Nightmare.	Dung,	(of cattle) <i>gōbar</i> ; (of goats) <i>mēgnē</i> ; (mixed with litter) <i>kāris</i> .
Drill holes (vb.),	<i>bindhnō</i> .	Dunghill,	<i>gobrās</i> .
Drive (vb.),	<i>khēdnō</i> .	Dusk,	<i>inyārō</i> .
		Dust,	<i>dhūrṭḍau</i> , <i>dhūr</i> , <i>khē</i> .
		Dwarf,	<i>bāwanā</i> . (The popular explanation is that he is only 'fifty-two' fingers high. The word is really a corruption of the Sanskrit <i>vāmana</i>).
		Dysentery,	<i>lōhpētāḥ</i> .
E			
Early,	<i>rātiyaṭ</i> , <i>jhiṣā</i> , <i>jhiṣi</i> . Adverb, <i>tikhō</i> , <i>tikhōrā</i> .	Embrace (vb.),	<i>hāgāṭō</i> <i>dēnō</i> .
Earn (vb.),	<i>kamānō</i> .	Empty,	<i>ritō</i> .
Ear-ring,	(for men) <i>murkī</i> , <i>dōrōṭū</i> , <i>durēṭū</i> . (For women), (on edge of the ear) <i>utrāi</i> (pl. <i>utrāiyā</i>), <i>kāṇṭhāṭō</i> ; (on inside of the ear) <i>bālā</i> ; (on the lobe) <i>jhūmkū</i> .	Endure (vb.),	<i>sārnō</i> .
Earth,	<i>dharti</i> , <i>māṭṭi</i> , <i>bhūmī</i> .	Enemy,	<i>bōiri</i> .
Earthquake,	<i>bhūichō</i> , <i>bhūichāl</i> .	Enhancement,	<i>jāḍti</i> , <i>jāchti</i> .
Ease,	<i>sūkh</i> .	Enmity,	<i>bwair</i> (pronounced <i>boir</i>).
Easily,	<i>sūkhai</i> , <i>sūkhē kari</i> .	Enrage (vb.),	<i>biāunō</i> .
Eat (vb.),	<i>khānō</i> .	Enter (vb.),	<i>bhitōḍi</i> <i>naṭhnō</i> .
Eatable,	<i>khānō</i> <i>jōgō</i> .	Entirely,	<i>mūpikō</i> .
Echo,	<i>gāj</i> , <i>sād</i> .	Entrails,	<i>āḍiā</i> .
Eclipse,	<i>garhaṇ</i> .	Eve's apple (in the throat).	<i>kūkhri</i> .
Economically,	<i>thōrō</i> <i>thōrō</i> .	Evening,	<i>bēukē</i> .
Edge (of a field, river, etc.).	<i>chhēō</i> .	Evidence,	<i>sākhā</i> ; to give evidence, <i>sākh pūrnī</i> .
Egg,	<i>bāṭi</i> , <i>pinnī</i> .	Ewe,	<i>bhēḍ</i> .
Elope with (vb.),	<i>āḍāō</i> <i>naṭhnō</i> .	Examine (vb.),	<i>parekhnō</i> .
		Except,	<i>bājūt</i> .
		Exclaim (vb.),	<i>laliyānō</i> .

English.	Jaunsāri.	English.	Jaunsāri.
Excrement,	<i>gūh</i> (human).	Eye,	<i>ākḥ</i> ; one-eyed, <i>kāṇā</i> . Such persons are considered to be deceitful. Squint-eyed, <i>paṭērō</i> . Such persons are said to be untrustworthy.
Exorcise (vb.),	<i>ukhal bēd karnō</i> ; <i>juēs karnō</i> .		
Expect (vb.),	<i>ās rākhni</i> .		
Extort (vb.),	<i>khōst gāḍnō</i> .		
F			
Fable,	<i>kōhni</i> .	Find (vb.),	<i>milnō</i> .
Fall (vb.),	<i>rūrñō</i> .	Fine (the punishment),	<i>ḍāḍ</i> .
Fallow,	<i>bājō</i> , <i>āsāō</i> .	Finger,	<i>gūḥi</i> , <i>hātau-kī gūḥi</i> .
Family,	<i>kuṇbā</i> , <i>kabūlō</i> .	Firefly,	<i>jōgṭi</i> , <i>āgyāri</i> .
Famine,	<i>kār</i> .	Firm,	<i>majgūt</i> .
Far,	<i>dūrē</i> .	First,	<i>pōyal-kō</i> .
Fast (vb.),	<i>barat rākhñō</i> ; <i>athintō rōhñō</i> , <i>ninōjiyā rōhñō</i> .	Firstling,	<i>jēḥhā</i> .
Fat,	<i>mōṭā</i> , <i>thālā</i> , <i>thūlā</i> , <i>pōknāi</i> , <i>charhāi</i> .	Fish,	<i>māchhā</i> , (pl. <i>māchhē</i>).
Father,	<i>bābā</i> ; (in the hills) <i>babā</i> .	Fish-hook,	<i>māchhī-kā kāḍā</i> .
Father-in-law,	<i>sēsūrā</i> .	Fisherman,	<i>māchhuār</i> , <i>jāwiya</i> .
Fatigue,	<i>paij</i> .	Fist,	<i>mūḥ</i> .
Fatten (vb.),	<i>mōṭō bāṇnō</i> .	Flag,	<i>jhāḍā</i> .
Faulty,	<i>gunōi</i> .	Flame,	<i>lauhiyārā</i> .
Feather,	<i>pākh</i> .	Flat,	<i>chōraṣ</i> , <i>sōāṭñō</i> .
Feeble,	<i>mārā</i> .	Flattery,	<i>āp matlabi</i> .
Feed (vb.),	<i>khōwāñō</i> .	Flea,	<i>piśū</i> .
Ferment,	<i>pōkh</i> .	Flesh,	<i>maussō</i> .
Fern,	<i>bārnōi</i> .	Fling (vb.),	<i>chhāḍñō</i> .
Fetid,	<i>tēhār</i> .	Flint,	<i>gōrā</i> , <i>sākrā</i> .
Fetus,	<i>bhārā</i> .	Floor,	(of mud) <i>maṭyaur</i> ; (of stone) <i>mēraut</i> ; (of planks) <i>paṭyaur</i> .
Fever,	<i>tāp</i> , <i>jar</i> .	Flower,	<i>phāl</i> .
Field,	<i>ḍōkhrō</i> ; irrigated field, <i>thaḍī</i> , <i>kūnōi</i> , <i>ḍibā</i> .	Floweret,	<i>phulāṭō</i> , <i>phulēṭō</i> , <i>phulṭū</i> .
Fig-tree,	<i>phēḍā</i> ; (fruit) <i>phēḍā-kā ḍāṇā</i> .	Fly (the insect),	<i>mākwā</i> .
Fill (vb.),	<i>baḍhñō</i> , <i>baḍhñō</i> , <i>bhaurñō</i> .	Fly (vb.),	<i>uḍñō</i> .
Filth,	<i>jhōl</i> .	Fog,	<i>kurēr</i> .
Filthy,	<i>kuchl</i> , <i>phūrō</i> .	Fool,	<i>nidān</i> .
Fin,	<i>pākh</i> .	Foot,	<i>gōḍō</i> , <i>lāt</i> .
		Foot-print,	<i>gōḍē-kā chāḡā</i> .

English.	Jaunsāri.	English.	Jaunsāri.
Forehead,	<i>māthō.</i>	Friend,	<i>sāthī, mātā.</i>
Forest,	<i>baṇ.</i>	Fringe,	<i>jāri.</i>
Forge,	<i>āraṇ.</i>	Frog,	<i>mēḍkō.</i>
Forgive (vb.),	<i>chhimā karnē.</i>	Front,	<i>agāsō, āgāsō.</i>
Forsake (vb.),	<i>chhōḍnō.</i>	Frost,	<i>pāwā.</i>
Fort,	<i>garh.</i>	Frown (vb.),	<i>urūrō hērnō.</i>
Fortunate,	<i>bhāḡwān.</i>	Fry (vb.),	<i>bhūjṇō, chisṇō.</i>
Fox,	<i>phul chaurā.</i>	Full,	<i>pūrō.</i>
Fresh,	<i>sājō.</i>	Furrow,	<i>sī, siun.</i>
G			
Gasp (vb.),	<i>sasiyāṇā.</i>	Gold,	<i>sunō.</i>
Gather (vb.),	<i>kaṭṭhō karnō.</i>	Good,	<i>āchhō.</i>
Ghost,	<i>haid, hairh.</i>	Goods and chattels and house.	<i>ghar-kūrī.</i>
Ginger,	(green) <i>āḍō</i> ; (dry) <i>sūṭh.</i>	Gourd,	<i>lauki, (large) laukō.</i>
Girdle,	<i>manjhaṇ, gāchi.</i>	Government,	<i>sirkār.</i>
Girl,	<i>chhauṭī, nōnki</i> ; (married girl at her father's house) <i>dhyāṭurī, dhiṭṭā.</i>	Grain,	<i>nāj</i> ; (for food) <i>khāj</i> ; (for seed) <i>bij.</i>
Give (vb.),	<i>dēṇō.</i>	Granary,	(of stone) <i>bhōrā</i> ; (of wood) <i>kōṭhār, dōbrī.</i>
Glass (looking-),	<i>ārsī.</i>	Grandchild,	<i>nātūṭā</i> ; (fem.) <i>-ṭī.</i>
Glean (vb.),	<i>chūḡṇō.</i>	Grandfather,	<i>nānā</i> ; great-grandfather, <i>par-nānā</i> ; great-great-grandfather, <i>buḡhū par-nānā.</i>
Glisten (vb.),	<i>chilkhāṇō.</i>	Grandson,	<i>nātūṭā, nātiyā.</i>
Gnash (vb.),	<i>dāḍ kurchnō.</i>	Grass (green),	<i>niārā, niārō.</i>
Gnat,	<i>machhnyārā.</i>	Grasshopper,	<i>khardōg, saṭkucā.</i>
Go (vb.),	<i>jāṇō.</i>	Grave (noun),	<i>dōkōr, khāt, khād, sāu.</i>
Goat,	<i>bākrā</i> (fem.) <i>bākrī</i> . A goat sitting upon its hind legs is a very bad omen, and the animal is killed and sold at once. Goat-hide, <i>chhōrī</i> ; goat-skin bag, <i>khalrā</i> . There are four kinds of goat-skins. The biggest is called <i>khāl</i> ; then <i>ghālṭ</i> ; then <i>khalrā</i> ; and the smallest <i>khalṭī</i> .	Grief,	<i>khēj.</i>
God,	<i>dēo.</i>	Gristle,	<i>kāṭ.</i>
Goitre,	<i>ghēppā.</i>	Grow (vb.),	<i>jamṇō.</i>
		Growl (vb.),	<i>garṇāṇō.</i>
		Guest,	<i>pāḍṇā.</i>
		Gum (of the mouth),	<i>gīyā.</i>

English.	Jaunsāri.	English.	Jaunsāri.
H			
Haft,	<i>bēḍ.</i>	Hedge,	<i>bāḥ.</i>
Hail,	<i>śarū, sarū.</i>	Heel,	(of the foot) <i>phāynā.</i>
Hair,	(of human head) <i>mūḍāḍ;</i> (of human body) <i>bāḍ,</i> <i>bāl.</i> Hair on the breast denotes truthfulness. A man without hair is suspected of being un- reliable. Hair of goats, <i>bakrāḍ.</i>	Help (vb.),	<i>madat dēṇi.</i>
Halloo (vb.),	<i>haṭāwṇō.</i>	Hemp,	<i>bhāḡ.</i>
Halo,	<i>pharīs.</i>	Hen,	<i>kūkhṛi.</i>
Handle,	<i>bēḍ.</i>	Her,	<i>tiā-kō.</i>
Handmill,	<i>jādrō.</i>	Herdsmān,	<i>gāyar</i> (f. <i>gayarīṇ</i>); (for cows and buffaloes) <i>mahi-</i> <i>shāwā</i> (f. <i>mahishāwī</i>); (for goats), <i>bakrāwā</i> (f. <i>bakrāwī</i>); (for sheep) <i>bhēḍāwā</i> (f. <i>bhēḍāwī</i>).
Hard,	<i>karāḥ.</i>	Here,	<i>etkē.</i>
Hare,	<i>chhasā, saśā.</i>	Hero,	<i>mōḥ.</i>
Hare-lip,	<i>khānnā.</i>	Hibernation,	<i>rikhō-kō nind, rikh-nind</i> (lit. "bear's-sleep").
Harlot,	<i>pātar.</i>	Hiccough,	<i>ḍēkār.</i>
Harrow,	<i>dādiau, jōl.</i>	Hide (vb.),	<i>chōrnō.</i>
Harvest,	<i>śākh.</i> (Kharif harvest) <i>śardiyā-kē śākh;</i> (Rabi harvest) <i>rūriyā-kē śākh;</i> (August harvest) <i>bha-</i> <i>dōḍi.</i> The last-named includes <i>chēni, hāgnī,</i> <i>jhāgōrā,</i> and unirrigated rice (<i>ūkhṛī dhāu</i> or <i>ghar-kē śāṭi</i>).	High,	<i>ūglō.</i>
Hasten (vb.),	<i>utaur karni.</i>	Hill,	<i>ṭībā.</i>
Hat,	(woman's large hat) <i>chaūṛī, sāḡi;</i> (girl's) <i>jūṭī.</i>	Him,	<i>tēs-kh.</i>
Hatch (vb.),	<i>bāṭi sēṇi.</i>	Hip-bone,	<i>gūṛi.</i>
Hate (vb.),	<i>ḍurkārñō.</i>	Hire,	(of land, house, etc.) <i>kāri.</i>
Have (vb.),	<i>rākhñō.</i>	His,	<i>tēs-kā.</i>
Hay,	<i>sūkhō ghās.</i> (Left on the ground for use in winter) <i>śārū ghās.</i>	Hit (vb.),	<i>mārñō.</i>
Head,	<i>mūḍ.</i>	Hive (in a dwelling- house).	<i>tirā.</i> The hole of exit and entrance is <i>mōhkan.</i>
Heart,	<i>jū.</i>	Hoarfrost,	<i>pāwā.</i>
Hearth,	<i>chūl.</i>	Hog,	<i>suṅgar, sūgar;</i> wild hog, <i>baṇ sūgar.</i>
Heaven,	<i>agās, agās.</i>	Hold (vb.),	<i>thābñō.</i>
Heavy,	<i>garū.</i>	Holiday,	<i>tēhār.</i>
		Hollow,	<i>pōchrō.</i>
		Honey,	<i>mauh.</i>
		Honeycomb,	<i>mōkē-kē kōṣ.</i>
		Hook,	<i>kāḍā.</i>
		Hookah,	<i>hōkkā, chūlam.</i>

English.	Jaunsāri.	English.	Jaunsāri.
Hope,	ās̄.	Husband,	khwād̄.
Hopeless,	nirās̄.	Hush,	mēs̄.
Horn,	sṅg.	Husk,	tūs; (of barley) bhōā, bhūs; (of rice) tūs; (of chēni, jhāgōrā; or kaunt) kōyar, tūs; (of gihū, or wheat) phāphrā; (of masūr, mās̄, or lōbiyā) bhōā; (of chaulār, or maquā) bhūs. Chaff, etc., removed from the threshing-floor is khōā.
Hornet,	angāo, tambis̄; (the small hornet) bachh, bachhau.	Hyena,	charakh. The animal is not found in Jaunsar- Bawar.
Hot,	tātō.	Hydrophobia,	hirkiyā.
House,	kūrō.		
How?	kasō.		
However,	tabhī.		
Hump,	chūr.		
		I	
Ice,	hyū.	Interest (on loans),	sūt, byāj, kūt.
Ignite (vb.),	phuknō, dōnō.	Invite (vb.),	nyūtā dēnō.
Ill,	dūkhiā, asūkhīyā.	Iron,	lōh.
In,	bhitōrī, pūdō.	Is,	asō.
Incense,	dhūp, gūgūr.	Issue, family,	ag̃.
Industrious,	dhāp sātūā.	Itch,	khāj, kharūs.
Insane,	jhalā.		
		J	
Jackal,	syāōtā, syāō, syāl. Its cry at night is a bad omen.	Jest,	thāt̄tā.
Jail,	kāthaūdā dēwō thōkē, lit. being tied to a stake or log,—an old punish- ment.	Jump (vb.),	phāwī dēnī.
Jaw,	dāt̄hō; jaws, jamāyiyā.	Just,	nīsābī.
Jealousy,	rīs, rīs-rāg.	Justice,	nyāō.
		K	
Keep (vb.),	rākhnō.	King,	bāchhā.
Kernel,	dēr (a whole kernel); chānpā (a broken kernel); chānī (kernel of a peach or apricot).	Kiss (vb.), lick (vb.),	chāt̄nō.
Kick (vb.),	lāt lānī, lāt chhādnī.	Knead (vb.),	ōlnō.
Kid,	chalakūdō; (female) pāt̄h.	Knee,	ghūddō (pl. ghūddē).
Kidney,	būkā.	Kneel (vb.),	ghūddē bādī-kari basithnō.
Kill (vb.),	kāt̄nō.	Kokla (the green pigeon).	kainōr, kaināl, kālī.

English.	Jaunsāri.	English.	Jaunsāri.
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L

Labour,	<i>minnat, dhāṇ sātṇō.</i>	Lemon,	<i>chūkh.</i>
Lad,	<i>chhauṭā.</i>	Leopard,	<i>bāgh.</i>
Ladder,	(of wood) <i>liṣṭṇ</i> ; (stone steps) <i>paur, pair</i> . The projecting stone steps in the wall of a terraced field are <i>phaṭṭē.</i>	Leper,	<i>kōṛi, pāpi.</i>
Ladle,	<i>chāḍōi, ḍaukī.</i>	Level (adj.),	<i>sayanō, chōraś.</i>
Lamb,	<i>gāb-ṭūrō, (f. -ṭūrī).</i>	Liar,	<i>jhūṭṭā.</i>
Last,	<i>pachhlā.</i>	Lick (vb.),	<i>chāṭṇō.</i>
Late,	<i>bistē, abērā.</i>	Lid,	<i>khāṭaṇ.</i>
Laugh (vb.),	<i>hasṇō.</i>	Lift (vb.),	<i>chūṅṇō.</i>
Lead (the metal),	<i>sīsō.</i>	Light,	<i>āsō, uṇyāwō.</i>
Leaf,	<i>lābū.</i>	Lightning,	<i>biṇṇi, bij.</i>
Leak,	<i>bhōkā; (a small leak) bhōk-ṭūrī.</i>	Lip,	<i>hōṭh.</i>
Lean,	<i>pāṭṛā.</i>	Liquor (spirituous),	<i>sūr.</i>
Leap (vb.),	<i>usṭōṇō.</i>	Listen (vb.),	<i>sūṇṇō.</i>
Lease,	<i>pāṭṭā.</i>	Little,	<i>nāḍrā.</i>
Leech,	<i>jōk.</i>	Lizard,	<i>gō (chameleon).</i>
Leap (smear with cowdung and earth) (vb.),	<i>lībṇō.</i>	Loam,	<i>kāwī māṭṭi.</i>
Leisure,	<i>sōbtā.</i>	Locust,	<i>sōwā, śalā.</i>
		Loft,	<i>ṭipṭō pūr, uparlō pūr.</i>
		Low,	<i>nīgalō.</i>
		Lunch,	<i>dōpārī.</i>

M

Mad,	<i>jhālā; a mad dog, hīṭkūā.</i>	Marvel,	<i>chambā.</i>
Maize,	<i>kūṛi, ṭēṭē.</i>	Matchlock,	<i>dōrā-kā ḍhōs, āgaṇ, kili-yārā.</i>
Mallet,	<i>mūgarī.</i>	Mature,	<i>pākā.</i>
Man,	<i>māṇukh, manukhī.</i>	Me,	<i>mukh.</i>
Manufacture (vb.),	<i>ghaṇṇō.</i>	Meat,	<i>mausō.</i>
Manure,	<i>gōbar, kāriś.</i>	Medicine,	<i>jaṛi, ōkhatī.</i>
Many,	<i>bharī, bahutē, alēkh.</i>	Meet (vb.),	<i>bhēṭuṇō.</i>
Mark (tattoo),	<i>kājā, kājēl.</i>	Melancholy,	<i>khēj.</i>
Market,	<i>baṭār.</i>	Melt (vb.),	<i>gōḍṇō.</i>
Marriage,	<i>jōjhōḍā, chyah.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Memory,	<i>ād.</i>	Mosquito,	<i>machhnyārā.</i>
Mend (vb.),	<i>bāpnō.</i>	Mother,	<i>ēji.</i>
Mendicant,	<i>jōgrā.</i>	Mother-in-law,	<i>śāsū.</i>
Mercy,	<i>ghāp.</i>	Mould (clay, loam),	<i>kāwt, māṭṭi.</i>
Mesh,	<i>gāji (pl. gājū).</i>	Mountain,	<i>qāqō.</i>
Mill (water-),	<i>ghaurat; hand-mill, jādrō, jādrā.</i>	Mourn (vb.),	<i>khējūnō, khēj karṇ.</i>
Mine,	<i>mērō.</i>	Moustache,	<i>jūgā.</i>
Mint (the plant),	<i>padīnā.</i>	Mouth,	<i>khāb.</i>
Miser,	<i>mūji.</i>	Move (vb.),	<i>hādnō.</i>
Misfortune,	<i>karamphātī, nigurā, kūsāṇ.</i>	Mud,	<i>hilār, gōr, hūl.</i>
Mist,	<i>kurēr.</i>	Muddy (of water or a stream).	<i>gāj.</i>
Mistake,	<i>bhūl, bisar, bhūl-bisar.</i>	Mumps,	<i>ganā. A man having mumps is called ganā, and the mumps themselves are called gān.</i>
Moist,	<i>śil, śilō, sīnō.</i>	Munch,	<i>chabānō.</i>
Monsoon,	<i>chaumāsā.</i>	Mushroom,	<i>chyaū-myāū.</i>
Month,	<i>mihnnā.</i>	Musk-pod,	<i>bēpā.</i>
Moon,	<i>ṭikrāṇi, jhūn.</i>	My,	<i>mērō.</i>
Moon-light,	<i>jhūnā-kō āsō; clear moon-light without a cloud, phūl biyāṇi.</i>	Myself,	<i>āpū.</i>
Mortgage,	<i>thapō.</i>	Mystery,	<i>bhēd.</i>
Morning,	<i>rātī, jhīsā.</i>		
N			
Nail (of the body),	<i>naug.</i>	Nest,	<i>kōh, kōlai.</i>
Name,	<i>nāw.</i>	New,	<i>nō, nauā, (f. nauī).</i>
Narrow,	<i>śāgarō; a narrow lane is śāgarī.</i>	Nice,	<i>umtō, āchhō.</i>
Navel,	<i>nāi.</i>	Nightmare,	<i>kachlō swinō. A nightmare portends disaster or a tumble soon. A person gnashing his teeth in sleep portends death to his parents. If he sobs or weeps in his dreams it is a very good sign. To laugh in his dreams is a very bad sign. To see water or a corpse in a dream is bad. So also to see a buffalo. To see a snake in a dream means that the god is angry and a Brāhmaṇ (bāman) must be consulted (dēo dekhāupā).</i>
Nay,	<i>nāhū.</i>		
Near,	<i>nērō, dhāiyā, dhāiyā; near the head mūd nērō.</i>		
Necessary,	<i>jarūr.</i>		
Neck,	<i>ṭāṭū.</i>		
Needle,	<i>(a large one for sewing home-made woollen cloth), unāi nūn.</i>		
Nerve,	<i>sīr.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
No,	<i>nā.</i>	Nourish (vb.),	<i>pārñō.</i>
Nostril,	<i>thūñt</i> (pl. <i>thūñiyā</i>).	Now,	<i>ēb, ēbhī</i> ; now and then, <i>kadhī kadhī.</i>
Nothing,	<i>kichh-nā.</i>	Nut,	<i>śekhṭā, śekṭā.</i>
O			
Oak,	<i>bān, mōrū, kharṣū.</i>	Our,	<i>amārō.</i>
Oath,	<i>śaū, śūgand, śapath.</i>	Outcry,	<i>hai-tōbā.</i>
Obscene,	<i>bē-saram.</i>	Outside,	<i>bārāśō, bāḍō, bārāśi.</i>
Odour,	<i>gāḍ.</i>	Over,	<i>ōchhōrī, pādōwē.</i>
Offence (to take) (vb.),	<i>kachlō mānanō.</i>	Owl,	<i>hū.</i> The owl is not permitted to utter his ill-omened notes near a village, and if he does so is hunted away. If he calls from the roof of a house, some one in the family is sure to die.
Offering,	<i>bhaiṭ.</i>	Own,	<i>āpnō.</i>
Omen,	<i>śagūn.</i>	Owner,	<i>mālak.</i>
Open (a door) (vb.),	<i>ugārñō.</i>		
Opium,	<i>phīm.</i>		
Or,	<i>kī-tō.</i>		
Other,	<i>ōkā, duijā.</i>		
P			
Paddy,	<i>śāṭī, dhān.</i>	Persevering,	<i>tiyār, pākwā.</i>
Pain,	<i>pīr.</i>	Petticoat,	<i>ghāghrō, ghāghrā.</i>
Palm (of the hand),	<i>hātñī, hathlī, hathrialī.</i>	Pheasant,	<i>kūkhṛā</i> (f. <i>kūkhṛī</i>), <i>koklās, bhūī-chīl, mōnāu.</i>
Pant (vb.),	<i>saśñō.</i>	Pick (vb.),	<i>chūgnō.</i>
Papa,	<i>bābā.</i>	Pickaxe,	<i>kāśi, kudāwa</i> ; a small one, <i>gōḍñī.</i>
Paper,	<i>kāgaṭ.</i>	Piece,	<i>rōḍō.</i>
Paramour,	<i>ār.</i>	Pig,	<i>śūgar, sunigar.</i>
Pardon (vb.),	<i>chhimā karnī.</i>	Pillow,	<i>sirāñī.</i>
Parrot,	<i>sūā.</i>	Pine-martin,	<i>kūṣṭyāo, kūṣṭiyālō.</i>
Partner,	<i>sājhi.</i>	Pimple,	<i>kīl</i> (pl. <i>kīlā</i>).
Partridge,	<i>tītrā, (f. tītrī).</i>	Pinch (vb.),	<i>chūḍñō.</i>
Path,	<i>bāṭī, baṭōlī.</i>	Pipe,	<i>chīlam</i> ; a portable bamboo pipe <i>kakyāṭhi chīlam</i> ; the part which holds the fire and tobacco is <i>ṭōp.</i>
Peace,	<i>sajail, mēl.</i>		
Peg,	<i>kīl.</i>		
Permission,	<i>chhīḍ.</i>		

English.	Jaunsārī.	English.	Jaunsārī.
Pit,	khāt.	Precipice,	qhūng, qhūqh.
Pity,	ghīn.	Pregnant,	pēt-bhārī, dō-pastā, garbhīn.
Place,	jāgā.	Present,	hājar.
Plait (vb.),	gūthnō.	Press (vb.),	dābnō.
Plant,	bijār, pōdh.	Prick (vb.),	chubānō.
Plough,	hau, hal.	Priest,	purōt.
Plough (vb.),	bānō, hau lānō.	Profit,	phāy dā.
Ploughshare (iron),	phāwā. The part of the share in which the iron ploughshare is fixed is nāsī or pāihā. When worn down the share is called nausuā and is used for ploughing ground before seed is planted.	Prohibit (vb.),	thēknō.
Plover,	tiṭṭī.	Promise,	karār.
Pocket,	khissā.	Prophet,	bākī.
Pod (seed-),	śēmī.	Proud,	maugrā.
Poison,	biśh, bikh.	Prove (vb.),	parēkhnō.
Pomegranate,	dārōī, dārmō, dārim.	Punchayat,	bhētāg, khūwī.
Pond,	tāl.	Puncture,	bhōkā; a small one, bhōkūī.
Poor,	mārā.	Puppy,	kūktālō, kūkūtō.
Porcupine,	śāyal.	Purgative,	jalābō-kī jarī.
Powder (gunpowder),	dārū.	Purse,	baṭuā.
		Push (vb.),	dhakiyānō.
		Put (on clothes, etc.) (vb.),	paharnō, bhīrnō.
		Putrid,	śariyai, śariyū.
Q			
Quake (vb.),	hāl nō.	Quickly,	ṭikhō ṭikhō.
Quarry,	khān.	Quiet,	chalag.
Queen-bee,	mōkī-kā gōn.	Quite,	mūnikō.
Question,	sōāl.		
R			
Rags,	khāṭrē, gūdrē.	Ravine,	nāwā.
Rainbow,	indrā-dhanū.	Raw (crops),	ālō.
Ram,	khāqū; a ram with a flock is hūr.	Razor,	khūrī, (pl. khūrīā).
Raspberry,	hisāu, hāchhōī.	Reaper,	lōāniyā.
Rat,	mūshā.	Rear,	pachhāsū.

English.	Jaunsāri.	English.	Jaunsāri.
Refuse (vb.),	mākrōṇṇ.	Riagāl-bamboo (arundinaria falcata),	nināwo, nināli.
Relation,	nātā.	Road,	śarak.
Remember (vb.),	ād rakhṇi.	Roar (vb.),	(like a tiger or leopard) nādnṇ; (like a bear) dūdyāṇṇ, bhābhkṇṇ; (like a jackal) laliyāṇṇ, ũkṇṇ.
Rent,	kāri.	Roof,	chhāppar.
Repair (vb.),	ṭil-ṭāḷ karni.	Rope,	pāgṇṇ.
Request (vb.),	darkhāst karni.	Rot,	jāj.
Rest (vb.),	sastāṇṇ.	Rub (vb.),	mādnṇ.
Retire (from a case) (vb.),	bhājṇṇ.	Ruin,	nās; of a house or village, khamār.
Return (vb.),	pachhiāṇṇ, baurṇṇ.	Run-away couple,	uḍau kūriyā.
Rib,	paśaurā.		
Rice,	chau; cooked rice, bhāt.		
Right,	sīdhṇ, pādrṇ.		
Sake (for the — of),	khātar, āstē.	Shave (vb.),	mūḍ lṇṇ; to shave the head, bhādar karnṇ.
Salt,	nūṇ.	She,	sṇ, sṇi.
Same (that very),	sṇṇ.	Sheep,	bhēḍ (pl. bhēḍā).
Sand,	bāṇ, bāṇ.	Shell,	(green walnut-shell) chāch; (dry walnut-shell) śekṭā; (apricot, peach- or nut-shell) dāḷkṇṇ, dāḷ; (egg-shell) śekṭā, śekṭā.
Scratch (vb.),	śōṇṇ.	Shepherd,	see Herdsman.
Search (vb.),	śūḡtaṇṇ, lṇṇ, hēṇṇ.	Shin,	pōri.
Season,	sammā.	Shiver (vb.),	dhūṇṇṇ.
Seemul (cotton tree),	śimṇ.	Shop,	hāṭ.
Separate (vb.),	jūḍṇ karnṇ.	Short,	thṇṇ.
Serpent,	śūpāṇṇ (ophiophagus and cobra class).	Shorten (vb.),	ghaṭṇṇ.
Several,	katīh.	Shoulder,	baurṇ (pl. baurṇ).
Sew (vb.),	sibṇṇ.	Shriek (vb.),	chīgāṭṇṇ, laliyāṇṇ.
Shade, shadow,	chhāyal.	Shrew,	lūgdūr.
Shake (vb.),	hālṇṇ.	Shroud,	kaphan.
Shale,	dāk, dōkōr.	Shut (vb.),	(a door) dār dēṇṇ lāi, dār lāṇṇ; (to shut up) ghaṭṇṇ.
Shame,	lāj, saram.	Side,	chhēṇṇ.
Share,	bṇṇṇ.	Sigh (vb.),	sās māṇṇṇ.
Sharp,	painā, painṇ (fem. paini); dāṭrā (fem. dāṭuṭhi); dāḡrā; pachrāṇṇ.		
Sharpen (vb.),	paināṇṇ, pain karnṇ, payṇṇṇ.		

S

English.	Jaunsārī.	English.	Jaunsārī.
Sigu,	sān.	Somehow,	bhāñ-kasōñ.
Silence,	mēsā.	Somewhere,	bhāñ-kōkñ.
Sinful,	gunōñ.	Soon,	jhañ, tikhō.
Since,	jadhñ-aññ.	Sound,	wañ.
Sinew,	sir.	Soup,	kañjyār, kññ.
Singer,	gitārñ.	Sour,	āmñ.
Sister,	(elder) dāññ; (younger) bhāññ; sister-in-law, bhavñ.	Spark,	patangā, tangā.
Skin,	khāl.	Sparrow,	ghēññ.
Sky,	agās, gain.	Spate,	gajññ.
Slap (vb.),	lappañ māññ.	Spider,	kōyññ.
Slate,	paññ.	Spit (vb.),	thūññ.
Sleep (vb.),	sūññ.	Spoil (vb.),	khōññ.
Sleet,	athārñ.	Spoon,	chāññ, dāññ.
Slip (vb.),	rañññ, khiskññ.	Spot,	chāsñ, chāññ.
Sloping,	tirchñ.	Sprain (vb.),	mōsūññ.
Slow match for matchlock, tōññ.		Spring (vb.),	uñññ, phāññ dēññ.
Smell (vb.),	siñññ.	Squint (vb.),	pañññ hñññ, squint-eyed, pañññ.
Smile (vb.),	kanññ kanññ hasññ: (in the western Parganas) dāññ dāññ hasññ.	Stand (vb.),	ñññ hñññ.
Smoke (tobacco) (vb.),	tamāññ sōññ, tamāññ khāññ.	Star,	tārñ; evening star, suk-tārñ, sūk-tārñ.
Smoke,	dhūññ, dhūñññ.	Stick (walking-),	lāññ-kññ, lāññ, dēññ: larger, lāññ, dēññ; a fencing-stick, ghēsññ, ghēsññ.
Smoothe (vb.),	chiphññ.	Stomach,	ghēr, pñññ, pññ, ghēr-ñññ, pññ.
Smooth,	chiphñ.	Stone,	pāñññ, dñññ; a small stone, sñññ; stone of fruit, dññ.
Snake,	sāgyārñ, gurāñ.	Story,	kōññ.
Snare,	pāñññ.	Straight,	pāññ.
Snare (vb.),	pāñññ lāññ.	Strain (vb.),	chāñññ.
Snore (vb.),	ghūñññ.	Strangle (vb.),	dāññ lāñññ.
Snout,	thōññ.	Strawberry,	kūphñ, bhñññ.
Snow,	hyñ.	Stream,	gāñ; a streamlet, khāññ.
So,	ēsññ.	Strength,	jññ.
Soak (vb.),	ruñññ.	Strong,	mājññ.
Sole (vb.),	ñññññ.	Stumble (vb.),	ñññ khāññ, ñññññ.
Somebody,	kwañ.		

English.	Jaunsārī.	English.	Jaunsārī.
Stutter (vb.),	lāḍḍ-kari bōlnō.	Surround (vb.),	gōṭṭō.
Stutterer,	lāḍḍ.	Swallow (vb.),	ghūṭṭō.
Sucking pig,	sūgṭṭō, sūgṭṭylo.	Swear (vb.),	sūgand karnī, saū karnī.
Suckle (vb.),	dūdhi dēṇī, dūdhi dēṇō.	Sweat,	hāwā, hāw.
Suddenly,	chāṇchak.	Sweet,	mīḥḥō, guṭṭō, guṭṭō, gurḍa-waṭṭō.
Sufficient,	bhatērō, māktō.	Swell (vb.),	uṣāwṇō.
Sun,	dūs. Sun-warmth, ghām, rūṭ.	Swim (vb.),	bāwā lāṇī.
Sunday,	aitār.	Sword,	tarwār.
Surety (bail),	jāman-gaī.	Syrup,	strā.
Surprise (vb.),	chambhā karnō.		
T			
Tail,	phūch, phūchūṇ, lēg.	This,	aijā, aijō, fem. aijt.
Taste (vb.),	bīnāṣṇō.	Thorny,	kāḍḍiāwā.
Teach (vb.),	sikhāṇō.	Thread,	dhāgā.
Tear,	āṣū (pl. āṣuā).	Throat,	ṭaṭṭū.
Tear (vb.),	khaichṇō.	Thumb,	gūṭhā.
Teat,	dūdhi, dudhū.	Thunder (vb.),	gurṇō, gurkāṇō.
Teaze (wool) (vb.),	tūbṇō.	Thus,	ēthō.
Teeth,	dāḍ.	Tick,	chakruā.
Temple,	mōhal.	Tickle (vb.),	kustiyā lāṇī.
Tenant,	kherāī; (if paying rent to Government) sīrkārī-sāmī.	Tie (vb.),	bāḍṇō.
Tether,	dāw.	Tiger,	sīh; tigress, sīhaṇ.
Thaw (vb.),	gawṇō.	Tight,	gārḥō.
Their,	tīṭ-kh.	Time,	bakhat.
Thee,	tāḍ-kh.	Tinder,	ruā, kapās.
Then,	tabhī.	To,	-kh; To the head, mūḍa-kh.
There,	tēkī.	Toad,	mēḍkō.
Therefore,	ēthō āstē, tabhī tau.	Tobacco,	tamākhū, tamākū.
Thigh,	charuō.	Toe,	gōḍḍ-kā gūṭhā; big toe, jēṭhā gūṭhā.
Thin,	mārā.	Together,	kaṭṭhō.
Thirst,	tīṭ.	To-morrow,	dōtiyā, ḍōtiyā, dautī.
Thirsty,	tīṭā.	To-night,	ēllā-rāt.

English.	Jaunsāri.	English.	Jaunsāri.
Tooth,	<i>dāḍ.</i>	Tread (vb.),	<i>gēchṇō.</i>
Top,	<i>mūḍiyārō.</i>	Tree,	<i>būṭ.</i>
Torch,	<i>rākā, byāṭhī-kā rākā ; (a bundle of lighted sticks) jōgtī ; (of chir-wood) dālī.</i>	Trickle,	<i>ṭurūr-ṭurī.</i>
Tough (of meat),	<i>jarjarō, jirjirō ; Tough (of leather) ṭarṭarō.</i>	Trip (vb.),	<i>ṭhēs lāgnī.</i>
Track,	<i>bāṭ ; a narrow track, sāgarī bāṭ.</i>	Trust (vb.),	<i>panth rākṇō.</i>
		Turn (vb.),	<i>phirṇō, baurṇō.</i>
		Twinkle (vb.),	<i>jhalmaḷṇō.</i>
		Twitter (vb.),	<i>chaūchīyṇō.</i>

U

Udder,	<i>ain.</i>	Untrue,	<i>jhūṭṭhō.</i>
Uncle,	<i>(father's brother) kākā ; (mother's brother) māmā ; (husband of father's sister) phūphā ; (husband of mother's sister) māūsā.</i>	Unwilling,	<i>bēgō.</i>
Under,	<i>tōi, parthē, jhilai ; under the head mūḍ-tōi.</i>	Up,	<i>ūbhō (fem. ūbhī), chaū.</i>
Unripe,	<i>ālō.</i>	Upon,	<i>-chh ; upon the head, mūḍa-chh ; upon this, ṭhū-chh ; upon that, ṭēthū-chh.</i>
Unsafe,	<i>achāyṭhō, aukhō.</i>	Us (acc.),	<i>āmū-kh.</i>
		Use,	<i>chāl.</i>

V

Vacant,	<i>rītō (fem. rītī).</i>	Vessels (of metal),	<i>bhāḍē ; (of earthen-ware or basket-ware), bāsap.</i>
Vagrant,	<i>bhayā, bhanik phirṇō (to be a vagrant).</i>	Vex (vb.),	<i>kūrjāṇō.</i>
Various,	<i>bhāṭi-bhāṭi-kō.</i>	Violet,	<i>jindā phulūṭō.</i>
Vend (vb.),	<i>bikṇō.</i>	Virgin,	<i>aṇ-byāi.</i>
Venom,	<i>bish, bikh.</i>	Vomit,	<i>ḍāki.</i>
Veranda,	<i>māch, taūg.</i>	Vomit (vb.),	<i>chhāḍṇō.</i>
Verdant,	<i>harō.</i>	Vulture (brown),	<i>garur ; (black) chhēppō.</i>

W

Wade (vb.),	<i>jāgārē jāṇō.</i>	Wall,	<i>bhit ; the retaining wall of a hill-field, bājīṇ.</i>
Wait (vb.),	<i>ṭharnō.</i>	Walnut,	<i>okhōṛ, okhar.</i>
Wake (vb.),	<i>ujunō.</i>	Wane (vb.),	<i>maurnō (e.g. of the moon).</i>
Walk (vb.),	<i>hāḍṇō, ḍēunō.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Warm,	<i>tātō.</i>	Whisper,	<i>kānā bātī.</i>
Waste (vb.),	<i>khōpō.</i>	Whistle (vb.),	<i>sūskyārūpō.</i>
Waterfall,	<i>pachhāy.</i>	White,	<i>suklō, chīṭṭō, settā.</i>
Wave,	<i>hālārā.</i>	Who ?	<i>kūṇa.</i>
Wax,	<i>main, muēn, sīḥa.</i>	Why ?	<i>kāi, kōthū wātāt.</i>
Wax (vb.),	<i>jiōpō (e.g. of the moon).</i>	Wick,	<i>bātī.</i>
Way,	<i>bāt.</i>	Widower,	<i>rāḍuā.</i>
We,	<i>ām.</i>	Wife,	<i>jōrū, chhēuṛī.</i>
Weak,	<i>mārō.</i>	Will-o'-the-Wisp,	<i>bhātātā.</i>
Wean (vb.),	<i>dūdā chōrnō.</i>	Wind,	<i>hāwā, bāt.</i>
Wear (vb.),	<i>bhīrñō, paharnō.</i>	Windpipe,	<i>śōgā.</i>
Weather,	<i>rit.</i>	Wink,	<i>pākḥ.</i>
Weave (vb.),	<i>bunpō.</i>	Wink (vb.),	<i>sān mārñī.</i>
Wedding,	<i>jōjhōrā, chyāh.</i>	Winnow (vb.),	<i>pichhōrñō, pūpnō.</i>
Wedge,	<i>kīl.</i>	Winnowing-sieve,	<i>sūpō.</i>
Weed (vb.),	<i>gōḍnō, hēlnō.</i>	Winter,	<i>hēōnd.</i>
Weep (vb.),	<i>rūpō.</i>	Witch,	<i>jadiyārī.</i>
Weigh (vb.),	<i>jōkhñō.</i>	Wither (vb.),	<i>śēmṭōpō.</i>
Welfare,	<i>rījī khūsī.</i>	Within,	<i>bhitrāsō.</i>
Wet,	<i>bhijiyāi, tindō, rujīyāi.</i>	Wizard,	<i>jadiyārā.</i>
What ?	<i>kā.</i>	Woman,	<i>bēṭī mānukḥ, bēṭkūṛī.</i>
When,	<i>jabhī.</i>	Wood,	(fuel and dressed planks), <i>lākṛō</i> ; (boughs for fodder, etc.) <i>pajihār.</i>
When ?	<i>kadhī.</i>	Worm,	<i>kīṛō.</i>
Where,	<i>jēkē.</i>	Worship (vb.),	<i>pūjñō.</i>
Where ?	<i>kōikē.</i>	Wrap (vb.),	<i>bāḍpō.</i>
Wherefore ?	<i>kāt.</i>	Wrinkle,	<i>lūrī, jhōb.</i>
Which,	<i>jōjā.</i>	Wrist,	<i>kāgōṭṭī.</i>
Y			
Yawn (vb.),	<i>jumāpō.</i>	Yeast,	<i>kīn.</i>
Year,	<i>barīs, barās</i> ; last year, <i>pōr</i> ; year before last, <i>parār</i> ; three years ago, <i>hō-parār</i> ; next year, <i>āgī</i> ; two years hence, <i>agērū.</i>	Yellow,	<i>pēō.</i>
Yearling,	<i>barsōṭō.</i>	Yes,	<i>hāṭ.</i>
		Yesterday,	<i>bēyā.</i>
		Yoke,	<i>samāi, samāi.</i>

SIRMAURĪ.

The State of Sirmur lies in the south-eastern corner of the group of States which centre round Simla. Its boundaries are as follows:—
 Where spoken. south-west, south and south-east lie, in order, the District of Ambala, the State of Kalsiā, and the District of Dehra Dun. In all these the language is some form or other of Western Hindī, see pp. 63 ff. of Part I of this volume. To its north-west lies the hill tract of the State of Patialā, in which the language is, here, Baghāṭī. To its north-east lies the State of Jubbal, and to its east, the Jaunsār-Bāwar tract of Dehra Dun. The language spoken in the last-named is Jaunsārī, the most eastern of the Western Pahārī dialects. The language of Jubbal is the same as that of Sirmur. Leaving Jubbal, for the present, out of the question, we find that, as regards languages, Sirmur has Baghāṭī to its north-west, Western Hindī to its south-west, south, and south-east, and Jaunsārī to its east.

The language of Sirmur itself is called Sirmaurī. This language is not, however, confined to this State. It is also spoken in some hill tracts of
 Name of the language. Ambala, bordering on Sirmur, and over most of the State of Jubbal.

The river Girī runs through the State of Sirmur from the north-west to the south-east and divides the State into two nearly equal portions.
 Sirmur Dialects.

The south-western of these tracts is called Girī-wār or Cis-Girī, and the north-eastern is called Girī-pār or Trans-Girī.

Three ranges of hills intersect the Cis-Girī country, and, from the name of one of these, the local dialect of Sirmaurī is called Dhārṭhī. The dialect of the Trans-Girī country is called simply Girīpārī. These two dialects are much alike. The main difference is that Dhārṭhī, as might be expected from its vicinity to the Western Hindī of Ambala, is not so distinctively Pahārī as Girīpārī. In order to assist comparison, a pretty full account, so far as was possible from the materials available, will be given of both these dialects.

The State of Jubbal consists of two portions—the main portion, or Jubbal proper, lying immediately to the north-east of Sirmur, and the outlying
 Jubbal Dialects. Barār tract lying still further to the north, and separated from Jubbal proper by the State of Tarhoch (in which the Kīrnī dialect of Kiūṭhālī is spoken), and the Punur tract of Keonthal. This Barār tract, further, has to its east Kotkhai, and to its north the State of Bashahr.

The dialect spoken in Jubbal proper is a form of Girīpārī locally known as Biśsau. The dialect of Barār and the neighbourhood is called Barārī, and is more closely connected with Kiūṭhālī than with Sirmaurī. It is dealt with under the head of the Kiūṭhālī Group on pp. 599 ff.

The following is the estimated number of speakers of the various forms of Sirmaurī :—

Dhārṭhī									
Ambala	.	.	.	.	.	.	.	6,075	
Sirmur	.	.	.	.	.	.	.	76,664	
									82,739
Girīpārī									
Sirmur	.	.	.	.	.	.	.	24,364	
Jubbal (Biśsau)	.	.	.	.	.	.	.	17,459	
									41,823
TOTAL									124,562

Nothing of consequence has hitherto been written concerning Sirmaurī, nor, so far as the present writer knows, does it possess any literature.

Authorities and Literature.

SIRMAURĪ DHĀRṬHĪ.

The materials for the illustration of this dialect are very insufficient. They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

Alphabet.—The alphabet used is a variety of the Ṭākri alphabet, known as Sirmaurī, of which we have already seen specimens in the Jaunsārī section of the Survey.

The following table shows this alphabet, as it has been employed in writing the specimens:—

The Sirmaurī Alphabet.

a	3	da	ε
ā	3)	dha	ε
i, ī & ē	6 or 5	na	7
u & ū	6	pa	5
ē	3 or 5	pha	5
ai	3)	ba	9
ō & ō	3)	bha	9
au	3)	ma	7
ka	x	ya	5
kha	5	ra	7
ga	3)	la	3
gha	5	wa	9
cha	7	śa	9
chha	8	sha	5
ja	7	sa	9
jha	7	ha	ε
ṭa	ε	kā	x
ṭha	6	kī, kī	x
ḍa	5	ku, kū	5
ḍha	ε	ke, kē	x
ṇa	7	kai	x
ta	7	ko, kō	x
tha	5	kau	x

Pronunciation.—The vowel scale is very uncertain. The letter *a* is pronounced like the *ō* in 'hot' and is sometimes written *a*, sometimes *ō*, and sometimes *au*. Thus, the word pronounced *ghōr*, a house, is sometimes written चर, *ghar*, and sometimes चौर, *ghōr*. In the present notice of the dialect, when *a* is written *a* it will be left so, but when *ō* represents a short *ō*, it will be transliterated *ō*. Thus, चर will be transliterated *ghar*, and चौर will be transliterated *ghōr*. This *ō* is sometimes broadened to *au* as in a third form, *ghaur* of the same word.

Just as there is a short *ō*, so there is a short *ě*, sounded like the *ě* in 'met.' This is sometimes written *i* and sometimes *ē*. Thus, *tēs*, him, is sometimes written तिस, *tis*, and sometimes तेस, *tēs*; so *sētī*, with, is sometimes written सिते, and sometimes सेते. Here I shall follow the same system as in the case of *a*. When *ě* is represented by *i*, I shall transliterate it by *i*, thus, तिस, *tis*, but when it is represented by *ē*, I shall transliterate it by *ě*, thus, तेस, *tēs*.

The vowels *ī* and *ē* are freely interchangeable. Thus we have both *sī* and *sē*, he, and *īk* and *ēk*, one, *bāṇḍī diyā* or *bāṇḍē diyā*, he divided.

Similarly *ū* and *ō* are freely interchanged. As, however, *u* is always written instead of *ū*, the result is an apparent interchange of *u* and *ō*; thus, *guwā* or *gōwā*, he went.

We have also other interchanges, such as *ē* and *ai* in *bēḷā* or *baiḷā*, a son; *khēch* or *khaich*, pull: *ō* and *au*, as in *ghōṛā* or *gaurā*, a horse; *mō* or *maū*, by me; and even *ā* and *ō* in *hā* or *hō*, I.

As regards consonants, a marked peculiarity is the frequent dropping of an initial *h*, as in *hā* or *ā*, I; *āth*, a hand; *iran*, a deer; *ōṇā*, to be; *hōā* or *ōā*, he became.

Similarly aspiration in the case of the sonant consonants *gh*, *jh*, *ḍh*, *dh*, *bh* is dropped, as in *gaurā* or *ghōṛā*, a horse; *ghōr* or *gōr*, a house; *bāḍ* (not *bāḍh*), bind; *bāyā* or *bhāyar*, a brother. On the other hand, *h* is prefixed in the word *hōr*, and.

There is a tendency to soften hard consonants, as in the word *dāḍ* (for *dāt*), a tooth; *pāj* (for *pāch*), five; and *pajās*, fifty. The letters *b* and *m* seem to be interchangeable in the word *hisab* or *hisam* (for *hissa*), a share; while a medial *g* is dropped in the word *lāṇā* for *lagāṇā*, to apply.

In Hindī the letter *ś* (pronounced like the *sh* in 'shine') generally becomes *s*, but here it is preserved, as in *bīs*, twenty; *pajās*, fifty; *śau*, a hundred. The Sanskrit *śh* (ष) becomes *ś* as in *māṇās*, a man, sometimes written *māṇachh*, which points to interchange between *chh* and *ś*.

Nouns.—In most forms of Central Pahārī *Tadbhava*¹ nouns which in Hindī end in *ā*, end in *ō*. But in Jaunsārī, the most Eastern form of the Western Pahārī group and lying immediately to the east of Sirmaurī they end optionally either in *ā* or in *ō*. In Sirmaurī the ending in *ā* is much the more common, *ō* being rarely met with. Examples of such nouns are *gaurā*, a horse; *kutā*, a dog; *bēḷā*, a son; and *bāṇḍā*, a share. These, as in Hindī, form their oblique singulars and nominative plurals in *ē*. Thus, *gaurē*, *kutē*, *bēḷē*, and *bāṇḍē*.

For the oblique plural the usual form ends in *ō*, as in *gaurō*, *kutō*, etc.

¹ A *tadbhava* noun is one which has descended to Sirmaurī from Sanskrit through Prakrit, and which has not (like *bālak*, a boy) been borrowed directly from Sanskrit.

Other masculine nouns are less regular. Either, as in Hindī, the oblique singular and the nominative plural may be the same as the nominative singular, as in *pair-hēthē*, under the tree; *bāw-khē*, (he said) to his father; *mānaś*, men (sentence 124); or else, all cases of the singular including the nominative singular, and also the nominative plural, may end in *ē* or *ō*, and the oblique cases of the plural in *ō*. Thus, *ēkī jōnē-rā*, of a certain man; *bābē*, fathers (sentence 106); *nōkrō bēdī-rō*, having called a servant; *dūr dēsō-khē*, to a far country; *latō-khē*, for the foot; *ghōrō-rē nērē*, near the house; *nōkrē*, (my father's) servants eat; *nāch-gītō sunē*, dancing and songs were heard; *thōrē dinō pāchhē*, after a few days; *nōkrō-dā*, (put me) among the servants.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural; but also sometimes take *ō* as in *nālsō dittī*, a complaint was given.

The case of the agent and instrumental always ends in *ē*, both in the singular and in the plural. Thus, *kānchhē bēṭē bōlō*, the younger son said; *bhūkhē*, (I am dying) of hunger; *bāwē dēkhā*, the father saw him; *sāduē dittī*, the complainant gave (a false charge); *sōbyē* (for *sōbī-ē* or *sōbē-ē*) *chōraj mānō*, all experienced amazement.

Other case relations are, as usual, defined by postpositions, the most usual of which are:—

Instrumental	<i>ē</i> or <i>dā</i>
Dative	<i>khē</i> or <i>gē</i>
Ablative	<i>dā</i>
Genitive	<i>rā</i>
Locative	<i>dā</i> , in; <i>mō</i> , in; <i>pādē</i> , on.

Of the above *rā* sometimes appears as *rō*, and *dā* as *dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindī *kā*, *kē*, *kī*. Thus we have *rā* (or *rō*), *rē*, *rī*; *dā* (or *dō*), *dē*, *dī*. Similarly, *pādē* is an oblique masculine adjective, and has its feminine *pādī*. Further particulars regarding these will be found under the head of adjectives.

The case of the **Agent** ends in *ē*, as above explained. It should be added that the subject of an intransitive verb is sometimes put in this case, as in *kānchhē bēṭē dūr dēsō-khē dō-gōwā*, by the younger son it was gone away to a far country; *i.e.* the younger son went away to a far country.

The **Accusative** is usually the same as the nominative, but, as in Hindī, when definiteness is required, it takes the form of the Dative. No examples of this definite accusative occur in the specimens. The following are examples of the simple, indefinite, accusative:—

muktī rōṭī khāō, they eat much bread.

ai rupayā tēs dē, give this rupee to him.

The **Instrumental** may be the same in form as the Agent, *i.e.* may end in *ē*, as in *bhūkhē*, by hunger, already quoted, and *bōhtē chīṭē*, (I beat his son) with many blows. The postposition *dā* is also used as in *pāguṛ-dā bād*, bind (him) with ropes.

The usual postposition of the **Dative** is *khē*, of which *gē* is an occasional variant. Examples are:—

āpṛe bāw-khē bōlō, he said to his father.

dūr dēsō-khē dō-gōwā, he went away to a far country.

sē āpṛe bāw-gē dōā, he went to his father.

The **Ablative** also uses the postposition *dā* (*dō*) as in *sē kas-dā lōā*, from whom did you buy that?

gāw-rē bāñiyē-dō, from a shop-keeper of the village.
bāē-dā chīs khaich, draw water from the well.

The **Genitive** takes *rā* (or *rō*), which, like the Hindī *kā*, is adjectival. Examples of the masculine singular are:—

tēs-rā jēṭhā bēṭā, his eldest son.
bāw-rā nāw Sādō, (my) father's name (is) Sādō.

The usual postposition of the **Locative** is again *dā*. *Mō*, too, meaning 'in,' and *pādē*, on, are also used. Examples are:—

mērā bāpū tēs chhautē-sē ghōr-dā raū-sa, my father lives in that small house.
tēnyē tēsī bāgrī-dā sūrṭū jāgnē lāyā, he put him in the field to watch swine.
sapēd gaurē-rī jin ghōr-mō sa, in the house is the saddle of the white horse.
sē gaurē pādē asa, he is on a horse.
mī-pādē pharādlā, he will make a charge upon (*i.e.* against) me.

Adjectives are declined exactly as in Hindī. That is to say, those in *ā* (or *ō*) change to *ē* for the masculine oblique singular and for the plural, and to *ī* for the feminine.

The postpositions *rā* (*rō*), of, and *dā* (*dō*), by, from, in, etc., are adjectives, and agree, like adjectives in *ā*, with the governing noun. Examples of the nominative singular masculine have been given above. The following are examples of the other forms:—

gāw-rē bāñiyē-dō, from a shopkeeper of the village.
tērē bāw-rē ghōr-dē kaitnē bēṭē, how many sons are there in your father's house?
mērē chāchē-rē bēṭē-rā bayāh tēs-rī bōbō sāthē hōa, the son of my uncle is married to his sister.
ēs gaurē-rī umar kā, what is the age of this horse?
ghōr-dē kaitnē bēṭē, how many sons in the house?
maū tēs-rē chhōṭē-dē bōhtē chhīṭē lāē, I applied many blows upon his son.
Kāsmīr āē-dī kaitnī dūr, how far is Kashmir from here?

The postposition *pādē* follows similar rules. It is always oblique, but when it is governed by a feminine noun (the thing which is 'on') it takes the form *pādī*. Thus:—

sē gaurē-pādē asa, he is on a horse.
sē ṭibē-pādē ḍāgar chār, he is grazing cattle (masc. plur.) on the hill top.
hōmē ēkī ghōnē pādē ḍōē, we (masc. plur.) went on (*i.e.* about) a wall.
tēs-rī pīṭhī-pādī jin pā, put the saddle (fem.) upon his back.

Comparison is effected as in Hindī, the thing with which comparison is made being put in the ablative. Thus:—

tēs-rā bhāi tēs-rī bōbō-dā barā asa, his brother is taller than his sister.
sōbī dā āchhā, best of all, best.

PRONOUNS.

The pronoun of the first person is :—

sing. nom.	<i>hā, ā, hō, or āw.</i>
ag.	<i>mē, maū, mō, mōē.</i>
obl.	<i>mēh, mī, mī, mā.</i>
gen.	<i>mērā, mēhrā.</i>
plur. nom.	<i>hām, hāmē, hōmē.</i>
ag.	<i>hāmē, hōmē.</i>
obl.	<i>hāmō.</i>
gen.	<i>mārā.</i>

The pronoun of the second person is :—

sing. nom.	<i>tū.</i>
ag.	<i>tē, taī, tōē.</i>
obl.	<i>tāi.</i>
gen.	<i>tērā.</i>
plur. nom.	<i>tum.</i>
ag.	<i>tumē.</i>
obl.	<i>tumo.</i>
gen.	<i>tumārā.</i>

A few examples may be given of some of these forms :—

hā bhūkhē mōrnē lāgā, I am dying of hunger.

hō tērā bēṭā bōṭhē-khē nā ōā, I am not (worthy) to be called thy son.

āw pañchō lē-rō gōā-thā, I had taken away assessors.

ā āj bahōt chālā, I walked much to-day.

maū pāp kiyā, I did sin.

mōē sādu nā chhētā, I did not beat the plaintiff.

mī āpnē nōkrō-dā rākh-lō, place me amongst thy servants.

hisab mā-khē dē, give the share to me.

mērā bāpu tēs ghōr-dā raū-sa, my father lives in that house.

hām ghōnē-gē pūjē, we arrived at the wall.

hōmē ēki ghōnē-pādē dōē, we went about a wall.

hāmō khusī hōnē pōrō, for us rejoicing is proper.

nā hāmō-dā kōjyā ōā, there was no quarrelling among us.

tū mērā sāthī sōdā rōyā, thou wast always with me.

taī parāwan-chārī lāi, thou preparedst a feast.

tōē mī ik bāktū bī nā diyā, thou didst not give me even one kid.

tērā hukam nā mōrā, (I) did not disobey thy order.

The **Demonstrative** Pronouns, which are also employed as pronouns of the 3rd person, are :—

ai, this, sing. obl. ēs; plur. ai, obl. in or inī.

sē, he, she, that; ag. tēṇiyē or tēṇyē, obl. tēs, tēsī; plur. sē, ag. tinē, obl. tin, tinī.

Examples are :—

ai rupayā tēs dē, give this rupee to him.

ai gaurā kitnē din-rā, how old is this horse?

ēs gaurē-rī umar kā, what is the age of this horse?
sē tībē-pādē dāgar chār, he is grazing cattle on the hill-top.
tēṇiyē tīnī-khē hisab baṇḍē-diyā, he divided the shares to them.
tēṇiyē mānō burā, he considered (it) bad.
tēṇiyē tēsī bāgrī-dā lāyā, he sent him into the field.
sē tēs-rē bāwē dēkhā, his father saw him.
sē āpṇā ōjrā tīnī-rē chhārē chhilkē khāy-rō bhōrnē lāgā, he, having eaten their abandoned husks, began to fill his belly.

The **Relative** pronoun is *jē*, which has its agent sing. also *jaiē*, but in other respects is declined like *sē*. Thus:—

īk bāktū jaiē khusī lāwdā, a kid, with which I might have made merry.
tērā dūjā bēṭā jēṇiyē tērī māl laṭāy-diyā, thy second son, who squandered thy wealth.

The **Interrogative** Pronouns are *kūṇ*, who, obl. *kas* (*kōs*); and *kā*, what? As examples we have:—

tāi-pāchhē kas-rā chhōtū āw, whose boy comes behind you?
sē kas-dā lōā, from whom did you buy that?
tērā nāw kā, what is your name?

kōi is 'anyone' and *jō-kīē* is 'whatever'; thus:—
kōi tēsī khāṇē-khē nā dēṭ-thā, no one was giving him to eat.
jō-kīē mī-gēchhē ōsdiyā, whatever is mine. (But the correctness of this sentence is doubtful.)

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is declined as follows:—

Singular.	Plural.
1. <i>asū, ōsū</i>	<i>asa, ōsō</i>
2. <i>asē, ōsē</i>	<i>asa, ōsō</i>
3. <i>asa, ōsō, ōsō</i>	<i>asa, ōsō</i>

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ōsō*).

The Past is *thiyā* or *thā*, was, plur. *thiyē* or *thē*; fem. (both numbers) *thī*. Like the Hindi *thā*, it does not change for person.

From the verb *hōṇā* or *ōṇā*, to become, we may quote the past participle *hōā* or *ōā*; conjunctive participle *ōi-rō*; imperative sing. 2. *ō*; and present subjunctive *ōū*, I may be.

As examples of the use of these as verbs substantive we may quote:—

tēs-rā bhāi tēs-rī bōbō-dā baṭā asa, his brother is bigger than his sister.
jō-kīē mī-gēchhē ōsdiyā, tērā ōsō, whatever is mine, is thine. In this example the meaning of *ōsdiyā* is not clear. It may be a present participle of *asa*.
jēṭhā bēṭā bāgrī-dā thā, the elder son was in the field.
ēkī jōnē-rē dū bēṭē thiyē, of a certain man there were two sons.
hāmō khusī hōṇē pōṛō, it is proper for us to be joyful.

hō bōlṇē-khē tērā bēṭā nā ōā (or *hōā*), I became not (*i.e.* I am not worthy) to be called thy son. This sentence occurs twice in the parable, and in one case we have *ōā* and in the other *hōā*.

B. Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *nā* to the root. Thus, *ṭipnā*, to beat, the act of beating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r* or *ṛ*, then *nō* is added instead of *nā*. Thus, *marnā*, to die. This is, however, only a matter of pronunciation, as the Sirmaurī character does not distinguish between *n* and *ṇ*. As in the case of nouns we sometimes have *ō* in place of the final *ā* of the infinitive. Thus, *ṭipnō*. As examples of the infinitive we may quote:—

sūrtū jāgnē lāyā, he was appointed to watch swine.

ōjrā bhōrnē lāgā, he began to fill his belly.

kōi tēsī khāṇē-khē nā dēō-thā, no one used to give him (anything) for eating.

hōṭṇē-rī pāwan-chārī, a feast (in honour) of arriving.

The **Present Participle** is formed by adding *dā* to the root as in *ṭipdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being.

The **Past Participle** is formed by adding *ā* to the root, as in *ṭipā*, beaten; *ōā*, become. Sometimes, as usual, we have *ō* instead of *ā*, as *ṭipō*.

There are the usual irregular past participles; we may quote:—

karnā, to do

dēṇā, to give

lēṇā, to take

jāṇā, to go

āṇā, to come

marnā, to die

Past Participle.

kiyā or *kōrā*

diyā or *dittā*

liyā or *littā*

gauā or *gōā*

āyā

mōā

With all these there are variations of spelling. Thus, *gōā* may be found spelt *guwā* or *gōwā*.

The **Conjunctive Participle** is formed by adding *ī* (or, after *ā*, *y*) to the root. Thus, *ṭipī*, having struck; *khāy*, having eaten. But this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *ṭipī-rō*, having struck. As irregular, we may quote *mōī*, having died, from *marnā*.

Examples are:—

nōkrō bēḍī-rō, having called a servant.

taras khāy-rō, having eaten (*i.e.* felt) pity.

khōī-khaṇḍāy-rō, having lost and squandered.

Owing to the frequent interchange of *ī* and *ē*, we have forms like *bāṇḍē-diyā*, the share was divided.

The **Noun of Agency** is formed by adding *ālā* to the oblique infinitive as in *rōṇē-ālā*, an inhabitant.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*, or, after *ā*, *w*. Thus:—*ṭip*, beat thou; *pī*, put (the saddle on his back); *dē*, give; *lēō* or *lō*, bring ye; *dēō* or *dō*, give ye; *gāw*, sing ye; *khāw*, eat ye.

The plural imperative of *bōlṇā*, to say—*bōlō*,—is often used as a kind of interjection at the commencement of a statement. Several examples occur in the first specimen.

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.

Sing.	Plur.
1. <i>ṭipū, ṭipū</i>	<i>ṭipū, ṭipū</i>
2. <i>ṭipē</i>	<i>ṭipō</i>
3. <i>ṭip, ṭipō, ṭipō</i>	<i>ṭipō, ṭipō</i>

Similarly we have *chōlū*, let me go (to my father) ; *bōlū*, let me say to him.

sē ṭibē-pādē dāgar chār, he grazes cattle on the hill top.

tāi-pāchhē kas-rā chhōṭū āw, whose boy comes behind you ?

pōrō, it is proper (for us to be joyful).

muktī rōṭi khāō dēō, they eat much bread (and) give (it away).

The List of Words gives the following forms for the **Future** :—

I shall strike.

Sing.	Plur.
1. <i>ṭipūē</i>	<i>ṭipōgē</i>
2. <i>ṭiplā</i>	<i>ṭiplē</i>
3. <i>ṭiplā</i>	<i>ṭiplē</i>

The only other examples are both in the second specimen, viz. : *kōrwē*, for *kōrūē*, I will make, and *pharādlā*, he will complain.

The **Definite Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus, *ṭipō sa*, he is striking ; *raū sa*, he dwells (sentence 223).

Similarly the **Imperfect** is formed by suffixing *thā*, as in *ṭipō thā*, he was striking ; *nā dēō-thā*, no one was giving.

The **Past Conditional** is formed by using the present participle, exactly as in Hindī. Thus, *lāwdā*, I might have arranged (a feast with my friends).

The **Past, Perfect** and **Pluperfect** are formed from the Past Participle, exactly as in Hindī, and need not detain us. When the verb is transitive the subject is put in the agent case as in that language. In this connexion, note that the verb *bōlū*, to say, is, in Sirmaurī, transitive. As usual we sometimes find the past participle ending in *ō* instead of *ā*. To quote a few examples :—

ā āj bahōt chālā, I walked much to-day.

kāl pōrā, a famine fell.

bēṭē āpnē bāw-khē bōlō, the son said to the father.

bāwē āpnē nōkrō-khē bōlā, the father said to the servants.

tēs-rē bāwē pāpē diyē, his father gave (him) kisses.

tērē bāwē pāwan-chārī kōrī, thy father made a feast.

mōi guwā thā, he had died.

Compound Verbs are as in Hindī. **Intensives** are common, and often drop the final *i* of the conjunctive participle. In other cases there is the usual change of *i* to *ē*. Thus :—

mōi guwā thā, he died.

sūrā māl laṭāy hōṭā, all the property was squandered.

ḍō-gōwā, he went away (to a far country).

rākh-lō, put (me among thy hired servants).

hisab bāṇḍē-diyā, he divided the share.

As examples of **Inceptives** we may quote :—

sē rōṇē lāgā, he began to dwell (with a man of that country).

bhōrnē lāgā, he began to fill (his belly).

hā mōrnē lāgā, I began to die, *i.e.* I am dying.

Other definite presents may be formed on the lines of the last example. Compare sentences Nos. 191, 192.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP:

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

SPECIMEN I.

[illegible]

[illegible]

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Eki-jōnē-rē dū bēṭē thiyē. Kānchhē-bēṭē āpnē-bāw-khē
One-man-of two sons were. By-the-younger-son his-own-father-to
 bōlō, 'bāpū, mērē-bāṇḍē hisab mā-khē dē.' Tēṇiyē
it-was-said, 'father, (of-)my-portion the-share me-to give.' By-him
 tiṇī-khē hisab bāṇḍē-diyā. Thōrē-dinō-pāchhē kānchhē-bēṭē
them-to the-share was-divided-out. A-few-days-afterwards by-the-younger-son
 āpnā-bāṇḍā hisam lē-rō (for lēi-rō) dūr-dēsō-khē dō-gōwā, hōr
his-own-portion share taken-having a-far-country-to it-was-gone-away, and
 āpnā māl khōi-khaṇḍāy-rō gōway-diyā. Jōbē sārā māl
his-own property lost-squandered-having was-wasted. When all the-property
 laṭāy-hōṭā, tōbē tēsī-dēsō-dā kāl pōrā, hōr sē tabē kaṅgāl
was-spent-away, then that-country-in a-famine fell, and he then poor
 hō-gōā. Tēsī-dēsō-rē ēkī-jōnē-rē sāthī sī (for sē) rōṇē lāgā.
became. That-country-of a-man-of with he to-remain began.
 Tēṇiyē tēsī bāgrī-dā sūrtū jāgnē lāyā. Sē āpnā ōjra
By-him as-for-him the-field-in swine to-watch he-was-put. He his-own belly
 tiṇī-rē chhārē-chhilkē khāy-rō bhōrnē lāgā; hōr kōi tēsī
them-of abandoned-husks eaten-having to-fill began; and anyone to-him
 khānē-khē nā dēṭhā. Jōbē tēsī hōs āyā, tō samā (for japā)
eating-for not giving-was. When to-him sense came, then he-said
 jē, 'mērē-bāw-rē itnē-nōkrō muktī rōṭī khāṭ dēṭ, hōr
that, 'my-father-of so-many-servants much bread eat (and) give-away, and
 hā ēthī bhūkhē mōrnē lāgā. Hā āpnē-bāpū-gē (or -khē) chōlū hōr
I here by-hunger to-die began. I my-own-father-to may-go and
 bōlū, "hai bāpū, maū tērē-āgē, Rām-jī-sitī pāp kiyā; hō
may-say, "O father, by-me of-thee-before God-with sin was-done; I
 tērā bēṭā bōlṇē-khē nā ōā. Mi bhī āpnē-nōkrō-dā
thy son calling-for not became. Me also thine-own-servants-among
 rākh-lō." Tōbē sī (for sē) āpnē-bāw-gē dōā. Hēbhiyē dūrke thiyā,
put." Then he his-own-father-to went. As-yet distant he-was,
 sē tēs-rē-bāwē dēkhā. Taras khāy-rō, tēsī gōlē
he by-his-father was-seen. Compassion eaten-having, him on-the-neck

lāy-rō milā, hōr pāpē diyē. Tēs-rē-bēṭē bōlā,
applied-having he-was-met, and kisses were-given. By-his-son it-was-said,
 'hē bāpū, mō tērē-āgē Rām-jī-sēti pāp kiyā, hō bōlṇē-khē
 'O father, by-me of-thee-before God-with sin was-done, I calling-for
 tērā bēṭā nā hōā.' Tōbē bāwē āpnē-nōkrō-khē bōlā,
 thy son not became.' Then by-the-father his-own-servants-to it-was-said,
 'bōlō, āchhī bāmṇā lēō, bāmṇē-khē dēō; gūṭhī-dā chhālā, hōr
 'say, good clothes bring, for-clothing give; the-finger-on a-ring, and
 lātō-khē chhitrā dō. Khāw, piō, maṅgal gāw; mērā bēṭā
 the-foot-for a-shoe give. Eat, drink, songs-of-joy sing; my son
 mōi-guwā-thā, giri jiwā; rāchē-gōwā (for gōā)-thā, giri milā.' Tabē
 dead-gone-was, again lived; lost-gone-was, again was-got.' Then
 tēnyē khusī lāi.
 by-him rejoicing was-arranged.

Tēs-rā jēṭhā bēṭā bāgrī-dā thā. Jōbē
 Him-of the-elder son the-field-in was. When
 si (for sē) ghōrō-rī (for rē) nērē āyā, tēnyē nāch-gitō sunē.
 he the-house-of near came, by-him dance-songs were-heard.
 Tō nōkrō bēḍī-rō śāyā, 'bōlō, kā uchhab
 Then a-servant called-having it-was-asked, 'say, what festival
 lāy-rākḥā?' Tēnyē bōlā kē, 'tērā bhāyar āy-rōā,
 has-been-arranged?' By-him it-was-said that, 'thy brother come-has,
 tērē-bāwē tēs-rē rāji-khusī hōṭṇē-rī pāwan-chārī kōrī.' Tēnyē
 by-thy-father him-of safe-happy arriving-of a-feast was-made.' By-him
 mānō burā; tis-rē-ghōrē-khē daīwdā bhājā. Tēs-rā bāwā bāidā
 it-was-thought bad; his-house-to entering he-refused. His father outside
 āyā, tēsī manāw. Bēṭē bōlā, 'bōlō, māṭ tērī ṭōl
 came, him remonstrated-with. By-the-son it-was-said, 'say, by-me thy service
 itnī-bōrsō kī; tērā hukam nā mōrā, tōṣ mī ik
 for-so-many-years was-done; thy order not was-transgressed, by-thee to-me one
 bāktū bī nā dimā (for diyā) jaiē hō āpnē-mitrō-sōgē khusī
 kid even not was-given by-which I my-own-friends-with rejoicing
 lāwdā. Jōbē tērā dūjā bēṭā āyā, jēniyē tērī māl
 might-have-arranged. When thy second son came, by-whom thy property
 kañjanī-rōrā-khē laṭāy-diyā, taī tēsī-khē parāwan-chārī lāi.
 harlots-to was-squandered, by-thee him-for a-feast was-arranged.'
 Bāwē bōlā, 'hē bēṭā, tū mērā sāthī sōdā rōyā;
 By-the-father it-was-said, 'O son, thou my companion always remained;
 jō-kīē mī-gēchhē ṣōdiyā, tērā ṣōṣ. Hāmō khusī hōṇē pōrō, ērō
 whatever me-to is, thine is. For-us happy to-be is-proper, because
 kē tērā bhāyar mūi-gōā-thā, si (for sē) jiw-gōā; rāchē-gōā-thā, miṭi-gōā.'
 that thy brother dead-gone-was, he alive-went; lost-gone-was, met-went.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

SPECIMEN II.

ਭੀਰੋ ਗਾਭ ਗਾਭੀ ਗਾਭ ਨ ਗਾਭ
 ਭੀਰੋ ਗਾਭ ਖੀਰੋ ਭੀਰੋਗਾਭ ਗਾਭ
 ਖੀਰੋ ਨ ਭੀਰੋ.

ਭੀਰੋ ਭੀਰੋ ਭੀਰੋ ਗਾਭੀ
 ਭੀਰੋ ॥ ਭੀਰੋ ਭੀਰੋ ਗਾਭੀ ਨ
 ਭੀਰੋ ਭੀਰੋ ਭੀਰੋ ॥ ਭੀਰੋ ਭੀਰੋ
 ਭੀਰੋ ਭੀਰੋ ਭੀਰੋ ॥ ਭੀਰੋ ਭੀਰੋ ਭੀਰੋ
 ਭੀਰੋ ਭੀਰੋ ਭੀਰੋ ਗਾਭੀ ਭੀਰੋ
 ਭੀਰੋ ॥ ਭੀਰੋ ਭੀਰੋ ਭੀਰੋ ਭੀਰੋ

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērō nāw Mādhō, Bāw-rā nāw Sādō, jāṭ Kanait, rōṇēālā
My name Mādhō, Father-of name Sādō, caste Kanait, inhabitant
 gāw Kōṭī-rā ōsū.
village Kōṭī-of I-am.

Sāduē mō-pādē jhūthī nālsō diti (for ditti). Mōē
By-Complainant me-upon false complaint was-given. By-me
 Sādu nā chhētā, nā hāmō-dā kōjyā ōā. Hōmē
the-Complainant not was-beaten, not us-among quarrelling became. We
 ēkī-ghōnē-pādē dōē. Tēthē āw pañchō lē-rō ghōnē-rī siō
a-wall-upon went. There I assessors taken-having the-wall-of foundation
 lāwnē lē-gōā-thā. Jōbē hām ghōnē-gē pūjē, tō Sāduē
to-mark brought-had. When we the-wall-to arrived, then by-the-Complainant
 sōbī-khē gālī dī. Jōbē mī tīpdā dōrā, sōbyē
all-to abuse was-given. When to-me beating he-ran, by-all
 chōraj mānō, āpnē-āpnē-ghōrō-khē bhāgē. Hō bī tai-dā
amazement was-felt, each-his-own-house-to fled. I also him-from
 dōrē pōrā bhāgā. Bhāgdē-bhāgdē mērō lāt thōkurwā.
in-fear fallen ran-away. In-running-running my foot was-hurt.
 Ghōrō-dā tin-dinō bēsud pōrā rōhā. Sāduē
House-in for-three-days unconscious fallen I-remained. By-the-Complainant
 thāpā jē, 'mī-pādē gālī-rī tāi pharādlā.'
it-was-considered that, 'me-upon abuse-of for he-will-make-a-charge.'
 Nālsō raknē (for rōknē)-rē (for rī) khātrī Sāduē jhūthī pharād
Complaint stopping-of for by-the-Complainant false charge
 kī. Gālī jō mī-khē dī, tēs-rī pharād kōrwē.
was-made. Abuse which me-to was-given, that-of charge I-will-make.
 Sahī, Sadhu (for Mādhō) Bādū.
Signed, Mādhō Bādū.

SIRMAURĪ GIRĪPĀRĪ.

I. Vocabulary.—The Vocabulary of Girīpārī Sirmaurī contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan Languages spoken to the south and east. We have met a certain number of such words in the Pahārī languages spoken more to the east, such as Jaunsāri, Garhwālī and Kumaunī, and we shall meet many more in the Western Pahārī languages still remaining to be dealt with. As it is in Girīpārī that they first become a prominent feature of the Vocabulary of Sirmaurī, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khasā language formerly spoken before the Rājput occupation of these hills, and, as will be seen subsequently, many of them give evidence of phonetic changes which would lead us to class the Khasā languages with the Piśācha languages of the North-West Frontier—Shinā, Khōwār, Bashgali Kāfir, etc.

āchī jānā, to be lost.

āglī, sin.

ājnā, to come.

aulāō, a shoe.

bāgnā, the foot.

bantīyā, beautiful.

bāṭh, all, entire.

chhēwrā, a man.

chhēwrī, a woman.

chīn or *chōn*, three.

chīs, water.

chīsnā, to give.

chhōṭā, a son.

dēs, a day.

dēwnā, to go.

dhitū, a daughter.

dōnā or *dānā*, to run.

gās, *gāsi*, *gēs*, or *gēsī*, up, upon.

hōrnā, to run.

hōṭnā, to move, to go.

jhāgnā, to beat.

jhēṭnā, to see.

kā, a house, home.

khēch, a field.

lāt, the foot.

māḍāl, hair.

pānā, to cause to fall, used in compound verbs as the equivalent of the Hindi *ḍalnā*.

pōrnā, to be proper, to be meet.

rīgar, a servant.

sāḍnā, to commit (sin).

sānā, to ask.

sūtā, to run.

The verb *jānā*, to go, is also used, but principally in compound verbs. *Dēwnā* is generally employed when the idea is simply "going" used independently.

It should also be noted that the termination *tū* is often added to a noun without changing its meaning. Thus, *sūr-tū*, a pig; *chhēt-tū*, a kid; *dhī-tū*, a girl; *pāgē-tū*, a rope. This termination is always masculine, so that we have *āchhō* (not *āchhī*) *dhītū*, a good girl.

II. Pronunciation.—The spelling of Sirmaurī words is not fixed, and it is impossible to say whether, so far as the vowels are concerned, the following remarks indicate real changes of pronunciation or merely varieties of spelling. The remarks are entirely based on the specimens as they have been received, as no other materials are available.

The vowel *a* is pronounced like the *ō* in 'hot.' In the local character this sound is indicated at random by *a* and by *ō*. Thus, *jabē*, when pronounced *jōbē*, is sometimes written जवे and sometimes जीवे. In transliterating the *ō*, when it is certain that it has the sound of *ō*, is represented by *ō*, not by *o*. Thus, जवे is transliterated *jabē*, and जीवे by *jōbē*. Other examples are *dēsa* and *dēsō*, the oblique form singular of *dēs*, a country; *raā* and *rōā*, (he) remained; *ghar* and *ghōr*, a house; *mardā* or *mōrdā*, dying. Sometimes this *ō* sound is broadened to *au*, as in *gharchē* (घरचे) or *ghaurchī* (घौरची), property. We shall see a similar broadening of the same sound in Kiūṭhālī, in which dialect *ghar*, a house, often appears as *gauhr*.

Very similarly *ā* and *ō* are interchangeable, as in *dūrka* or *dūrkō*, distant; *dāyā* or *dōyō*, he ran. This is specially common in the case of nouns, including past participles which, in Hindī, end in *ā*, and in Western Pahārī in *ō*. In Sirmaurī such nouns usually end in *ā* but the substitution of *ō* is not at all uncommon. Thus, we have *bhūkhā*, hungry; but *sūnō*, gold; *āchhō*, good; *nāchnō*, dancing; and many past participles, such as *bōlā* or *bōlō*, said; *chhārā*, sent; *sūchō*, thought, and so on. In other Western Pahārī dialects, the two vowels, when final, are absolutely interchangeable.

There is a short *ē*, sounded like the *e* in 'met.' This is sometimes written *i* and sometimes written *ē*. Thus, *tēsī*, him, is written both तिश्यो and तेश्यो. In such cases I shall transliterate *i* by *i*, but *ē*, when it represents *ē*, by *ē*.

The vowels *ē* and *ī* are absolutely interchangeable. Thus, *ēkī* or *īkī*, oblique form of *ēk*, one; *bhētñō*, *bētñō*, or *bītñō*, to find; *kāī* or *kāē*, towards. This is specially common in the case of feminine nouns which, in Hindī, end in *ī*. Thus, *gharchī* or *ghaurchē*, property; *bār-bauchī* or *bār-bauchē*, fields; *āpnē ghaurchī*, for *āpnī gh*, his own property; *bēkē*, for *bīkī*, having sold; *bōñī* or *bōñē*, a sister. As examples of the reverse, in which *ī* is used for *ē*, we have *rīgarō-rī* (for *-rē*) *sāthī*, with the servants; *itnī* (for *itnē*) *barsō*, for so many years.

The vowels *ō* and *ū* are similarly interchangeable. Thus the postposition of the ablative is sometimes written *dō* (sentences 104, etc.) and sometimes *dū* (ib. 231, 235, 237, 241).

As regards consonants, we may first note the frequent dropping of the letter *h* when initial. Thus, *hōṭnā* or *ōṭnā*, to go; *arīn* (for *harīn*), a deer; *hāmē* or *āmē*, we. When

a sonant consonant has aspiration the aspiration is liable to be dropped (as in the Piśācha languages). Thus, *bhēṭnō*, *bēṭnō*, or *bīṭnō*, to find.

There is no doubt that the cerebral *ṇ* is as common as in the other Pahārī languages, but the dental *n* is almost always written in its place. I have not ventured to restore the cerebral letter when it would be expected. A curious instance of the writing of the cerebral *ṇ* is in the word *Paṇēśur*, a corruption of *Parmēśur*, God.

Two consonantal changes are noteworthy, as they are typical of the Piśācha languages. There are the change of *t* (derived from an ancient *tr*) to *ch*, as in *chīn*, three, and *khēch*, a field, and the change of *d* to *j* as in *bēsūj* for *bēsūd(h)*, senseless, and *dālīj* for *dālid*, poor. Especially interesting is the root *jhēṭ*, see, derived from the Prakrit *ditṭha*. Here not only has the *d* been changed to *j*, but the aspiration of the *ṭh* has been transferred to it, and it has become *jḥ*.

The letter *s* is almost always changed to *ś*, pronounced like an English *sh*. Thus we have both *tisī*, and much more often *tēsī*, him, and *dēs*, a day, representing an older *divasa*. So also an original *ś* is preserved, whereas, in Hindī, it always becomes *s*. Thus, *śūṇō* (Hindī *sunā*), heard; *dēs* (Hindī *dēs*), a country. The Sanskrit *śh* (श्) also becomes *ś*, as in *mānaś* (Sanskrit *mānusha*), a man.

The letters *l* and *r* between two vowels are liable to elision, as in *pīṭulā*, or *pīṭuā*, I shall beat; *dōnā* (for *daur(a)nā*), to run; *pānā*, to cause to fall, for *pārnā*. So also, an initial *r* is dropped in the phrase *āchī-gōā*, he was lost, for *rāchī-gōā*.

Consonants are sometimes transposed, as in *pīṭnā* or *ṭipnā*, to beat. With this we may compare the transfer of aspiration in *jhēṭ* for *jīṭh*, mentioned above.

NOUNS.

Gender and Case.

As in Dhārṭhī, masculine *tadbhava* nouns, which in Hindī end in *ā*, also usually end in *ā*, though a termination *ō* also occurs. Thus, while we have *chhōṭā*, a son, and *bāḍā*, a share, we have also words such as *śūṇō*, gold. These nouns form their oblique cases singular and the nominative plural in *ē*, as *chhōṭē-khē*, to the son, *chhōṭē*, sons. The oblique plural of these nouns is the same as the singular.

Other masculine nouns ending in consonants form the agent and locative cases by adding *ē*. Thus, from *mānaś*, a man, the agent is *mānśē*, by a man, and from *ghōr*, a house, the locative is *ghōrē*, in a house. For the other cases of the singular, the oblique form is made by adding *a* (*ō*) or *ō* to the noun. Thus, *pōrdēsā-khē*, to a foreign country; *lātō-khē*, on the foot. The nominative plural is the same as the singular, as in *rīgar*, servants, and the oblique plural is the same as the oblique singular, as in *rīgarō-khē*, to the servants.

Masculine nouns ending in vowels other than *ā*, form the agent and locative singular by adding *ē*. Thus, *sādūē*, by the complainant (Specimen II).

Feminine nouns, which in Hindī end in *ī*, in Girīpārī also end in *ī*, but, as explained under the head of pronunciation, this *ī* as often as not is written *ē*. Thus, in the first specimen, we have both *bār-bauchī* and *bār-bauchē*, fields. These and other feminine nouns appear to remain unchanged throughout the singular and the plural, except that they take *ē* in the singular agent and locative.

Case relations (excluding those of the agent and locative) are made with the aid of postpositions. The following are the more important.

Instrumental.—This case is usually treated like the agent, and takes *ē*. Sometimes it has the postposition *rē*.

Accusative-Dative.—*khē, ēkh, gē*, to or for; *rī (rē)-tāṛ*, for.

Ablative.—*dō (or dū)*, from.

Genitive.—*rā*.

Locative.—*dā, mē, mūjē*, in; *gēs, gēsī, gāsi*, on.

We may therefore thus decline *chhōṭā*, a son :—

	Singular.	Plural.
Nom.	<i>chhōṭā</i>	<i>chhōṭē</i>
Agent	<i>chhōṭē</i>	<i>chhōṭē</i>
Acc.	<i>chhōṭā</i> or <i>chhōṭē-khē</i>	<i>chhōṭē, chhōṭē-khē</i>
Instr.	<i>chhōṭē</i>	<i>chhōṭē</i>
Dat.	<i>chhōṭē-khē</i>	<i>chhōṭē-khē</i>
Abl.	<i>chhōṭē-dō</i>	<i>chhōṭē-dō</i>
Gen.	<i>chhōṭē-rā</i>	<i>chhōṭē-rā</i>
Loc.	<i>chhōṭē-dā</i>	<i>chhōṭē-dā</i>
Voc.	<i>hē chhōṭā</i>	<i>hē chhōṭē</i>

We may quote the following examples :—

Nominative.—*jēthā chhōṭā khēchō-dā thiyā*, the elder son was in the field.
ēkī chhēwṛē-rē dū chhōṭē thē, there were two sons of a certain man.

Agent.—*kaṇkhē chhōṭē āpnē bābā-khē bōlō*, the younger son said to his father.
 (Here note that the oblique form of *bābā*, a father, is sometimes *bābā*, and sometimes *bāwē*.)

sādūē ērī jālsājī kī, the complainant has made a causelessly false complaint (Specimen II).

Accusative.—*ē rupayā ēs-khē dē*, give this rupee to him.

sūrtū-rē chhārē śalēkrē khāy-rō, having eaten the husks left by the swine.

Instrumental.—*pāgētūē bān*, tie (him) with ropes.

chhēltū, jē-rē mō āpnē mitrō sāthē khuṣī lāwdā, a kid, by means of which I might have rejoiced with my friends.

Dative.—*āpnē bābā-khē bōlō*, he said to his father.

mērē lātikh thōk lāgi, a blow happened to my foot (Specimen II).

pharādō rōknē-gē, for stopping the complaint (Specimen II).

For *rē-tiṛ*, see sentences 103, etc., where, as often happens, *rē* is written *rī*.

Ablative.—*kūē-dū chīs gārō*, draw water from the well.

In sentences 104, etc., the postposition is written *dō*.

Genitive.—Here *rā* becomes *rē* and *rī*, exactly as the Hindōstānī *kā* becomes *kē* and *kī*. But, as *ē* and *ī* are interchangeable, we often find *rī* instead of *rē* and *vice versa*. Examples are :—

mērē bāpa-ra nāw Sādō, my father's name (is) Sādō (Specimen II).

tēsī dēsō-rē īkī mānsō-rē sāth, with a certain man of that country.

āpnē rīgarō-rē (for *-rē*) *sāthē* (for *sāthē*), with one of your own servants.
sūrṭū-rē chhārē śalēkrē, the abandoned husks of the swine.
tēs-rī pīthē-gāśi jin pārō, put the saddle on his back.

In the second specimen *is-kē* (for *is-kī*) *nālīsh*, a complaint of this, is evidently borrowed from Hindī.

Locative.—The termination *dā* of the locative is also an adjective like *rā*, agreeing with the thing which is on, as *rā* agrees with the thing possessed. Thus:—

tēśi dēśa-dā ghāṭā āyā, a famine came in that land.
tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house?
jō ghar-gharchē mērē bāḍē-dī ājō, the house-property (fem.) which comes in my share.

Examples of other postpositions of the Locative are:—

gāw Kōṭi-mē rōṇ, I live in village Kōṭi (Specimen II).
nā āpō-mūjē ṭipayē-ghūlayē, we did not quarrel among ourselves (Specimen II).
Sādūē mō-gēs ēri jālsāji kī, the complainant made a causelessly false complaint on me (Specimen II).
mō-gēsē (for *-gēsī*) *gālī dēṇē-rī pharād karnī*, a complaint of giving abuse will be made upon me (Specimen II).
tēs-rī pīthē-gāśi jin pārō, put the saddle on his back.

Note that here *pīthē* itself is in the locative.

ghōrē hōṭdā bhājā, he refused to go into the house.

Vocative.—

hē bābā, O father, (I have sinned).
hē chhōṭā, O son, (thou art ever with me).

Adjectives.—The rules are as in Hindī. Adjectives in *ā* (or *ō*) take *ē* in the masculine plural, and in the oblique cases of the singular they take *i* (or *ē*) in the feminine.

Comparison is also made as in Hindī. Thus:—

tēs-rā dādā tēs-rī dādī-dū lābā sa, his brother is taller than his sister.

Note that the numeral *ēk* has an oblique form *ēkē* (or *ēkī*) or *ikē* (or *ikī*), as in *ēkī chhēwṛē-rē*, of a certain man (there were two sons); *tēśi dēśō-rē ikī mānsō-rē sāth*, with a certain man of that country.

PRONOUNS.

There is a good deal of confusion in the use of the **Personal** pronouns in the specimens. The following appear to be the forms:—

FIRST PERSON.		
	Singular.	Plural.
Nom.	<i>hāwē, āw, ā, mō.</i>	<i>hāmē, āmē, hāwē.</i>
Agent	<i>mō, mō, māṇ, mā, mā, mā.</i>	<i>hāmē, āmē.</i>
Obl.	<i>mō, mō, māṇ, māṇ, mā.</i>	<i>hāmē, āmē.</i>
Gen.	<i>mērā.</i>	<i>āmṛā.</i>

SECOND PERSON.

	Singular.	Plural.
Nom.	<i>tū, tū.</i>	<i>tūē.</i>
Agent	<i>tūē, tōē, tā.</i>	<i>tūē.</i>
Obl.	<i>tū, tō.</i>	<i>tāmū.</i>
Gen.	<i>tērā, tēārā, tuākā.</i>	<i>tumrā, tuārā.</i>

Of the above, the Agent forms *maū, mā, maī, tā, āmē* and *tūē* (plur.) will be found in the List of Words (Nos. 185 ff.); and *āw, āmē, āmrā, tū, tēārā, tuākā, tūē* (nom. plur.), *tuārā*, and *tumrā* in Nos. 14 and ff. The following are examples of the other forms:—

- hāwē ōrē lāwdā nāyā-thā*, I had gone to fix the boundary (Specimen II).
ā tērā chhōṭā bōlnē jōgā nā rōā, I am not worthy to be called thy son.
mō bhūkhā mōrdā lāgē raā, I am dying of hunger.
mō sādū nā jhāgā, I do not beat the complainant (Specimen II).
mō āglī sādī, I have committed sin.
sādūē mō-gēs ērī jālsājī kī, the complainant has made a causelessly false charge upon me (Specimen II).
jō mō-khē asō, what is to me (is thine).
mō bī āpnē rīgarō-rī sāthī rīgar thō, make me also a servant with thy servants.
sē mū dē, give that (share) to me.
mūkh jō gālī dītī, the abuse which was given to me (Specimen II).
mērē bābā-rē itnē rīgar as, there are so many servants of my father.
jōbē hāmē sī-kāē hōtē, when we arrived near the boundary (Specimen II).
hāwē khuṣī hōnā pōrō, it is proper for us to rejoice.
sādūē hāmēkh gālī dītī, the complainant gave abuse to us (Specimen II).
tū ma sāthē dēsyā rōā, thou art always with me.
tūē sē kas-dū gīnā, from whom didst thou buy that?
tōī mū chhēltū bī nā dītō, thou didst not even give a kid.
sē tō-khē thōi-thō, (whatever is mine) that was kept for thee.
tērā chhōṭā pūjā, thy son arrived.
tāmū-dē pāchhē kas-rā chhōṭā āj, whose boy comes behind you?

The **Demonstrative** pronouns, which are also employed as pronouns of the 3rd person, are:—

- ē*, he, she, this; sing. obl. *ēs* (or *ēs*): plural, *ē*, obl. *in* or *inī*.
sē, or *sē-jē*, he, she, that; ag. *tēnē, tīniyē* or *tēnyē*; obl. *tēs* (or *tēs*), *tēsī* (or *tēsī*), *tīsī* (or *tīsī*); plur. *sē*; ag. *tēniē*; obl. *tin* or *tinī*.

The forms with *n* (*in, inī, tēnē, tīniyē, tēnyē, tēniē, tin* and *tinī*) should all probably have cerebral *n*, but this distinction is not observed in writing. The forms with *s* (*ēs, tēs, tēsī, tīsī*) should all probably have *ś*, but in the same way, no distinction is made in writing.

Examples of these pronouns are:—

- ē rupayā ēs-khē dē*, give this rupee to him.
ēs ghōṛē-rē kū umar sa, how old is this house?
sē ṭir-gāśī bāchē chār sa, he is grazing cattle on the hill.

sē mū̃ dē, give that to me.

tēnyē āpnā bāḍā bēkē-chīśī pāyā, he sold and gave away his share.

tōbē tiniyē sūchō, then he considered.

tēs-rē bābē sē jhētā, his father saw him.

tēsī dēsa-dā ghātā āyā, in that country a famine came.

tisī kīyē bī nā dēndā-thā (anyone) was not giving anything to him.

There are possibly (and probably) feminine forms of the above pronouns, but no examples have been noted in the specimens.

The **Reflexive** pronoun *āpū* or *āpō* has its genitive *āpnā*, and its oblique plural *āpō*. Thus :—

jōbē āpnā bāḍā lai pāyā, when (the younger son) had got his own share.

nā āpō-mū̃jē tīpayē-ghūlayē, we did not fight amongst ourselves (Specimen II).

The **Relative** pronoun is *jō*, who, agent *jēnyē*. The oblique singular is probably *jēs*, but no example occurs. We have :—

jō mō-khē asō, what I have (is thine).

jō ghar-gharchē bār-bauchē mērē bāḍē-dī ājō, the property, fields, etc. which come into my share.

jēnyē tērē garwēchī khalāi, (he) who caused thy property to be devoured.

The correctness is very doubtful of :—

jē-rē mō āpnē mitrō sāthē khuśī lāwdā, (a kid) with which I might have rejoiced with my friends. We should expect *jēs-rē*.

The **Interrogative** pronouns are *kuṇē*, who? and *kā*, what? The agent of the former is probably *kuṇiē*, but no examples occur in the specimens. The oblique form is *kas* (*kōs*), as in *tāmū-dē pāchhē kas-rā chhōṭā āj*, whose boy comes behind you? *tūē sē kas-dū gīnā*, from whom did you buy that? For *kā* we have :—

kā asō, what is it?

tumrā kā nāw sa, what is your name?

There are no examples of the oblique form of *kā*.

kōi is 'any one,' 'some one,' and

kīyē is 'anything,' 'something.'

tisī kīyē bī nā dēndā-thā, to him (anyone) was not giving anything.

VERBS.

Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Singular.	Plural.
1. <i>sū̃</i> or <i>sā</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
2. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
3. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).

It will be observed that *sa* (or *sō*), *as* (or *ōs*), or *asō* (or *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular. It is most probable that *asō* and *ōsō* should be pronounced *assō* and *ōssō*, after

the analogy of other Western Pahārī dialects, but the written character of the specimens makes no distinction between single and double letters.

The past (I was, etc.) is *thā* (*thō*) or *thiyā* (or *thiyō*), plural *thē*; feminine (both numbers) *thī*.

Examples of the Verb Substantive are :—

tumrā kā nāw sa, what is your name ?

mērē bēbā-rē itnē rīgar as, jō muktī rūṭī khānē-dēnē-khē asō, how many servants are there of my father, so that there is for eating and giving much bread.

tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house ?

abyē sē dūrko thiyā, he was yet afar off.

ēkī chhēwṛē-rē dū chhōṭē thē, of a certain man there were two sons.

sē tō-khē thōi thō, that was kept for thee.

Instead of *sū*, etc. we often find *raā* or *rōā*, remained, used in the sense of 'I am,' etc., as in *ā tērā chhōṭā bōlnē jōgā nā rōā*, I am not worthy to be called thy son. In the repetition of the phrase, we have *hōā*, became, used in the same sense.

From the verb *hōnā* or *ōnā*, to become, we have the past tense *hōā* or *ōā*, as above.

Active Verb.—The **Infinitive** or **Verbal Noun** is no doubt formed, as in other cognate languages by adding *nā* (or *nō*) to the root, but as, in writing, distinction is seldom made between *n* and *n*, this always appears in the specimens as *nā* (or *nō*). Thus, *pīnā*, or *pīnō* (for *pīṭnā*), to beat. If the root of the verb ends in *ḍ*, *ḍh*, *n*, *r*, or *r*, the termination *nā* would, as usual, be correct.

The oblique form of this infinitive ends in *nē* (for *nē*). Examples are :—

tēśī dēsō-rē ikī mānsō-rē sāth rōnē lāgā, he began to dwell with a man of that country.

muktī rūṭī khānē-dēnē-khē asō, there is much bread for eating and giving away.

nāchnō śūnō, he heard dancing.

pharādō rōknē-gē, in order to stop the claim (Specimen II).

The **Present Participle** is formed by adding *dā* (or *dō*) to the root, as in *pīṭdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, giving, *ōndā*, becoming. In the specimens, this participle is sometimes employed as an infinitive of purpose, as in *ghōrē hōṭdā bhājā*, he refused to go into the house; *hāwē ṛrē lāwdā nāyā-thā*, I had gone to fix the boundary. This idiom is very common in all Western Pahārī dialects. For the ordinary sense of the participle, we have :—

jabē mū-kāi-khē ṭīpdā dōyō, when he ran, beating, in my direction (Specimen II).

Here we may note the verb *ṭīpnā*, to beat, the same word as *pīṭnā*, with the consonants transposed (see remarks on pronunciation, above).

The **Past Participle** is formed by adding *ā* (or *ō*) to the root, as in *pīṭā*, beaten. There are the usual irregular past participles. We may quote :—

karnā, to do
dēnā, to give
lēnā, to take
jānā, to go
ājnā, to come
marnā, to die
laggnā, to be attached

Past Participle.

kīyā
dittā
littā
gōā or *gēyā*
āyā
muā
lāgā

A **Future Passive Participle** is the same in form as the Infinitive, as in *pharād karnā*, a claim is to be made, *i.e.* will be made (Specimen II).

The **Conjunctive Participle** is formed by adding *ī* (*ē*) (or, after *ā*, *y*) to the root. Thus, *pīṭī*, having struck; *khāy*, having eaten, but this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *sūrṭū-rē chhārē śalēkrē khāy-rō*, having eaten the husks left by the swine. In *hōrī-dē-rō*, having run, we have a compound verb, *dē-rō* meaning 'having given.'

Another form of the conjunctive participle ends in *iyā*, as in *ōiyā*, having become; *pīṭiyā*, having beaten; and with this we may probably connect *bōjyē*, having arisen (he went to his father), and *bāḍyō*, having divided; *bēdyō*, having called (a servant, he asked him). It may, however, be noted that Sindhi also forms a conjunctive participle by adding *yō*.

A kind of **Continuative Participle** appears to exist in *hāḍrē-yūḍā*, while going (Specimen II), a form which I am unable to explain.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*.

Thus :—

dē, give thou me (the share); *dēō*, give ye (beautiful clothes).

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.

Singular.	Plural.
1. <i>pīṭū, pīṭē</i>	<i>pīṭū, pīṭē</i>
2. <i>pīṭē</i>	<i>pīṭē, pīṭ</i>
3. <i>pīṭ, pīṭē, pīṭō</i>	<i>pīṭē, pīṭ</i>

It will be observed that *pīṭē* may be used for any person of either number. Examples are :—

gāw Kōṭī-mē rōṭū, I dwell in the village of Kōṭī (Specimen II).

jō ghar-gharchē bār-bauchē mērē bāḍē-dī ājō, the property, etc. which comes into my share.

tāmū-dē pāchhē kas-rā chhōṭā āj, whose boy comes behind you ?

hāwē khusī hōnā pōrō, it is proper for us to rejoice.

The **Future** is conjugated as follows :—

Singular.	Plural.
1. <i>pīṭulā, pīṭūē, or pīṭwā</i>	<i>pīṭulē</i>
2. <i>pīṭelā, pīṭlā</i>	<i>pīṭelē, pīṭlē</i>
3. <i>pīṭlā</i>	<i>pīṭlē</i>

Examples are :—

āpnē bāwē āgē ōṭūē hōr bōlūē, I will go before my father, and will say.

nālīs kōrwā, I will make a complaint (Specimen II).

The **Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus :—

I strike, etc.

Singular.	Plural.
1. <i>pīṭū sū (or sa)</i>	<i>pīṭū (or pīṭē) sa</i>
2. <i>pīṭē sa</i>	<i>pīṭē (pīṭ) sa</i>
3. <i>pīṭ (or pīṭē) sa</i>	<i>pīṭē (pīṭ) sa</i>

Similarly we have :—

I go, etc.

	Singular.	Plural.
1.	<i>ḍēwū sū</i>	<i>ḍēwē sa</i>
2.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>
3.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>

As an example, we have :—

sē ṭir-gāsī bāchē chār sa, he is grazing cattle on the top of the hill (sentence 229).

mērū bābū tēs chhōṭē ghara-dā raā (for *raō*) *sa*, my father lives in that small house (sentence 233).

A **Definite Present** is formed with the past or perfect tense of *lāgē* (or *lāgī*) *rōnā* added to the present participle, as in :—

mōrdā lāgē raā, I am dying (of hunger).

āw pīṭdā lāgē raā sū, I am beating (List No. 191).

The **Imperfect** is formed by suffixing *thā* (or *thō*), the past tense of the Verb Substantive, either to the Old Present or to the Present Participle. Thus :—

āw pīṭhū thā, I was striking (List No. 192).

ōjrā bhōrō thā, he was filling his belly.

sē tō-khē thōz (for *thōē*) *thō*, that was being kept for thee. In this sentence *thōz* exactly corresponds to the Kāshmīrī *thōw*.

tisī kiyē bī nā dēndā-thā, (anyone) was not giving anything even to him.

The **Past** tense requires no remarks. It is made from the Past Participle, exactly as in Hindī.

Similarly the **Perfect** and **Pluperfect** are made exactly as in Hindī, e.g.—

bōṭhā sa, he is seated, he has sat, in sentence 230, and

muā-thā, he had died.

The **Passive** is formed with *jānā*, as in Hindī. See List of Words Nos. 202-204.

Causal Verbs are made as in Hindī. As an irregular, we may quote *khalānā*, to cause to eat (in the phrase, “thy son who devoured thy living among harlots”).

Compound Verbs do not require much notice. **Intensive** compounds are formed with the conjunctive participle in *ī*, as in *āchī-jānā*, to be lost.

In these compounds, the verb *pānā*, to cause to fall, is used when in Hindī we should use *ḍālnā*. Thus, *lāzī pāyā*, he took away completely; *bēkē* (for *bīkī*) *chīsī pāyā*, he sold and gave away, and so on.

Inceptives are formed as in Hindī. *Rōnē lāgā*, he began to dwell. Note the long *ā* in *lāgā*, which is the past participle of *laggnā*, with a short *a* and doubled *g*.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

SPECIMEN I.

एकी छेवड़े रे दू छोटे थे । कण्छे छोटे आपणो बाबा खे बोलो जे जो घरघरचे बाड़बौचे मेरे बाँडे दी आजो से मूँ दे । तेन्ये आपणे घरघौरचौ बाड़बौची दूइने छोटे बाँड्यो दिक्ती । कण्छे छोटे जेबे आपणा बाँडा लई पाया तो पोरदेश खे दूरका होटा । तेन्ये आपणा बाँडा बेके चीशी पाया । जेबे आपणा बाँडा खोलथेरी पाया तो तेशी देश दा घाटा आया । से दालिज खंखामाली हो गोआ । तेशी देशो रे ईक्की मानशो रे साथ रोने लागा । तेशी मानशे तिसी खेचो दा सूरटू चाराई खे छाड़ा । सूरटू रे छाड़े शलेकड़े खाय रो ओजरा भोरो था । होर तिसी कीये बी ना देंदा था । तोबे तिनिये सूँचो जे मेरे बबा रे इतने रीगड़ अस जो मुक्ती रूटी खाने देने खे असो । मौँ भूखा मोरदा लागे रआ । आपणे बाबे आगे ओटूँ होर बोलूँ मो तेरे आगे होर राम जी आगे आगली साँडी । आँ तेरा छोटा बोलने जोगा ना रोआ । मो बी आपणे रीगड़ो री साथी रीगड़ ठो । होर बोज्ये आपणे बाबे काँई होटा । अब्ये से दूरको थिया तेसरे बाबे से भेटा । तेसी धिन बेदन लागी । होड़ीदेरो कुमड़ाई पाया होर पोकटी दिक्ती । छोटे बोला हे बाबा मो तेरे आगे आगली साँडी । तेरा छोटा बोलने जोगा ना होआ । तेन्ये आपणे रीगड़ो खे बोला जे तेसी बानख्या परावा देखो । गूठो खे छाप होर लातो खे औलाओ देखो । खाव पीवे राजी हो के मेरा छोटा मूआ था जीवो गोआ । आँची गोआ भेटो गोआ ॥

तेस रा जेठा छोटा खेचो दा थिया । जेबे से घर रे नेड़े पूजा होर गीत व नाचनो शूणो तो रीगड़ बेद्यो शायो के का असो । तेन्ये तेसी बोला जे तेरा दादा आया । तेरे बाबे तेस रे राजी खुशी बीटने पूजने रे ताँई खाने री आदरो की । से रुशवा । घोरे होटदा भाजा । तेस रा बाबा

बाइँडा आया तेसी सरचा परचाओ । छोटे बोलो मौँ तेरी इतनी बोरसो
 टोहल की । तेरा बोल मानो । तोइँ मूँ छेलटू बी ना दित्तो जे रे मौँ
 आपणे मितरो साथे खुशी लाँवदा । जबे तेरा छोटा पूजा जेन्ये तेरी गरवेची
 राँडौ छेवड़ी खे खलाई तोइँ तेस री आदरो दित्ती । बाबे बोलो हे छोटा
 तू म साथे देखा रोआ । जो मो खे असो से तो खे थोइ थो । हाँवे खुशी
 होना पोड़ो केथ के तेरा दादा मू गोआ था जी गोआ । आँची गेयो थियो
 बेटा गेयो ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēki-chhēwrē-rē dū chhōtē thē. Kaṇchhē-chhōtē āpnē-bābā-khē bōlō
One-man-of two sons were. By-the-younger-son his-own-father-to it-was-said
 jē, 'jō ghar-gharchē bār-bauchē mērē-bāḍē-dī ājō, sē mū dē.' Tēnyē
that, 'what house-property fields-etcetera my-share-in comes, that to-me give.' By-him
 āpnē ghar-ghaurchī bār-bauchī dūinē-chhōtē bādyō ditti.
his-own house-property fields-etcetera (to-)both-sons having-divided were-given.
 Kaṇchhē-chhōtē jōbē āpnā bāḍā laī-pāyā, tō pōrdēśa-khē
By-the-younger-son when his-own share was-taken-completely, then a-far-country-to
 dūrka-hōtā. Tēnyē āpnā bāḍā bekē-chīśī-pāyā. Jabē āpnā
far-away-he-went. By-him his-own share was-sold-given-completely. When his-own
 bāḍā khōlthērī-pāyā, tō tēśī-dēśa-dā ghātā āyā. Sē
share was-squandered-completely, then that-country-in a-famine came. He
 dālij khaṅkhāmāli hō-gōā. Tēśī-dēśō-rē ikī-mānsō-rē sāth rōnē
poor left-without-eating became. That-country-of one-man-of with to-remain
 lāgā. Tēśī-mānsē tisi khēchō-dā sūrtū chārāi-khē chhārā.
he-began. By-that-man as-for-him the-field-in swine feeding-for he-was-sent.
 Sūrtū-rē chhārē śalēkrē khāy-rō ōjrā bhōrō-thā, hōr tisi
The-swine-of abandoned husks eaten-having the-belly he-filling-was, and to-him
 kiye bī nā dēndā-thā. Tōbē tiniyē sūchō jē,
anything even not he-giving-was. Then by-him it-was-thought that,
 'mērē-bābā-rē itnē rīgar as, jō muktī rūṭi khānē-dēnē-khē
'my-father-of so-many servants are, so-that much bread eating-giving-for
 asō. Mō bhūkhā mōrdā-lāgē-raā. Āpnē-bāwē āgē ōṭūē hōr bōlūē,
is. I hungry dying-am. My-own-father before I-will-go and I-will-say,
 "mō tērē āgē hōr Rām-jī āgē āgli sādī. Ā tērā chhōtā
"by-me of-thee before and God before sin was-committed. I thy child
 bōlnē jōgā nā rōā. Mō bī āpnē-rīgarō-rī sāthī rīgar
to-say worthy not remained. Me also thine-own-servants with a-servant
 thō." Hōr bōjyē āpnē-bāwē kāi hōtā. Abyē sē dūrko
make." And having-risen his-own-father to he-went. Yet he distant

thiyā, tēs-rē-bābē sē jhētā. Tēsī ghin-bēdan lāgī. Hōri-dē-rō
was, by-his-father he was-seen. To-him pity-pain was-attached. Run-having
 kumrāi-pāyā, hōr pōktī ditti. Chhōtē bōlā, 'hē
he-was-embraced-completely, and kiss was-given. By-the-son it-was-said, 'O
 bābā, mō tērē āgē āgli sādī. Tērā chhōtā bōlnē jōgā
father, by-me of-thee before sin was-committed. Thy son to-say worthy
 nā hōā.' Tēnyē āpnē-rigarō-khē bōlā jē, 'tēsī bāntyā
not (I)-was.' By-him his-own-servants-to it-was-said that, 'to-him beautiful
 parāwā dēō. Gūthi-khē chhāp hōr lātō-khē aulāo dēō. Khāo-piwē rāji
suit give. Finger-to ring and feet-to shoe give. Eat-drink happy
 hō, kē mērā chhōtā muā-thā, jiwō-gōā; āchi-gōā, bhētō gōā.
be, because my son dead-was, alive-went; lost-went got went.'

Tēs-rā jēthā chhōtā khēchō-dā thiyā. Jabē sē ghara-rē
Him-of the-elder son fields-in was. When he the-house-of
 nērē pūjā, hōr git wa nāchnō sūnō, tō rigar
near arrived, and song and dancing was-heard, then a-servant
 bēdyō sāyā kē, 'kā asō?' Tēnyē tēsī bōlā
having-called it-was-asked that, 'what is?' By-him to-him it-was-said
 jē, 'tērā dādā āyā. Tērē-bābē tēs-rē rāji khuśī
that, 'thy brother came. By-thy-father him-of happy joyful
 biṭnē-pūjnē-rē tāi khānē-rī ādrō kī.' Sē rūśwā,
meeting-arriving-of for eating-of respect was-made.' He became-angry,
 ghōrē hōtdā bhājā. Tēs-rā bābā bāidā āyā, tēsī
in-the-house going refused. Him-of the-father outside came, him
 sarchā-parchāo. Chhōtē bōlō, 'mō tērī itnī bōrsō
remonstrated-with. By-the-son it-was-said, 'by-me thy so-many years
 tōhal kī. Tērā bōl māmō. Tōi mū chhēltū bi nā
service was-made. Thy word was-obeyed. By-thee to-me a-kid even not
 dittō, jē-rē mō āpnē-mitrō sāthē khuśī lāwdā.
was-given, which-by I my-own-friends with rejoicing might-have-celebrated.
 Jabē tērā chhōtā pūjā, jēnyē tērī garwēchī rāḍī-chhēwṛi-khē
When thy son arrived, by-whom thy property harlot-girls-for
 khalāi, tōi tēs-rī ādrō ditti.' Bābē
was-caused-to-be-devoured, by-thee him-of respect was-given.' By-the-father
 bōlō, 'hē chhōtā, tū ma sāthē dēsyā rōā. Jō mō-khē
it-was-said, 'O son, thou me with always remainedst. What me-to
 asō, sē tō-khē thōi-thō. Hāwē khuśī hōnā pōṛō, kēth-kē
is, that thee-for being-kept-was. We rejoicing to-be it-is-proper, because
 tērā dādā mū gōā-thā, ji-gōā; āchi gēyō-thiyō, bētā gēyō.
thy brother dead gone-was, alive-went; lost gone-was, got went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

SPECIMEN II.

मेरा नाव माधो । मेरे बाप-रा नाव सादो । जात कोनेत । गाँव
कोटी मे रोज़ ॥

सादूँ माँ गेश एरी जालसाजी कौ । माँ सादूँ ना भाँगा ना आपो
मूँजे टीपये घूलये । हाँवे आपणे दाइचारे ओड़े लावदा नाया था । जोबे
हामे सौँ काँए होटे तबे सादूँ हामेख गाली दिती । जबे मूँ काँई खे
टीपदा दोयो सोबे जोने चोरज मानो । आपणे आपणे का खे होटे हाडरे
यूँडा दायो दायो दायो मेरे लतिख ठोक लागी । आपणे घोरे चीन देशे
बेशूज रोआ । सादूँ सूँचो जो माँ गेशे गाली देणे रौ फ़राद कारनी ।
फ़रादो रोकने गे तेने एरी नालिश कौ । मूँख जो गाली दिती इसके
नालिश कोरवा ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

Mērā nāw Mādhō. Mērē-bāpa-rā nāw Sādō. Jāt Kōnēt.
My name Mādhō. My-father-of name Sādhō. Caste Kanēt.
 Gāw-Kōṭī-mē rōṭṭ.
Village-Kōṭī-in I-dwell.
 Sādūē mō-gēs ēri jālsāji kī. Mō
By-the-complainant me-upon causeless forgery was-made. By-me
 sādū nā jhāgā; nā āpō-mūjē ṭipayē-ghūlayē.
the-complainant not was-beaten; not ourselves-among were-quarrels-etcetera-made.
 Hāwē āpnē-dāichārē ōrē lāwdā nāyā-thā. Jōbē hāmē
I (with-)my-own-brethren the-boundary (to-)fixing gone-was. When we
 sī-kāē hōṭē, tabē sādūē hāmēkh gālī ditti.
the-boundary-near arrived, then by-the-complainant us-to abuse was-given.
 Jabē mū-kāi-khē ṭipdā dōyō sōbē-jōnē chōraj mānō.
When my-direction-to beating ran by-all-people astonishment was-experienced.
 Āpnē-āpnē-kā-khē hōṭē, hādrē-yūḍā dāyō-dāyō-dāyō mērē-lātikh
Our-own-our-own-homes-to we-went, while-going running-running-running my-foot-to
 ṭhōk lāgi. Āpnē-ghōrē chīn-dēsē bēsūj rōā.
a-blow happened. In-my-own-house for-three-days senseless I-remained.
 Sādūē sūchō jō 'mō-gēsē gālī dēṇē-rī pharād
By-the-complainant it-was-thought that 'me-upon abuse giving-of claim
 kārni.' Pharādō rōknē-gē tēnē ēri nālīs kī.
will-be-made.' The-claim stopping-for by-him a-causeless complaint was-made.
 Mūkh jō gālī ditti is-kē nālīs kōrwā.
Me-to what abuse was-given that-of complaint I-will-make.

BISSAU.

The State of Jubbal lies to the north-east of the State of Sirmur, and like that State has Jaunsār-Bāwar on its immediate east.

Over the greater part of Jubbal—in Jubbal proper—the local dialect is reported to be called Biśsau, after one of the Parganas of the State. In the rest of the State, to the north, the dialect is reported to be Barārī. The figures for these two dialects, based on the Census of 1891, are reported to be as follows:—

Biśsau	17,459
Barārī	3,898
Other languages	55
Total population of Jubbal (1891)	<u>21,412</u>

In the Census of 1901, the total population of Jubbal was shown as 22,242, of whom 21,997 spoke Western Pahārī, the dialects not being defined.

Of the two dialects, Biśsau and Barārī, the latter is a form of Kiūṭhali, and will be described later on (pp. 599 ff.). Here we are only concerned with Biśsau.

As specimens of Biśsau, I give the usual list of words on pp. 531 ff. and also a short extract from the version of the Parable. These will show that Biśsau is identical with Girīpārī. It will be seen that there are only a few differences of spelling, such as *chhōaṭā* for *chhōṭā*, a son. We may also observe that, in this specimen the cerebrals *ṛ* and *ḷ* are carefully written where they occur.

एकी मांछेरे दुई छोअटे थिये । काणछे छोअटे आपणे बावे खे लिखो
जे ए बाबा जो मेरा बाँडा पड़ तेई मूँ ओरा दे । तेणिये आपणे बाँडी घरचे
बरोबर दुई बाँडे दे बाँडे । काणछे छोअटे ज आपणा बाँडा बाँठ लये पा त
एकी दूर देश दा डेवा । जू-कीये तेस काँ थो बाँठ खरचो । ज तेई बाँठ
खरची चुका तेथा पड़ा काळ । से गोइया दोळिज । तेणे तेस देश रे एकी
बसण साथे साथ कियो ॥

TRANSLITERATION AND TRANSLATION.

Ēki-mānchhē-rē	dui	chōaṭē	thiyē.	Kāṇchhē-chhōaṭē	āpnē-bāwē-khē					
One-man-of	two	sons	were.	By-the-younger-son	his-own-father-to					
likhō	jē,	‘ē	bābā,	jō	mērā	bāḍā	paṛa	tēī	mū	ōrā
it-was-written	that,	‘O	father,	what	my	share	falls	that	to-me	here
dē.’	Tēṇiyē	āpnē-bāḍī-gharchē	barōbar	duī-bāḍē-dē	bāḍē.					
give.’	By-him	his-own-share-property	equally	two-shares-in	was-shared					
Kāṇchhē-chhōaṭē	ja	āpnā	bāḍā	bāṭh	layē-pā,	ta	ēki-dūr-dēśa-dā			
By-the-younger-son	when	his-own	share	all	was-taken,	then	a-far-country-in			

dēwā. Jū-kiyē tēs-kō thō bāṭh kharchō. Ja tēṭ bāṭh
he-went. Whatever him-near was all was-spent. When he all
 kharchī-chukā, tēthā parā kāl. Sē gōiyā (for gōā) dālij.
had-spent-completely, there there-fell a-famine. He went poor.
 Tēṇē tēs-dēśa-rē ēkī-basaṇ sāthē sāth kiyō.
By-him that-country-of a-dweller with accompanying was-done.

BAGHĀṬĪ.

The Baghāṭī form of the Simla Hill dialects centres round the State of Baghat. It is also spoken in the Pinjaur and Dharampur Thānās of the State of Patiala, immediately to the south and south-east of Baghat, in the States of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla District to its north. To its east the dialect is the Sirmaurī of the State of Sirmaur, to its north the Kiūṭhālī of the Śrīnagar Thānā of Patiala, to its west the Haṇḍūrī of Mailog, and to its south the Western Hindī of Ambala.

The number of its speakers is as follows:—

Baghat	7,337
Patiala	6,000
Simla (Bharauli)	4,000
Kuthār	3,789
Bija	1,069
TOTAL	22,195

Of the above figures those for Patiala and Simla (Bharauli) are only rough estimates, as no separate figures are available for these tracts.

Baghāṭī is closely allied to Sirmaurī. Its principal point of difference is the universal use of the letter *ā* as the termination of the oblique form of nouns ending in consonants, and the use of *dē* instead of *dō* or *dā* as the postposition of the ablative. There are many other minor points of difference, but these are the ones which at once strike the observer.

So far as the writer is at present aware, the only previous account of Baghāṭī that has been printed is the short, but excellent, sketch of the dialect contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In writing this account of Baghāṭī, the task has been materially lightened by the help derived from the grammar of the Rev. T. Grahame Bailey. The present notes are based on the specimens (a version of the Parable of the Prodigal Son, and the statement of an accused person in a police court) and on the list of words printed on pp. 531 ff., with occasional help from Mr. Bailey's work. It will be seen that the language is practically identical with that described by Mr. Bailey, and that most of the additional forms are little more than variations of spelling.

Pronunciation.—The pronunciation of Baghāṭī does not differ from that of Sirmaurī and other cognate languages. There is the same confusion between *a* and *ō*, *i* and *ē*, *ī* and *ē*, and *ū* (or *u*) and *ō*. There is the same tendency to drop *h* as in *bī* for *bhī*, also; *dī* for *dhī*, a daughter; and in some cases it is even transferred as in *māhrā* for *mhārā*, our; *gōhrā* for *ghōrā*, a horse. The word *ghar*, a house, is pronounced *gaur*. There is also the same tendency to pronounce *ś*, where Hindī has *s*, as in *daś*, ten. The letter *t* (representing an original *tr*) becomes *ch* as in *khēch* (Hindī *khēt*, Sanskrit *kshētra*), a field. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsārṇā*, to graze (cattle); *tsāzā-rā*, good, beautiful. This, as will be seen elsewhere, is a common incident in the pronunciation of the Piśācha languages of the North-West Frontier, including Kāsh-

mīrī. In this connexion we may note the use of the word *tē* for 'and', a word also occurring in Kāshmīrī under the form *ta*.

Declension.—In the case of all nouns the termination of the agent and of the locative case is always *ē*.

*Tadbhava*¹ nouns in *ā* change the *ā* to *ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative the *ā* is changed to *ēā* in the singular, and to *ēō* in the plural. Thus, *gōhrā*, a horse; *gōhrē-rā*, of a horse; *gōhrē*, horses; *gōhrē-rā*, of horses; *gōhrēā*, O horse! *gōhrēō*, O horses!

All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the agent and locative of both numbers they add *ē*, in the vocative singular they add *ā*, and in the vocative plural *ō*. For all other cases of both numbers they add *ā* to form the oblique case. Thus, *bāw*, a father; *bāwā-rā*, of a father; *bāw*, fathers; *bāwā-rā*, of fathers; *bāwē*, by or in a father or by or in fathers; *bāwā*, O father! *bāwō*, O fathers! This oblique form in *ā* should be noted, as it is typical of Baghāṭī.

Other masculine nouns are declined like those ending in consonants, except that they do not take *ā* in the oblique cases. Thus, *hāthī*, an elephant or elephants; *hāthī-rā*, of an elephant or of elephants; *hāthīē*, by or in an elephant or elephants; *hāthīā*, O elephant! *hāthīō*, O elephants!

Irregular is *gaur*, a house, which becomes *garā*, *garē*, etc., in all cases except the nominative plural. To put the matter another way, the word is really *gar*, which becomes *gaur* in the nominative singular and plural. There is a similar change in Kāshmīrī, in which, e.g., *kar*, a bracelet, becomes *kor*^{*} in the nominative singular.

The declension of feminine nouns closely follows that of masculines except that the vocative singular always ends in *ē*. Thus nouns ending in a consonant or in *ī* take *ē* in the agent and locative and *ā* in the other oblique cases of both numbers, and take *ā* in the nominative plural. Thus, *baihn*, a sister; *baihnā*, sisters; *baihnā-rā*, of a sister or sisters; *baihnē*, by or in a sister or sisters; *baihnē*, O sister! *baihnō*, O sisters! So *dī*, a daughter; *dīā*, daughters; *dīā-rā*, of a daughter or daughters; *dīē*, by or in a daughter or daughters; *dīē*, O daughter! *dīō*, O daughters!

Other feminine nouns take *ē* in the agent and locative, but are not changed in the other oblique cases. *Gāē*, a cow, is irregular. The nominative plural and the oblique cases of the singular and plural are *gāī*, the agent and locative being *gāīē*.

It will thus be seen that, except in the nominative and vocative cases, there is no difference between the singular and plural in the Baghāṭī noun.

The above forms are succinctly shown in the following table:—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā</i>	<i>gōhrē</i>	<i>gōhrēā</i>	<i>gōhrēō</i>	<i>gōhrē</i>	<i>gōhrē</i>
<i>bāw</i>	<i>bāw</i>	<i>bāwā</i>	<i>bāwō</i>	<i>bāwā</i>	<i>bāwē</i>
<i>hāthī</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīō</i>	<i>hāthī</i>	<i>hāthīē</i>
<i>baihn</i>	<i>baihnā</i>	<i>baihnē</i>	<i>baihnō</i>	<i>baihnā</i>	<i>baihnē</i>
<i>dī</i>	<i>dīā</i>	<i>dīē</i>	<i>dīō</i>	<i>dīā</i>	<i>dīē</i>

¹ See note on p. 379 ante.

The commonest postpositions are :—

Accusative, *khē*.

Instrumental, *sāi*, with.

Dative, *khē*, to or for ; *kāē* or *kāē-khē*, to, towards ; *rī-tāi*, for.

Ablative, *dē*, from ; *mē-dē*, *mē-dē*, from in, from among.

Genitive, *rā*.

Locative, *mē*, *mē*, *manjhē*, in ; *dē*, in, on ; *pādē*, on ; *pāē*, on.

As examples of the above we may quote the following :—

Nominative. *chhōṭā baghēr chalā gōā*, the younger son went away.

ēki admī-rē dō baghēr thiyē, of a certain man there were two sons.

Accusative.—This takes *khē* where in Hindī *kō* would be used. Otherwise it is the same as the nominative. Thus :—

āpnā pēṭ bharnā chāō-thiyā, he was wishing to fill his belly.

rōṭī pākō, they cook bread.

sūr tsārṇē bhējyā, sent him to feed pigs.

mōē tēs-rē baghērā-khē khūb ṭipā, I have well beaten his son.

Instrumental.—

raśśī-sāi bān, bind him with ropes.

āū majī sāi khāndā, I might have eaten with pleasure.

sāi also means 'together with', as in—

tū sadā-i mā-sāi ōssō, thou art ever with me.

Dative.—

dūjē mulkā-khē chalā-gōā, he went away to another country.

āpnē āpnē garā-khē chālē gōē, they went away, each to his own house.

bāwē āpnē nōkrā-khē bōlyā, the father said to his servants.

mā-khē ṭāṇē-rī tāi, for stopping me.

Ablative.—

kūē-dē pāṇī ān, draw water from the well.

itnē barsā-dē, from so many years.

gharchī-mē-dē jō mērā hīsā ō, (that) which may be my share from in (i.e. of) the property.

tēs mulkā-rē raunēwālē-mē-dē, (with one) from among (i.e. of) the inhabitants of that country.

Genitive.—The postposition *rā* is, of course, an adjective. Feminine *rī* ; masc. sing. obl. and plural, *rē*. Thus :—

mērē chāchē-rā baghēr tēs-rī baihnā-sāi byā ōā, the son of my uncle is married to his sister.

mērē bāpū-rā nāw, the name of my father.

kitnē hālī-rē khāṇē-dē, from the food of how many servants.

ēki admī-rē dō baghēr thiyē, of a certain man there were two sons.

tēs mulkā-rē raunēwālē-mē-dē, (one) from among the inhabitants of that country.

bājē-rī gāṇē-nāchṇē-rī wāj, the sound of music, of singing (and) dancing.

dhaulē gōhrē-rī jīn garē ōssō, the saddle of the white horse is in the house.

The postposition *rā* is often added to adjectives and participles without affecting their meaning. See under Adjectives.

Locative.—

luchpanē-mē din gujārdē gujārdē, passing his days in debauchery.

tēnnyē sē āpnē khēchā-mē bhējyā, he sent him into his fields.

jēthā bēṭā khēchā-dē thā, the elder son was in the field.

hāthā-dē chhāpā, pairā-dē jōṛā panyāō, put a ring on his hand, shoes on his feet.

hamē sab ādmī sīwā-pāḍē pōchē, we all arrived upon (*i.e.* at) the boundary.

sē gōhrē pāē chaṛē rōā, he is seated on a horse.

The postpositions *pāē* and *pāḍē* are often added to the locative in *ē*, as in :—

jīn pīthē-pāē rākhō, put the saddle on his back.

sē tībē-pāḍē ḍaṅgrā tsārō, he is grazing cattle on the hill-top.

Vocative.—The only examples are *bāwā*, O father, (I have sinned), and *bēṭēā*, O son, (thou art ever with me).

Adjectives.—All adjectives except those ending in *ā* are indeclinable. Those ending in *ā* exactly follow the rules of Hindī. Thus, *chāṅgā*, good; masc. obl. sing. and all cases of the plural *chāṅgē*; fem. throughout both numbers *chāṅgī*. These adjectives sometimes take the suffix of the genitive without change of meaning. Thus, *tsazā-rā*, good, beautiful; masc. obl. sing. *tsazā-rē*, and so on. This termination will also be noted in Kiūṭhali, and we may recall the fact that the Khas-kurā of Nepal also adds the termination *kō* of its genitive to adjectives and participles in a similar way.

The same principle is perhaps followed in the Piśācha languages of the north-west frontier, in which some form of *ka* or (its derivative *ga*) is often added to adjectives and participles, as, for instance, the Pashai *hanī-k*, struck; the Khōwār *gani-ka*, taking; the Shiṇā *shidē-gō*, struck; and the Veron *pesuntio-go*, struck.

It may be noted that the numeral *ēk*, one, has an oblique form *ēkī*, as in the first sentence of the Parable.

Comparison is formed, as usual, with the ablative, as in *tēs-rā bāyyā tēs-rī baihnā-dē lābā ṁssō*, his brother is taller than his sister; *sabbhī-dē tsazā-rē ṭalkhū*, the clothes better than all, the best clothes.

PRONOUNS.

The **Personal Pronouns** are declined as follows :—

I.		Thou.
Sing. Nom.	<i>aū</i>	<i>tū</i>
Ag.	<i>mōē</i>	<i>tōē</i>
Obl.	<i>mā, mā</i>	<i>tā, tā</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur. Nom.	<i>hamē</i>	<i>tumē</i>
Ag.	<i>hamē</i>	<i>tumē</i>
Obl.	<i>hammā</i>	<i>tummā</i>
Gen.	<i>mārā, māhrā</i>	<i>tārā, tāhrā</i>

There is no special form for the locative, the oblique forms *mā*, *tā*, etc., being used with the appropriate postposition. Mr. Bailey reserves the forms *mā̃* and *tā̃* for the locative singular, giving *mā̃ manjhē* and *tā̃ manjhē*. *Mā* and *tā* he gives to the dative-accusative, as in *mā-khē*, to me, with *mā-khēsē* and *tā-khēsē* as alternative forms. The ablatives singular are *man-dē* and *tan-dē*, respectively. The following are examples of the use of these two pronouns:—

aũ bhūkhā marū, I die hungry.

mōē pāp kiyā, I have sinned.

mā-khē bī āpnē kulī-mē-dē ēkī barābar samjhē, consider me also as one of thy coolies.

sē mā-khē dēē-dē, give that to me.

man-dē-āōkā haṇḍ, walk before me.

jō mērā hīsā ō, what may be my share.

hamē khāū, let us eat.

tū sadā-ī mā-sūi ōssō, thou art ever with me.

tōē mā-khē ēk chhiltū bī nī dittā, thou didst not give me even a kid.

tā khuṣī ōṇā chāyō-thā, it was proper for thee to become happy.

jō-kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

tāhrā bāyyā āē-rō, tāre bāwē tsazū-rā khānē-khē pakāē rākhā, your brother having come, your father has cooked a good (feast) for eating.

The **Pronouns of the third person** and the **Demonstrative Pronouns** are as follows. In the oblique cases they have feminine forms,—thus, *tēs-rā*, of him; *tēā-rā*, of her.

He, she, it, this.		He, she, it, that.	
Mas.	Fem.	Mas.	Fem.
<i>Sing.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>ēnnē, ēnnyē</i>	<i>ēē</i>	<i>tēnnē, tēnnyē</i>	<i>tēē</i>
Obl. <i>ēs</i>	<i>ēā</i>	<i>tēs, tyēs</i>	<i>tēā</i>
<i>Plur.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>innē</i>	<i>innē</i>	<i>tinnē</i>	<i>tinnē</i>
Obl. <i>innā</i>	<i>innā</i>	<i>tinnā</i>	<i>tinnā</i>

Mr. Bailey gives *innē* and *tinnē* as optional forms of the locative plural, beside *innā-mē* and *tinnā-mē*. He also notes the use of *janā*, as a mere expletive after these pronouns, as in *sē janē rupayyē*, those rupees; *tēs janē garā-manjhē*, in that

house. We may compare the *jō* of the Jaunsārī *sōjō*, that. The following examples of the use of these pronouns are taken from the specimens:—

ēh kāk ōssō, what is this?

sē rupayyē ēs-dē lō, take those rupees from him.

ēs-rī nālās ab karūē, I will now make a complaint of this.

jabbē sē sab-kuchh dūbāē mukyā, when he had completely squandered everything.

sē mā-khē dēē-dē, give that to me.

tēnnyē tinnā-khē āpñī gharchī bāḍē-dittī, he divided to them his property.

bāwā-khē tēs dēkhē-rō dayā āī, to the father, having seen him, compassion came.

tēs-khē kōī kuchh nā dēō-thiyā, no one was giving anything to him.

tēs-rā bāw tēs-khē manānē lāgyā, his father began to advise him.

tēs mulkā-dē barā kāl parē-gōā, a great famine fell in that country.

mērā bāpū tēā (fem.) *chhōṭī chhāniā-dē rauō*, my father lives in that small house (sentence 233).

sē khuṣī ōē, they became happy.

tinnā-mē-dē chhōṭē, from among them the younger (said to his father).

The **Reflexive Pronoun** is probably *āpū*, self, but no example occurs in the specimens or is given by Mr. Bailey. Its genitive is *āpñā*, which is of frequent occurrence in the specimens, and is used exactly as in Hindi.

The **Relative Pronoun** is *jō*, sing. ag. *jēnnē* or *jēnnyē*, obl. *jēs*; plur. nom. *jō*, ag. *jinnē*, obl. *jinnā*. No feminine forms (sg. ag. *jēē*, obl. *jēā*, plur. ag. *jinnī*) corresponding to the feminine forms of *sē* occur in the specimens or are given by Mr. Bailey, but they are probably used. The following are examples of the use of this pronoun:—

chhiltū, jō āū āpñē sāthī-mē majī-sāī khāndā, a kid, which I might have eaten pleasantly with my own companions.

ēh chhōkrā jēnnyē tērī daulat khulāī, jēs-ī bakhtā āyā, this son, who caused thy wealth to be eaten up, at what very hour he came (at that time thou preparedst a feast).

The **Interrogative Pronouns** are:—

kun, who? and *kāk*, what? The sg. ag. of *kun* is *kunīē* and its obl. *kōs*; plur. nom. *kun*, ag. *kinnē*, obl. *kinnā*. *Kāk* has its sing. obl. *kannā*.

Examples of these are:—

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you?

sē tumē kōs-dē lōā, from whom did you buy that?

tārā kāk nāw, what is your name?

ēh kāk ōssō, what is this?

The **Indefinite Pronouns** are *kōī*, anyone, someone; *kuchh*, anything, something. *Kōī* has a sing. ag. *kunīē*, and an obl. *kōs*. *Kuchh* does not change in declension. *Jō* *kōī* is 'whoever', and *jō kuchh*, whatever. Examples of these are:—

tēs-khē kōī kuchh nā dēō-thiyā, no one was giving anything to him.

jō kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb substantive is conjugated as follows :—

Sing.	Plur.
1. <i>ōssū</i>	<i>ōssū</i>
2. <i>ōssō</i>	<i>ōssō</i>
3. <i>ōssō</i>	<i>ōssō</i>

The Past is *thā* or *thiyā*, fem. *thī*; plur. *thē* or *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindi.

There is a negative verb substantive *nīhai*, I am not, not changing for person or number. Mr. Bailey also gives *nīh āthī*, used in the same way, with which we may compare the Jaunsāri *āthī nā*, I am not.

Examples of this verb are :—

tū sadā-ī mā-sāi ōssō, thou art ever with me.

jō kuchh mērā ōssō, whatever is mine.

tēs-rā jēṭhā bēṭā khēchā-dē thā, his elder son was in the field.

sē dūr-hī thā, he was still afar off.

dō baghēr thiyē, there were two sons.

The past tense *rōā*, of the verb *raunā*, to remain, is often used in the sense of 'is', as an auxiliary verb; and, as will be seen, *lagē-rōā* is used to form a present definite.

Corresponding to the Hindi *hōnā*, we have *ōnā*, to become, to be. Its past participle is *ōā*, and its present is :—

Sing.	Plur.
1. <i>ōū</i>	<i>ōū</i>
2. <i>ō</i>	<i>ō</i>
3. <i>ō</i>	<i>ō</i>

Thus :—

mērē chāchē-rā baghēr tēs-rī baikhā-sāi byā ōā, the marriage of the son of my uncle with his sister has taken place.

tabbē sē khuśī ōē, then they became happy.

nā mārī kabbē larāi ōi, no fighting ever took place of (i.e. between) us.

jō mērā hīsā ō, that which may be my share.

B. Active Verb. The Infinitive, or Verbal Noun, is formed by adding *nā* to the root.

If the root ends in *n*, *r*, or *ṛ*, *nā* is used instead of *ṇā*. Thus, *ṭipnā*, to strike; but *baṇnā*, to become; *tsārnā*, to graze; *paṇnā*, to fall.

Examples of the use of the infinitive are :—

sūr tsārnē bhējyā, he sent him to feed swine.

āū tērā put baṇnē jōgā nīhai, I am not worthy to be made thy son.

gāṇē nāchnē-rī wāj, the sound of singing and dancing.

mā-khē ṭipnē āyā, he came to beat me.

mā-khē ṭāṇē-rī tāi, in order to stop me.

The **Present Participle** is formed by adding *dā* to the root as in *ṭīpdā*, striking. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being; *khāndā*, eating. When put in the oblique form and repeated, this participle implies continuous action.

Thus:—

luchpanē-mē dīn gujārdē gujārdē, passing his time in debauchery.

naḥdē naḥdē mērē pairā-dē pīr lagī, as I ran, I hurt my foot.

A similar force of the present participle is observable in:—

jabbē sē āundē-bārē garā nērē pōchyā, when he, as he came along, arrived near the house.

Mr. Bailey also gives forms corresponding to *ṭīpdē-i* or *ṭīpdē-i-sār*, in striking, and *ṭīpdē*, while striking.

As in other neighbouring dialects, the oblique present participle may be used as an infinitive of purpose.

Thus:—

tēs chēwā-rī sīw lāndē bandār lēē gōā-thā, I had gone with the neighbours to fix the boundary of that wall.

The **Past Participle** is formed by adding *ā* or *yā* to the root. Thus, *ṭīpā* or *ṭīpyā*, struck. Mr. Bailey does not mention the form *ṭīpyā*, which is probably borrowed from Pañjābī. It is, however, much the most common form in the specimens. Mr. Bailey also gives a form equivalent to *ṭīpā-dā*, fem. *ṭīpī-dī*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kitāb rakkhīdī ōssō yā nīh āthī*, as for his (affair) has the book been placed or not? *i.e.* has he placed the book or not? The same construction is followed in the future passive participle.

Numerous examples of the past participle will be found under the head of the past tense.

The following Past Participles are irregular:—

<i>karnā</i> , to do.	Past participle	<i>kiyā</i> .
<i>dēnā</i> , to give.	„ „	<i>dittā</i> .
<i>launā</i> , to take.	„ „	<i>lōā</i> , <i>lāwā</i> .
<i>jānā</i> , to go.	„ „	<i>gōā</i> .
<i>raunā</i> , to remain.	„ „	<i>rōā</i> .
<i>marnā</i> , to die.	„ „	<i>muā</i> .
<i>aunā</i> , to come.	„ „	<i>āyā</i> .

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *ṭīpnā*, it is to be beaten, *i.e.* (I, you, he) must (or will) beat.

Its subject is put in the oblique genitive, not in the agent case; as in the case of the past participle in *dā*.

Thus:—

mērē . . . āpnē bāwē-kāē-khē jānā, *tēs-khē bōlnā*, I must (*i.e.* I will) go unto my father, and will say to him; *lit.* as for my part, it is to be gone, etc.

The **Conjunctive Participle** is formed by adding *ē* to the root, but this form is only employed in compound verbs. When used alone, *rō* is added, thus, *ṭīpē-rō*, having struck. *Raunā*, to remain, makes *rōē-rō*, and *aunā*, to come, *āē-rō*.

Examples are :—

sab-kuchh kaṭṭhā karē-rō dūjē mulkā-khē chalā-gōā, having collected everything,
he went to a far country.

tētti-dē jāē-rō, having gone from there.

bāwā-khē tēs dēkhē-rō dayā āi, *hōr daurē-rō*, *tēs-rē gaḷā-dē lapēṭē-rō*, to his father,
having seen him, compassion came, and having run, having embraced him,
(he kissed him).

tāhrā bāyyā āē-rō, your brother having come (your father has given a feast).

Note that the conjunctive participle does not necessarily refer to the subject of the sentence, as is the rule in Hindi.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive, as in *ṭipnē-wālā*, a striker; *raunē-wālā*, an inhabitant.

The **Imperative** singular is the same in form as the root. Thus, *ṭip*, strike thou. Its plural takes *ō*. Thus, *ṭipō*, strike ye. There are a few irregular forms, which will be found in the examples following :—

jō mērā hīsā ō, *sē mā-khē dēē-dē*, give the share which falls to me.

tēs khūb mār, *hōr raśśī-sāi bān*, beat him well, and tie him with a rope.

sabbhī-dē ṭazā-rē ṭālkhū tēs-khē paināō pairā-dē jōrā panyāō, dress ye
him in the best garment put ye shoes on his feet.

ēh rūpayyā tēs-khē dō, give ye this rupee to him.

sē rūpayyē ēs-dē lō, take ye those rupees from him.

In *mā-khē bī āpnē kulī-mē-dē ēkī barābar samjhē*, consider me also as equal to one of your coolies, *samjhē* is probably an honorific imperative, equivalent to the Hindi *sam-jhiyē*.

The **Present Indicative**, also used as a **Present Subjunctive**, is thus conjugated :—

I strike, I may strike, etc.

	Sing.	Plur.
1.	<i>ṭipū</i>	<i>ṭipū</i>
2.	<i>ṭipō</i>	<i>ṭipō</i>
3.	<i>ṭipō</i>	<i>ṭipō</i>

Some verbs have slightly irregular forms. We may quote :—

	1 Sing.	3 Sing.
<i>ona</i> , to become,	<i>ōū</i>	<i>ō</i>
<i>raunā</i> , to remain,	<i>rōū, rauū</i>	<i>rō, rauō</i>
<i>launā</i> , to take,	<i>laū</i>	<i>lō</i>

The following are examples of the use of this tense :—

aū bhūkhā marū, I die of hunger.

sē ṭibbē-pādē ḍaṅgrā tsārō, he is grazing cattle on the top of the hill.

mērā bāpū tēā chhōṭī chhāniā-dē rauō, my father lives in that small house.

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you?

khānē-dē jādē rōṭī pākō, they cook bread more than (sufficient for) eating.

A more distinctly **Definite Present** is formed with the oblique infinitive and *lagē-* or *lāgē-rōā*, as in *āũ itnē barsā-dē tērī sēwā karnē lagē-rōā*, I, from so many years, am doing (and have all along been doing) thy service.

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in :—

āpnā pēt bharnā chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā, he was wishing to fill his belly, and no one was giving him anything.

Or we may say: *āũ tīpnē lāgē rōā-thā*, I was striking.

The **Past Conditional** is formed from the Present Participle, as in Hindi.

Thus :—

āũ āpnē sathī-mē majī-sāi khāndā, I might have eaten in happiness among my friends.

The **Future** is conjugated as follows :—

I shall strike, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>tīpūē</i>	<i>tīpūē</i>	<i>tīpūē, tīpmē</i>	<i>tīpmī</i>
2. <i>tīplā</i>	<i>tīplī</i>	<i>tīplē</i>	<i>tīplī</i>
3. <i>tīplā</i>	<i>tīplī</i>	<i>tīplē</i>	<i>tīplī</i>

As examples, we may quote :—

ēs-rī nālaś ab karūē, I will now make a complaint of this.

mērī gālī-rī nālaś karlā, he will make a complaint of my abuse.

The **Past** is formed exactly as in Hindi, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Agent case. Thus :—

A. Intransitive verbs :—

garē tīn dērē parē rōā, (I) remained lying down in the house for three days.

āũ āz bahut-hī haṇḍā, I walked a long way to-day.

chhōṭā baghēr dūjē mulkā-khē chālā-gōā, the younger son went to another country.

tēs mulkā-rē raunēwālē-mē-dē ēkī-rē thāē raunē lāgyā, he began to dwell with one of the inhabitants of that country.

jabbē sē pōchya, when he arrived.

jabbē hamē sab ādmī sīwā-pādē pōchē, when we all arrived at the boundary.

sab ādmī darē-gōē, āpnē āpnē garā-khē chālē gōē, all the men became afraid, (and) went each to his own house.

bāwā-khē tēs dēkhē-rō dayā āi, compassion came to the father on seeing him.

mērē pairā-dē pīr lagī, a hurt happened to my foot.

B. Transitive Verbs :—

mōḍē pāp kiyā, I did sin.

mōḍē tēs-rē baghērā-khē khūb tīpā, I beat his son well.

chhōṭē āpnē bāwā-khē bōlyā, the younger said to his father.

sē tumē kōs-dē lōā, from whom did you buy that?

tēnnyē tinnā-khē āpnī gharchī bāḍē dittī, he divided out his property to them.

gāṇē-nāchnē-rī wāj sunī, (he) heard the sound of singing and dancing.

jhūthī jāl-sājī kī, (he) has made a false forgery.

The **Perfect** is formed as in Hindī. Thus, *mōḍē tīpā ṁssō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindī. Thus, *mōḍē tīpā-thā* (or *thiyā*), I had struck. So :—

bahut din nā ṁē-thiyē, many days had not passed.

muā-thā, he had died.

sūw lāndē baṇḍār lēē gōā-thā, I had gone with the neighbours to fix the boundary.

Causal Verbs are formed as in Hindī. Thus :—

sunānā, to cause to hear; *mārnā*, to beat. Irregular is *khulānā* or *khlānā*, to give to eat, to feed.

Compound Verbs.

Intensives are formed with the Conjunctive Participle as in Hindī. Thus :—

dēē-dēnā, to give away.

parē-jānā, to fall, to happen.

lēē jānā, to take away.

charē-raunā, to be mounted.

Compleatives, as in *dubāē mukyā*, he had squandered completely.

Desideratives :—

āpnē pēṭ bharnā chāō-thiyā, he was wishing to fill his belly.

tā khūsī ṁnā chāyō-thā, it was proper for you.

Inceptives :—

raunē lāgyā, he began to dwell.

manānē lāgyā, he began to advise.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN I.

एकी आदमीरे दो बघेर थिये । तीना-में-दे छोटे आपणे बावा-खे बोल्या बावा आपणी घरची-मे-दे जो मेरा हिँसा ओ से मा-खे देइ दे । तबे तिन्ये तीना-खे आपणी घरची बाँडि दिती । बहुत दिन ना ओए थिये के छोटा बघेर सब कुछ कठा करि-रो दूजे मुलका-खे चळा गोआ । तेती लुचपणे-मे दिन गुजारदे गुजारदे आपणी घरची डुबाइ दिती । जबे से सब कुछ डुबाइ मुक्या तबे तेस मुलका-दे बड़ा काळ पड़ि गोआ हर से गरीब ओइ गोआ । तेती-दे जाइ-रो तेस मुलका-रे रौणेवाळे-मे-दे एकी-रे ठाएँ रौणे लाग्या । तिन्ये से आपणे खेचा मे सूर चारने भेज्या । से तीना-रे जूठे छिलका सार्इ आपणा पेट भरना चाओ थिया होर तेस खे कोई कुछ ना देओ थिया । जबे तेस खे होश आई तबे तिन्ये बोल्या मेरे बावा-रे कितने हाक्री-रे खाणे-दे जादे रोटी पाको हर ओँ भूखा मरू । मेरे जठि-रो आपणे बावे काए-खे जाणा तेस-खे बोलणा बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया ओँ तेरा पुत वणने जोगा नीहै । मा-खे बी आपणे कुली मे दे एकी बराबर समझे । तबे से जठि-रो आपणे बावे काए-खे गोआ । पर से दूर-ही था कि तेस रे बावा-खे तेस देखि-रो दया आई होर दौडि-रो तेस-रे गळा-दे लपेटि-रो तेस-दा फाँयाँ लायाँ । बेटे तेस-खे बोल्या बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया । ओँ तेरा पुत वणने जोगा नीहै । तो बावे आपणे नोकरा-खे बोल्या सभी-दे चजारे टालखू तेस खे पैनाओ हर तेस-रे हाथा-दे छापा पैरा-दे जोड़ा पन्याओ । तबे हमें खाऊ बैठि-रो चैन करू । कीए के मेरा बेटा मुआ-था नइये जीआ राचि गोआ-था तइये मिला । तबे से खुशी ओए ॥

तेस-रा जेठा बेटा खेचा-दे था । जबे से आउंदे-बारे गरा नेरे पौँच्या तबे बाजे-री गाणे नाचणे-री वाज शुणी । अर तिन्ये आपणे नोकरा-मे-दे एक बल्याइ-रो पक्या एह काह असो । तिन्ये तेस-काए बोल्या ताहरा बाया आइ-रो तारे बावे चजारा खाणे-खे पकाइ राखा कीएकी से जीउंदा आइ-गोआ । पर तिन्ये

बुरा मान्या । बीहतरे जाणे-खे तेस-रा जीउ ना बोल्या । एतेरी-ताँई तेस-रा बाव बाहरे आइ-रो तेस-खे मनाणे लाग्या । तिन्ये जवाब दिता औँ इतने बरसा-दे तेरो सेवा करने लगे रोआ कभी तेरे हुकमा-दे बाहरे नी गोआ हर तोएँ मा-खे एक छिलटू बी नी दिता जो औँ आपणे साथी-मे मजी सार्ई खांदा । तेरा एह छोकरा जिन्ये तेरी दौलत राँडा-दे खुकाई जेसौ बखता आया तेबू तेस-खे चजारा खाणा किया । बावे तेस-खे बोल्या बेव्या तू सदाई मा सार्ई असो । जो कुछ मेरा असो सब तेरा असो । ताँ खुशी ओणा चायो-था कीएकी तेरा बाया मुआ था नइये जीआ राचि गोआ-था तइये मिला ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

NOTE.—In this and the following specimen, so far as was possible, words have been spelt as in the Rev. T. Grahame Bailey's account of Baghāṭī, in his "Languages of the Northern Himalayas." For this reason, many consonants will be found to be doubled, which are written as single consonants in the version in the Nāgarī character. It is not usual to indicate the doubling in writing in that character. Moreover, in that character, there is no means for representing the short ē, or for representing the short ō. The first is sometimes written as i, and sometimes as e, and the latter as a or o. In such cases, ē and ō have been written in the transliteration instead of i or o, or a or o, respectively.

Ēki-ādmī-rē	dō	baghēr	thiyē.	Tinnā-mē-dē	chhōṭē
One-man-of	two	sons	were.	Them-in-from	by-the-younger

āpnē-bāwā-khē bōlyā, 'bāwā, āpnī-gharchī-mē-dē jō mērā
his-own-father-to it-was-said, 'father, your-own-property-in-from what my

hīsā ō, sē mā-khē dē-dē.' Tabbē tēnnyē tinnā-khē āpnī
share may-be, that me-to give-up.' Then by-him them-to his-own

gharchī bāḍē-dittī. Bahut din nā ōē-thiyē kē chhōṭā baghēr
property was-divided-out. Many days not become-had that the-younger son

sab-kuchh katthā karē-rō dūjē-mulkā-khē chaḷā-gōā. Tēttī
everything together made-having another-country-to went-away. There

luchpanē-mē din gujārdē-gujārdē āpnī gharchī ḍubāē-dittī. Jabbē
debauchery-in days a-passing-a-passing his-own property was-squandered. When

sē sab-kuchh ḍubāē-mukyā, tabbē tēs-mulkā-dē baṛā kāl
he everything squandered-completely, then that-country-in a-great famine

paṛē-gōā, hōr sē garīb ōē-gōā. Tēttī-dē jāē-rō, tēs-mulkā-rē
fell-down, and he poor became. There-from gone-having, that-country-of

raunē-wālē-mē-dē ēkī-rē thāē raunē lāgyā. Tēnnyē sē āpnē-khēchā-mē
inhabitants-in-from one-of near to-dwell he-began. By-him he his-own-fields-in

sūr tsārnē bhējyā. Sē tinnā-rē jūthē-chhilkā-sāi āpnā pēt bharnā
swine to-feed was-sent. He them-of left-husks-with his-own belly to-fill

chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā. Jabbē tēs-khē
wishing-was, and him-to any-one anything not giving-was. When him-to

hōs āi, tabbē tēnnyē bōlyā, 'mērē-bāwā-rē kitnē-hālī-rē
sense came, then by-him it-was-said, 'my-father-of how-many-servants-of

khānē-dē jāḍē rōṭī pākō, hōr aū bhūkhā marū.
food-from superfluous bread they-cook, and I hungry am-dying.

Mērē ūthē-rō āpnē-bāwē-kāē-khē jānā, tēs-khē bōlṇā,
By-me arisen-having my-own-father-near-to is-to-be-gone, him-to it-is-to-be-said,

"bāwā, mōē surgā-rē barōdh hōr tērē sāmnē pāp kiya; aū
"father, by-me heaven-of against and of-thee before sin was-done; I

tērā put bannē jōgā nihai. Mā-khē bī āpnē-kuli-mē-dē
 thy son to-be-made worthy not-am. Me (acc.) also your-own-coolies-in-from
 ēkī barābar samjhē.”” Tabbē sē ūthē-rō āpnē-bāwē-kāē-khē gōā.
 one like consider.”” Then he arisen-having his-own-father-near-to went.
 Par sē dūr-hī thā, kē tēs-rē bāwā-khē tēs dēkhē-rō
 But he distant-even was, that him-of the-father-to him seen-having
 dayā āi, hōr daurē-rō tēs-rē galā-dē lapēṭē-rō tēs-dā
 compassion came, and run-having him-of neck-on wrapped-having him-of
 phāyā lāyā.¹ Bēṭē tēs-khē bōlyā, ‘bāwā, mōē surgā-rē
 kisses were-taken. By-the-son him-to it-was-said, ‘father, by-me heaven-of
 barōdh hōr tērē sāmṇē pāp kiya. Aū tērā put bannē jōgā
 against and of-thee before sin was-done. I thy son to-be-made worthy
 nihai.’ Tō bāwē āpnē-nōkrā-khē bōlyā, ‘sabbhī-dē tsazā-rē
 not-am.’ Then by-the-father his-own-servants-to it-was-said, ‘all-than good
 tālkhū tēs-khē paināo; hōr tēs-rē hāthā-dē chhāpā, pairā-dē jōrā
 garments him-to put-on; and him-of hand-on ring, feet-on pair-of-shoes
 panyāo. Tabbē hamē khāū, baiṭhē-rō chain karū. Kiē-kē mērā
 put-on. Then we may-eat, sat-having ease may-make. Because my
 bēṭā muā-thā, naiyē jīā; rāchē gōā-thā, taiyē milā.’ Tabbē
 son dead-was, now lived; having-been-lost gone-was, now was-got.’ Then
 sē khuṣī oē.
 they happy became.

Tēs-rā jēṭhā bēṭā khēchā-dē thā. Jabbē sē āundē-bārē
 Him-of the-elder son the-field-in was. When he coming-at-time
 garā-nērē pōchyā, tabbē bājē-rī gāṇē-nāchnē-rī wāj ṣuṇī.
 the-house-near arrived, then music-of singing-dancing-of noise was-heard.
 Ōr tēnyē āpnē-nōkrā-mē-dē ēk balyāē-rō pūchhyā, ‘ēh
 And by-him his-own-servants-in-from one called-having it-was-asked, ‘this
 kāh ṁssō?’ Tēnyē tēs-kāē bōlyā, ‘tāhrā bāyyā āē-rō,
 what is?’ By-him him-near it-was-said, ‘your brother come-having,
 tārē-bāwē tsazā-rā khāṇē-khē pakāē-rākhā, kiē-kē sē
 by-your-father good (feast) eating-for cooking-was-caused-to-be-done, because he
 jiundā āē-gōā.’ Par tēnyē burā mānyā. Biṭrē jāṇē-khē
 living arrived.’ But by-him bad it-was-thought. Within going-for
 tēs-rā jiu nā bōlyā. Ēttē-rī tāi tēs-rā bāw, bāhrē
 him-of the-soul not was-said. Here-of for him-of the-father, out
 āē-rō, tēs-khē manāṇē lāgyā. Tēnyē jawāb dittā, ‘aū
 come-having, him-to to-advise began. By-him answer was-given, ‘I
 itnē-barsā-dē tērī sēwā karnē lagē-rōā; kabbhī tērē-hukmā-dē bāhrē
 so-many-years-from thy service to-do continued; ever thy-order-from outside

¹ The last three words appear to be corrupt Panjābī.

nī gōā; hōr tōē mā-khē ēk chhiltū bī nī dittā, jō aū
not I-went; and by-thee me-to a kid even not was-given, that I
 āpnē-sāthi-mē maji-sāi khāndā. Tērā ēh chhōkrā jēnnyē
my-own-friends-with pleasure-with might-have-eaten. Thy this son by-whom
 tēri daulat rādā-dē khulāi, jēs-i-bakhtā āyā,
thy wealth harlots-on was-caused-to-be-eaten, at-what-very-time he-came,
 tēbbū tēs-khē t̄gazā-rā khānā kiya.' Bāwē tēs-khē bōlyā,
then-even him-for good food was-made.' By-the-father him-to it-was-said,
 'bētēā, tū sadā-i mā-sāi ōssō. Jō-kuchh mērā ōssō, sab tērā
'son, thou always-even me-with art. Whatever mine is, all thine
 ōssō. Tā khuṣi ōnā chāyō-thā, kiē-kē tērā bāyyā muā-thā, naiyē
is. For-thee happy to-be proper-was, because thy brother dead-was, now
 jā; rāchē gōā-thā, taiyē milā.'
lived; having-been-lost gone-was, now was-got.'

[No. 8.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.**

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN II.

मेरा नाँव माधो । मेरे बापू-रा नाँव साधो । जाते-रा कनेत । गाँव
कोटी-रा जिला शिमला ।

साटूए मा पाए चाणक भगड़ा किया । मोएँ तेस-खे नी घाया ना
मारी कबे लड़ाई ओई । एकी चेवा पाँदे लड़ाई ओई । तेस चेवा-रौ
साँव लांदे बंडार लिए गोआ-था । जवे हमें सब आदमी साँवा पाँदे पोंचे तवे
साटूए सभी-खे गाली दिती । मा-खे टीपणे आया । दौड़ि-रो सब आदमी
डरि गोए । आपणे आपणे गरा-खे चाले गोए । औ बी डरि-रो नठि
गोआ । नठदे नठदे मेरे पैरा-दे पीड़ लगी । गरे तीन देड़े पड़ि रोआ ।
साटू-खे एह सूँच पड़ी कि मेरी गाली-री नालश करला । मा-खे टाणे-री
ताँई भूटी जाल-साजी की । कीए मा-खे गाली दिती एस-री नालश अब
करुए ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

[See Note at the head of the Transliteration of Specimen I.]

Mērā	nāw	Mādhō.	Mērē-bāpū-rā	nāw	Sādhō.	Jātē-rā	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhō.</i>	<i>Caste-of</i>	<i>Kanēt.</i>
Gāw	Kōṭi-rā,	Jilā	Śimlā.				
<i>Village</i>	<i>Koṭi-of,</i>	<i>District</i>	<i>Simla.</i>				
Sādūē	mā-pāē	chānak	jhagrā	kiyā.		Mōē	
<i>By-the-complainant</i>	<i>me-on</i>	<i>causeless</i>	<i>quarrel</i>	<i>was-made.</i>		<i>By-me</i>	
tēs-khē	nī	ghāyā,	nā	māri	kabbē	laṛāi	ōi.
<i>him-as-for</i>	<i>not</i>	<i>it-was-beaten,</i>	<i>not</i>	<i>of-us</i>	<i>ever</i>	<i>fighting</i>	<i>became.</i>
laṛāi	ōi.	Tēs-chēwā-rī	sīw	lāndē	baṇḍār		lēē
<i>fighting</i>	<i>became.</i>	<i>That-wall-of</i>	<i>boundary</i>	<i>to-put</i>	<i>the-neighbours</i>	<i>having-taken</i>	
gōā-thā.	Jabbē	hamē	sab	ādmī	sīwā-pāḍē	pōchē,	tabbē
<i>(I)-gone-was.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>men</i>	<i>the-boundary-upon</i>	<i>arrived,</i>	<i>then</i>
sādūē	sabbhī-khē	gālī	dittī.	Mā-khē	ṭipnē	āyā.	
<i>by-the-complainant</i>	<i>all-to</i>	<i>abuse</i>	<i>was-given.</i>	<i>Me-to</i>	<i>to-beat</i>	<i>he-came.</i>	
Daurē-rō	sab	ādmī	ḍarē	gōē.	Āpnē-āpnē-garā-khē		
<i>Run-having</i>	<i>all</i>	<i>men</i>	<i>being-afraid</i>	<i>went.</i>	<i>Their-own-own-houses-to</i>		
chālē-gōē.	Aū	bi	ḍarē-rō	naṭhē-gōā,	naṭhdē-naṭhdē		
<i>they-went-away.</i>	<i>I</i>	<i>also</i>	<i>feared-having</i>	<i>ran-away,</i>	<i>a-running-a-running</i>		
mērē-pairā-dē	pīṛ	lagī.	Garē	tīn	dērē	parē	
<i>my-foot-on</i>	<i>pain</i>	<i>happened.</i>	<i>In-the-house</i>	<i>three</i>	<i>days</i>	<i>having-fallen</i>	
rōā.	Sādū-khē	ēh	sūch	paṛi	kē,	‘mērī-gālī-rī	
<i>(I)-remained.</i>	<i>The-complainant-to</i>	<i>this</i>	<i>thought</i>	<i>fell</i>	<i>that,</i>	<i>‘my-abuse-of</i>	
nālaś	karlā.’	Mā-khē	ṭāpē-rī	tāi	jhūṭhī	jāl-sājī	
<i>complaint</i>	<i>he-will-make.’</i>	<i>Me (acc.)</i>	<i>stopping-of</i>	<i>for</i>	<i>a-false</i>	<i>forgery</i>	
kī.	Kiē	mā-khē	gālī	dittī,	ēs-rī	nālaś	ab
<i>was-made.</i>	<i>Because</i>	<i>me-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>this-of</i>	<i>complaint</i>	<i>now</i>
karūē.							
<i>I-will-make.</i>							

PATIĀLĀ BAGHĀṬĪ.

As further specimens of Baghāṭī it will be sufficient to give those received from the Patiala State. This State, the main portion of which is situated in the plains portion of the Panjab, has an outlying tract extending into the heart of the Simla hills. This tract, a portion of Nizāmat Pinjaur, has to its east, on the south, the State of Sirmaur, and, further north, the State of Keonthal. A number of smaller hill states run along its western side, of which, for our present purposes, it will be sufficient to mention Baghat.

This tract consists of three thānās named, from south to north, Pinjaur, Dharampur and Śrīnagar, respectively. Pinjaur and Dharampur have Sirmaur to their east and Baghat to their north and west and in them the language spoken is Baghāṭī. In Śrīnagar, with Keonthal to its east, the language is Kiūṭhali. To the south of Pinjaur thānā the language is the Hindī of Ambālā.

The State returned the language of all these thānās as simply "Pahārī" or "Hill-language," with a total number of speakers (in 1891) of 9,000. No materials are available for stating the number of speakers of this "Pahārī" in each thānā, but it will be a fairly accurate estimate to put the Pinjaur and Dharampur speakers of Baghāṭī at 6,000 and the Kiūṭhali speakers of Śrīnagar at 3,000.

Two specimens were received from each thānā, and the four in Baghāṭī are given below. They are not very satisfactory, owing to their being written in the Persian character, the reading of which leaves several isolated words doubtful as to form or meaning,¹ but they are sufficiently clear to be good examples of the local Baghāṭī. In the case of each thānā, the subjects of the specimens are the same,—a version of the Parable of the Prodigal Son and a short description of the day's work of a peasant of the country. For the first, in each case, the original copy, as forwarded, is printed, with a transliteration. It has not been thought necessary to give an interlinear translation. In the case of the second, the same procedure has been followed, but a tentative interlinear translation has been given with the copy that comes from thānā Pinjaur.

¹ One grave omission is that, throughout, no distinction is made between the cerebral *ṛ* and the dental *n*, or between the cerebral *ḷ* and the dental *l*.

PATIALA (PINJAUR) BAGHĀṬĪ.

The dialect of this *thānā* is, as might be expected, a good deal mixed with Hindī, but on the whole, the Baghāṭī forms are well exhibited. The most prominent Hindī idiom is the occasional use of *kā* (*kē*, *kī*) for 'of.' The frequent use of *kē* instead of *khē* for the postposition of the dative is probably caused by the common dialectic Hindī use of *kē* in the same sense.

There is a good example of the dropping of an intervocalic *l* in the word *śiyōkaṛ*, a husk, which may be compared with the Sirmaurī *śalēkaṛ*. Other reminders of Sirmaurī are *gihchē*, evidently the same as the Sirmaurī *gēśī*, and the occasional use of *ē* instead of *ā* as the sign of the oblique form (e.g. *thōṛī rātē-dē*).

Owing to the specimens being written in the Persian character, no attempt is made to show the existence of the cerebral *ṇ* and *ḷ*. The letter *ś* is represented by *sh*, and the frequent interchange of *s* and *ś* is shown by the occasional use of *shē* instead of *sē* for 'he.'

The *h* which is regularly dropped in Baghāṭī is here often written, as in *hōnā* for *ōṇā* and *hū* for *āū*.

With the exceptions above mentioned, the Baghāṭī oblique form in *ā* is well represented, and so also the ablative postposition *dē*. Less regular is the use of *rē* to mean 'with' in *khandānā-rē*, (he stayed) with a man of good family.

In the pronouns, the usual agent singular of the third person is the regular *tēnnyē*, but we also meet *tañ*, *tēhnē* and *unhē*. Similarly instead of *jēnnyē*, by whom, we have *jēhē*. *Ēs*, the oblique form of *ēh*, this, is regularly represented by *ē*.

In the verbs, *ōssō* appears under the form *āsō*, and the first person of the present tense is nasalized, as in *bōlū* for *bōlū*. The suffix of the conjunctive participle is regularly *rō*, but sometimes we find *rē*, as in *āē-rē*, having come. We may note also the idiomatic use of the genitive for the subject of the future passive participle in *mērē jānā*, I must (i.e. I will) go (to my father).

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJĀUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایک آدمی رے دو یتھے تھے تسرے چھوٹے نے باپو ے بولا کہ باپو
 مال کا بندڑا جو میرا ھے میکے دیدے تب تنئے مال تنانکھ بندڑا دیا اور
 تھوڑے دن پاچھے چھوٹے یتھے نے سب کچھ لے رو ایک دروارے ملکہا ے
 چلا گوا تنئے اپنا مال بدچالی میں برباد کردیا اور کہی نا رورا تس
 ملکہا میں بڑا کال بڑا تب سے بھوکا مرنے لگا تب تس ملکہارے ایک
 خاندانا رے جا رورا تنئے تس ے اپنے باگٹی میں سورا ے چارے بھجا
 تس ے جیورا میں نہی تینا شیوکڑا دے جانا ے سور کھاو ہوں پیٹ
 بھروں کوئی تس ے دیو نہ تھا تب عقل میں آئی رے بولا میرے
 بارا رے کتنے محنتی ے بھوتی روٹی ھے آسوں بھوکھوں مروں میرے
 اُٹھ رے اپنے بارا ے چلے جانا تس ے بولوں رے باپورا موں اسمانا
 اور تیرے سامنے گناہ کیا اور اب دیدے جوگا نے کہ پھر تیرا بیٹا کھاؤں
 اپنے محنتی میں دے ایکے جیسے بنا تب اوٹھے رو اپنے بارا ے ے چلا
 اور شی ابھ دور تھا تس ے دیکھے رو تسرے بارا ے دیا آئی اور دوڑے
 رو تس ے ملنے لگا اور بہت پاپے لئے یتھے تس ے بولا رے باپو موں

اسمانا را اور تیرے سامنے گناہ کیا ایدے جوگا نے کہ تین تیرا بیٹا
 کوھاڑوں باوے اپنے نوکرا کے بولا کہ اچھے سے اچھے کپڑے گڈ لو اور تس
 کے پہراؤ اور تسرے ہاتھ مین موندی اور پیرا مین جونی پہراؤ اور
 ہم کہاؤ اور موجا کروں کیونکہ میرا بیٹا موا تھا اب جیوا ھے راچ گروا
 تھا اب ملا ھے تب سے راضی ہونے لگے *

اور تسرا بڑا بیٹا باگئی مین تھیا جب گھرارے نیڑے آیا گئے اور
 ناچنے رے راز سنی تب ایک نوکرا کے بلارے پوچھا کہ رے کا آسوں
 تئیں تس ے بولا کہ تیرا بھائی آ گروا اور تیرے بارے بڑی جگ کئے
 ایدے رے خاطر کہ شی شار بھلا چنگلا دیکھا اونہین کہیجے او نہ
 چاہا کہ بھیتر جاو تب تس ے باوے باھر آئے او منایا تینٹے بارا کے
 جوا با مین بولا دیکھ اتنے برسادے مہوں تیرے کہنو مینے کروں اور
 کبھی تیرے بولنے دے باھر نے گروا تو نے کبھی ایکے باکری را چھیلٹو
 میکھ ندیا کہ اپنے ساتھی رے گیلی راضی ہوں اور جب تیرا رے بیٹا
 آیا جہین تیرا مال رانڈا کے لٹایا توں تسرے خاطر بڑی جگ کری تہنین
 تس ے بولا کہ اے بیٹے تو سدا مئیں گہچے روا جو کچھ مین گے آسنو
 سے تیرا پر راضی ہونا اور راضی ہونا چاہین تھا کیونکہ تیرا بھائی موا تھا
 اب جیوندا ہوا اور راچ گروا تھا اب ملا *

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēki-ādmī-rē dō bēṭē thē. Tēs-rē chhōṭē-nē bāpū-khē bolā ki, 'bāpū, māl-kā bandā jō mērā hai mai-kē dē-dē.' Tēb tēnnyē māl tinā-khē baṇḍ-diyā. Aur thōṛē din pāchhē chhōṭē bēṭē-nē sab kuchh lē-rō ēk-dūrā-rē mulkhā-khē chalā-gōā, tēnnyē apnā māl bad-chālī-mē barbād kar-diyā. Aur kahē nā rōā, tēs-mulkhā-mē barā kāl parā. Tēb sē bhūkā marnē lagā. Tēb tēs-mulkhā-rē ēki-khāndānā-rē jā-rōā. Tēnnyē tēs-khē apnē-bāgai-mē sūrā-kē tsārnē bhējā. Tēs-kē jiwā-mē thī 'tinnā-siyōkrā-dē jinā (*for* jinnā)-khē sūr khāō hū pēt bharū.' Kōi tēs-kē dēo-na-thā. Tēb 'aql-mē āṣ-rē bolā, 'mērē-bāwā-rē kitnē mēḥnatī-khē bhautī rōṭī hai āṣō bhūkhō marū. Mērē uṭh-rē apnē-bāwā-kē chalē-jānā, tēs-kē bolū, "rē bāpūwā, mū āsmānā aur tērē sāmnē gunāh kiyā, aur ēb ē-dē jōgā nē ki phir tērā bēṭā kuhāū; apnē-mēḥnatī-mē dē, ēki jaisē banā." Tēb uṭhē-rō apnē-bāwā-kē-kahē chalā. Aur shē (*for* sē) ēbbhē dūr thā tēs-kē dēkhē-rō, tēs-rē bāwā-khē diā āi, aur daup-rō tēs-kē milnē lagā, aur bahut pāpē laē. Bēṭē tēs-kē bolā, 'rē bāpū, mū āsmānā-rā aur tērē sāmnē gunāh kiyā, ē-dē jōgā nē ki taī tērā bēṭā kuhāū.' Bāō-nē apnē-naukarā-khē bolā ki 'achchhē-sē achchhē kaprē gaḍ-lō, aur tēs-kē pahrā-dō; aur tēs-rē hāthā-mē mūḍī, aur pairā-mē jūṭī pahrāō; aur ham khāō, aur mōjā karū, kyōki mērā bēṭā mōā thā, ēb jiwā hai; rāch-gōā-thā, ēb milā-hai.' Tēb sē rāzī hōnē lagē.

Aur tēs-rā barā bēṭā bāgai-mē thiyā. Jēb gharā-rē nērē āyā, gānē aur nāchnē-rī wāz sunī. Tēb ēki-naukarā-khē bulā-rē pūchhā ki, 'rē, kā āṣō?' Taī tēs-kē bolā ki, 'tērā bhāi ā-gōā, aur tērē-bāō-rē barī jag kaī, ē-dē-rē khāṭir ki shē (*for* sē) shār bhalā changā dēkhā.' Unhē khijē ō na chāhā ki 'bhitar jāū.' Tēb tēs-kē bāō-nē bāhir āē ō manāyā. Tēnnyē bāwā-khē jawābā-mē bolā, 'dēkh, itnē-barsā-dē mhū tērē kahnō mai-nē karū, aur kabhī tērē-bōlnē-dē bāhir nē gōā, tū-nē 'kabhī ēki-bākri-rā chhēli-ō mai-khē na diyā, ki apnē-sāthī-rē gailē rāzī hū; aur

jēb tērā-rē bēṭā āyā, jēhē tērā māl rāḍā-khē luṭāyā, tū tēs-rē khāṭir
barī jag kari.' Tēhnē tēs-kē bōlā ki, 'ai bēṭe, tū sadā mōē gihchē
rōā; jō kuchh maī-gē asō, sē tērā; par rāzī hōnā, aur rāzī hōnā (*sic*),
chāhiē-thā, kyōki tērā bhāi mōā-thā, ēb jiūndā hōā; aur rāch-gōā-thā,
ēb milā hai.'

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیرے ہاتھارے کیلی آوی دب رکھی ہے سواں ہاتھ
 دے جانٹی ہے سامنے ڈالی ہیٹھین حجری اور پانی را گھڑا رکھ رکھا
 ہے ایک چھوٹو بیٹھے رہو زمیدار بیچارہ تھوڑے رانی دے اوٹھا تھا
 هل اور بلدا کو لیو رہو بھلکے بھلکے باگٹی مین جا رہو جب سورج
 مونڈ آؤ تو پیرروٹی لورو آئی یے ہلا ے کھول دیو بلدا ے گھا پا دیا
 آپے ہاتھ مَنہ دھویو رہو سستا لیو روٹی کھاؤ حَقّہ پیو بلدا ے پانی
 پلا تھوڑی باری پڑ رہو رام کر لیو پیر ساگ پات لیو رہو چلی جاو کام
 بہتا ہو تو بیچارہ ستی دھندے مین دن کاٹ دیو نہیں تو اورو کام کرو
 جب سورج چھپنے لگو تو ہلا ے اور بلدا ے لیو رہو گھرا ے آؤ مونڈا
 ے پَنڈے گھارا لیو بلدارے آگے گھا پا دیو پیردودہ دو رہو روٹی پکاوے
 راضی ہو رہو اپنے چھوٹو چھوٹو مین بیٹھے رہو کھاؤ پھیر ایسے مزے
 مین کھوٹی پسارے ست جاو کہ راجہ ے پھولادے بچھارے پندے
 بھی نصیب نہیں *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Dēkhō, dērē-bāthā-rē kēli-āwī dab-rakhī-hai, sōā-hāth-dē
See, the-left-hand-in plough-handle pressed-kept-is, right-hand-in
 jāṭī hai, sāmne-dāli-hēṭhē hajrī (? jajrī) aur pānī-rā gharā rakh-rakhā-hai.
ox-whip is, in-front-tree-under the-kugga and water-of jar placed-is.
 Ēk chhōṭō baiṭh-rahō. Zimīndār bēchāra thōrī-rātē-dē
(There) a boy seated-is. The-cultivator poor-fellow in-a-little-of-the-night
 uṭhā-thā. Hal aur baldā-kō layō-rahō. Bhalkē-bhalkē
risen-had. Plough and bullocks have-been-brought. Early-in-the-morning
 bāgai-mē jā-rahō-ā. Jēb sūraj mūd āō, tō bayyar
the-field-in he-has-gone. When the-sun (over)-head comes, then the-wife
 rōṭī lō-rō āi. Yihē halā-kē khōl-diyō, baldō-kē ghā
bread taken-having comes. By-him the-plough is-opened, the-bullocks-to grass
 pā-diyā, āpē hāth mūh dhōyō-rahō, sastā liyō. Rōṭī
is-caused-to-fall, by-himself hand face is-washed, coolness is-taken. Bread
 khāō huqqa pō, baldā-kē pānī pilā thōrī
he-eats huqqa he-drinks, the-bullocks-to water having-caused-to-drink a-little
 bārī paṛ-rahō, rām kar-liyō. Bayyar sāg-pāt layō-rahō, chālī-jāō.
while he-reclines, rest takes. The-wife vegetables takes, she-goes-away.
 Kām buṭṭā hō, tō bēchāra sē-tē-dhandē-mē din kāt-diyō,
Work much is, therefore the-poor-fellow that(?)-occupation-in the-day passes,
 nahī-tō aurō kām karō. Jēb sūraj chhipnē lagō,
or-else another-also work he-does. When the-sun to-be-concealed begins,
 tō halā-kē aur baldā-kē layō-rahō, gharā-kē āō, mūdā-kē
then the-plough and the-bullocks he-takes, the-house-to comes, head-of
 paṇḍē ghārā layō, baldā-rē āgē ghā pā-diyō.
upon a-bundle he-takes, the-bullocks-of before grass he-causes-to-fall.
 Bayyar dūdh dō-rahō, rōṭī pakāō. Ē rāzī hō-rahō, apnē-chhōṭō-
The-wife milk milks, bread bakes. He happy becomes, his-own-little-
 chhōṭō-mē baiṭh-rahō khāō. Phīr aisē-mazē-mē khūṭē pasārē
children-among sits eats. Again such-pleasure-in legs having-spread
 sut-jāō, ki rājā-kē phulā-dē bichhāñnē-paṇḍē bhī naṣīb nahī.
he-goes-to-sleep, as a-king-of flowers-of bed-on even fortune is-not.

FREE TRANSLATION OF THE FOREGOING.

See, carrying in his left hand his plough-handle, and in his right hand his ox-whip, the cultivator has laid down, under the tree in front of him, his *hugqa* and his jar of water. A little boy is seated there (to look after them). The cultivator, poor fellow, had got up while it was still night. He has collected his plough and his bullocks, and is already at the field by dawn. When the sun is overhead, his wife brings him some bread. He unyokes his bullocks and throws some grass before them. Then he washes his face and hands to cool himself. He eats his bread, has a smoke at his *hugqa*, gives the bullocks water, and then takes a short rest. The wife collects wild spinach and carries it home. He has much to do, and so the poor fellow passes the whole day at this work of ploughing or else occupies himself on some other task. At sunset, he comes home with the plough and the bullocks, carrying a bundle on his head. He gives fodder to the bullocks, while his wife milks the cows and bakes the bread. Then he seats himself happily amid his little children to take the evening meal, and at last, he stretches his legs and goes to sleep with a pleasure that is not the lot of even a king to find upon a bed of flowers.

PATIALA (DHARAMPUR) BAGHĀṬĪ.

The Dharampur dialect of Baghāṭī is practically the same as that of Pinjaur, except that the Hindī influence is not so strong. We have, however, one instance of *kō*, used instead of *khē*, and once or twice *nē* is added (without any need for it) to the case of the agent, as in *jēnnyē-nē*, by whom.

There are some curious words in the vocabulary. We may note—

- badrā*, great, elder.
- bāhtū*, a son.
- bamānā*, to clothe.
- chhyūrī*, a wife.
- maṭānā*, to be found.
- māṭhrā*, younger.
- rachnā*, to be lost.

Most of the peculiarities noted in regard to Pinjaur will also be observed here. We may quote the following peculiarities not found in the Pinjaur specimens :—

As in Sirmaurī, nouns, adjectives, and participles sometimes end in *ō* instead of *ā*, as in *sunō*, heard; *dittō*, given. The word for both 'I' and 'by me' is *mhū*. For 'is' we have *asō*, instead of *ōssō*, which is merely a matter of spelling. In *sunō-ā*, it is heard, we have the Kiūṭhali word *ā* for 'is.' The past participle of *dēnā*, to give, is sometimes *dinā*, and sometimes *dittā*, and the past participle of *marnā*, to die, is *mōāwā*.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایکے آدمی رے دو باھٹو تھے ماٹھڑے باھٹو اپنے بارا بے بولا
 کہ رے باپو مالارا بانڈا جو میرا بیٹھو ماکہہ دے تب تنئے مال
 تنّا بے بانٹ دیتا تھوڑے دنوں میں ماٹھڑے باھٹو سب مال جوڑو ایک
 دورارے ملکہارا سفر کیا اور تنئے اپنا مال بدچلنی میں کھو دیتا جب
 سبہ کھو مکا تب تس ملکہا مکھتا کال پڑا اور سے غریب ہونے لگا
 تب تس ملکہارے راجہ رے نوکر رھگوا سے تسکے اپنی باگٹی میں سورا
 چگانے بھجا اور سے چاہو تھا کہ اونہ چھلکہ ساتھی جو سور کھاؤ اپنا
 پیٹ بھرے کہ کوین تسکے نہ دیو تھا تب عقلا میں آرو بولا کہ میرے
 بارا رے موکھتے نوکرا کو مکھتی روٹی اسو اور مہون بھوکھا مرو مہون
 اوٹھہ رو اپنے بارا بے جارے اور تسکے بولوٹی کہ اے بار مہون پرمیسرا
 اور تیرا گنائے اسو اب اتے جوگا نہیں کہ تنہئے تیرا باھٹو بنو اپنے نوکرون
 میں سے ایکی جیہڑا بناو تب اوٹھہ رو اپنے بارا بے گوا اور وہ ہیبو
 دور تھا کہ تسکے بارا بے دیکھہ رو ترس آگوا اور دوڑا و تسکے گل لگا لینا
 اور بہت پنی پی موٹی باھٹو تسکے بولا باپو مہون پرمیسرا اور تیرا

گنائے اسو اور اب اتے جوگا نہیں کہ تنہ تیرا باھٹو بنو بار اپنے نوکرا
 بے بولا کہ چجاری تابہی نکال لیا اور تسکے بھاؤ اور تسری ہاتھادی
 چھاپ اور لاتادی پاہین لاو اور ہمیں کھار اور خوشی منار کیون میرا
 باھٹو موارا تھا ابھو جیوندا ہوا رچ گوا تھا اب مٹائے تب سے خوشی
 کرنے لگے *

اور تسرا بڈرا باھٹو باگٹی مین تھا جب گھرارے نیڑے آیا گانے
 و ناچنے کو سادہ شنوا تب ایک نوکر بلارو پوچھا کہ اندھ کا اسو تنئے تسکے
 بولا کہ تیرا بھائی آیا ہوندا اور تیرے بارے موکا بے بڑی دھام
 دینی اتے تئیں کہ تسکے راضی باجی مٹا سے روشا مین ہورو بہتر
 جانا نہ چاہو تھا تب تسکے بارے بانڈی آرو کسنے منایا تنئے رے بارا
 بے جوابا مین بولا کہ دیکھ اتنے برسا دے مہون تیری ٹھول کرو اور
 کبھی تیرے بولا دے باہر نہیں گوا پر توین کبھو ایک چھیلٹو ماکھہ
 ندینا کہ اپنے مترا ساتھی خوشی مناؤ اور جب تیرا یہہ باھٹو آیا جنئے
 تیرا مال رنڈا بے دینا توین تسری تئیں بڑی دھام دینی تنئے تسکے بولا
 اے باھٹو تو سدا دے مانگی رھو اور جو کچھ مانگی اسو تیرا اسو پر
 خوشی منانا اور خوشی ہونا چائے کیونکہ تیرا بھائی موارا تھا سو
 جیوندا ہوا رچ گوا تھا سے اب مٹائے *

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēki-ādmi-rē dō bāhtū thē. Māthre bāhtū apnē-bawā-khē bolā ki, 'rē bāpuā, mālā-rā bādā jō mērā baithō mā-kh dē.' Tēb tēnnyē māl tinā-khē bāt-ditā (*for* dittā). Thōrē-dinā-mē māthre-bāhtū sab māl jōr-rō ēki-dūrā-rē mulkhā-rā safar kiyā, aur tēnnyē apnā māl bad-chalni-mē khō-ditā. Jēb sabh khō-mukā, tēb tēs-mulkhā mukhtā kāl parā; aur sē gharib hōnē lagā. Tēb tēs-mulkhā-rē rājā-rē naukar rah-gōā. Sē tēs-kē apnī-bāgaī-mē sūrā chugānē bhējā, aur sē chāhō thā ki unh chhilka sāthī jō sūr khāo apnā pēt bharē, ki kōī tēs-kē na dēo-thā. Tēb 'aqlā-mē ā-rō bolā ki, 'mērē-bāwā-rē mukhtē naukarā-kō mukhtī rōṭī asō, aur mhū bhūkhā marū. Mhū uth-rō apnē-bāwā-khē jāwē, aur tēs-kē bolūē ki, "ai bāo, mhū Parmēsra aur tērā gunāi asū; ēb atē jōgā nahī ki tanhāē(?) tērā bāhtū banū; apnē naukarō-mē-sē ēki jēhrā banāo.'" Tēb uth-rō apnē-bāwā-khē gōā. Aur wōh hēbbō dūr thā ki tēs-kē bāwā-khē dēkh-rō, tars ā-gōā, aur daurā wa tēs-kē gal lagā-linā, aur bahut pampī-mūi. Bāhtū tēs-kē bolā, 'bāpuā, mhū Parmēsra aur tērā gunāi asū, aur ēb atē jōgā nahī ki tanhē(?) tērā bāhtū banū.' Bāo apnē-naukarā-khē bolā ki, 'chijārī tābhī nikāl liyāo aur tēs-kē bamāo; aur tēs-rē hāthā-dī chhāp, aur lātā-dī pāhī lāo; aur hamē khāū, aur khushī manāū, kyō mērā bāhtū mōāwā-thā, ab-hū jiūndā hōā; rach-gōā-thā, ēb maṭā-ē.' Tēb sē khushī karnē lagē.

Aur tēs-rā badrā bāhtū bāgaī-mē thā. Jēb gharā-rē nērē āyā, gānē wa nāchnē-kō sādī sunō-ā. Tēb ēki naukar bulā-rō pūchhā ki, 'andhī kā asū?' Tēnnyē tēs-kē bolā ki, 'tērā bhāi āyā-hōdā, aur tērē-bāwē mōkā-khē barī dhām dinī, at-rī taī ki tēs-kē rāzī bāji maṭā.' Sē rōshā-mē hō-rō bhitar jānā na chāhō-thā. Tēb tēs-kē bāwē bādī ā-rō kasnē(?) manāyā. Tēnnyē-rē bāwā-khē jāwābā-mē bolā ki, 'dēkh, itnē-barsā-dē mhū tērī ṭahūl karū, aur kēb-hī tērē-bolā-dē bāhar nahī gōā, par tōē kēb-hū ēk chhēli-ō mā-kh na dinā, ki apnē-mitrā-sāthī khushī manāū; aur jēb tērā ēh bāhtū āyā, jēnnyē-nē tērā māl randā-khē dinā, tōē tēs-rī taī barī dhām dinī.' Tēnnyē tēs-kē

bōlā, 'ē bāhtū, tū sadā-dē mā-gē rahō, aur jō kuchh mā-gē asō, tērā
asō; par khushī manānā, aur khushī hōnā chāhiyē, kyōki tērā bhāī
mōāwā-thā, sō jiūdā hōā; rach-gōā-thā, sē ēb maṭā-e.'

[No. 12.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.**

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیری ہاتھو ساتھی آڑی جک رکھی سوین ہاتھا دی
 جھانٹ اسو سامنے ڈالا ہیٹھے حقہ اور پانی را گھڑا رکھا ہوندا نیچے اک
 باھٹو بیٹھے روا زمیدار بیچارہ تڑے دے اوٹھا ھے هل و بلدوا کھے لے رو
 بھلکے بھلکے باگٹی میں آگوا جب دو پھر ہو تو تسری چھیوڑی روٹی
 لاؤ یہہ هل چھاڈ دیو و بولدا بے گھاس سیٹو اپنے ہاتھ و منہ دھو آو
 ٹھنڈا ہو جاؤ روٹی کھاو حقہ پیو بلدا کھے پانی پلاو پڑو تھوڑی گھڑی
 رام کرو تسری جوانس ساگ پات لے رو گھرا کھے جار مکھتا کام ہو تو
 بیچارہ اسے کامان میں دن کھو دنو نہ تو ایکا کام کرو جب دن چھپو تو
 هل اور بلدا کھے لے رو گھر آؤ گھارا گدا مونڈا پاھن لاو بلدا کھے گتا دیو
 جوانس دودہ دھو روٹی پکاو یہہ خوشی ساتھی اپنے بگھیرا میں بیٹھے
 رو کھاو تب اسے مزے ساتھی کھونٹے پسارو سوتو کہ بادساھان کھے
 پھولان ری سیجان میں اسے نصیب نہ ہوا *

[No. 12.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN PAHĀRĪ (BAGHĀTĪ).****DHARAMPUR DIALECT.****(PATIALA STATE.)****SPECIMEN II.****TRANSLITERATION.**

Dēkhō, dērē-hāthō-sāthī arī jēk-rakhī, sōē-hāthā-dī jhāt asō, sāmne-dālā-hēthē huqqa aur pānī-rā gharā rakhā-hōndā. Tēji ēk bāhtū baiṭh rōā. Zīmīn-dār bēchāra tārke-dē uṭhā-hai. Hal wa baldwā-khē lē-rō, bhalke-bhalkē bāgaīmē ā-gōā. Jēb dō-pahar hō, tō tēs-rī chhyūrī rōṭī lāō. Ēh hal chhād diyō, wa bōldā-khē ghās sītō. Apnē hāth wa mūh dhō-āō, ṭhaṇḍā hō-jāō. Rōṭī khāō, huqqa pīō, baldā-khē pānī pilāō, paṛ-rō thōṛī-gharī rām karō. Tēs-rī jawānas sāg pāt lē-rō gharā-khē jāō. Mukhtā kām hō, tō bēchāra ēsī kāmā-mē din khō-dittō, na-tō ēkā kām karō. Jēb din chhipō, tō hal aur baldā-khē lē-rō ghar āō. Ghārā-gadā mūḍā-pāhan lāō, baldā-khē gatā diyō. Jawānas dūdh dōhō, rōṭī pakāō. Ēh khushī-sāthī apnē-baghērā-mē baiṭh-rō khāō. Tēb isē-mazē-sāthī khūṭē pasār-rō sōtō, ki bādshāhā-khē phulā-rī sējā-mē ē naṣīb na hōā.

**LIST OF STANDARD WORDS AND PHRASES IN
JAUNSĀRĪ, SIRMAURĪ AND BAGHĀṬĪ.**

LIST OF STANDARD WORDS AND PHRASES

English.	Jaunsāri.	Sirmauri (Dhārṭh).
1. One	Ēk, ekō	Ēk
2. Two	Dāi	Dā
3. Three	Tin	Tin
4. Four	Chār	Chār
5. Five	Pāch	Pāj
6. Six	Chhan	Chhan
7. Seven	Sāt	Sāt
8. Eight	Aṭh	Āṭh
9. Nine	Nō	Nō
10. Ten	Dās	Daś
11. Twenty	Biś	Biś
12. Fifty . . . . .	.....	Pajāś
13. Hundred	Śō	Śau
14. I	Hāi	Ā
15. Of me	Mērō (<i>dat. muhñ mñjhñ</i>)	Mērā, mēh-rā
16. Mine	Mērō	Mērā, mēh-rā
17. We	Ām	Hām, hāmē
18. Of us	Amārō (<i>dat. āmñ mñjhñ</i>)	Mārā
19. Our	Amārō	Mārā
20. Thou	Tā	Tū
21. Of thee	Tērō (<i>dat. tāñ mñjhñ</i>)	Tērā
22. Thine	Tērō	Tērā
23. You	Tum	Tum
24. Of you	Tumārō, tūhārō (<i>dat. tumñ mñjhñ</i>)	Tumārā
25. Your	Tumārō, tūhārō	Tumārā

IN JAUNSĀRĪ, SIRMAURĪ, AND BAGHĀṬĪ.

Sirmaurī (Giripārī and Bīśān).	Baghāṭī.	English.
Ēk	Ēk	1. One.
Dā	Dō	2. Two.
Chōn	Tin	3. Three.
Chār	Chār	4. Four.
Pāj	Pāj	5. Five.
Chhau	Chhē	6. Six.
Sāt	Sāt	7. Seven.
Āth	Āth	8. Eight.
Nau	Nau	9. Nine.
Daś	Daś	10. Ten.
Bīś	Bīś	11. Twenty.
Ādhō śau	Pajā	12. Fifty.
Śau	Śau	13. Hundred
Āw	Aũ	14. I.
Mērā	Mērā	15. Of me.
Mērā	Mērā	16. Mine.
Āmē	Hamē	17. We.
Āmrā	Māhrā	18. Of us.
Āurā	Mārā, māhrā	19. Our.
Tū	Tū	20. Thou.
Tuākā, tēārā	Tērā	21. Of thee.
Tuākā, tēārā	Tērā	22. Thine.
Tūē	Tumē	23. You.
Tuārā, tumrā	Tārā, tāhrā	24. Of you.
Tuārā, tumrā	Tārā, tāhrā	25. Your.

English.	Jaunsāri.	Sirmauri (Dhārthi).
26. He . . .	Sō, sōjō . . .	Sē . . .
27. Of him . . .	Tēs-kō (<i>dat. tēs mūjhī</i>) . . .	Tes-rā . . .
28. His . . .	Tēs-kō . . .	Tes-rā . . .
29. They . . .	Sōjē . . .	Sē . . .
30. Of them . . .	Tiū-kō (<i>dat. tiū mūjhī</i>) . . .	Tin-rā . . .
31. Their . . .	Tiū-kō . . .	Tin-rā . . .
32. Hand . . .	Hāth, ātha . . .	Āth . . .
33. Foot . . .	Goḍō, bāgnī, lāt . . .	Lāt . . .
34. Nose . . .	Nāk . . .	Nāk . . .
35. Eye . . .	Ākh . . .	Ākh . . .
36. Mouth . . .	Mūhū, khāb . . .	Mū . . .
37. Tooth . . .	Dād . . .	Dād . . .
38. Ear . . .	Kān . . .	Kān . . .
39. Hair . . .	Bāw, mūdāo . . .	Bāl . . .
40. Head . . .	Mūd . . .	Mūd . . .
41. Tongue . . .	Jibh . . .	Jib . . .
42. Belly . . .	Poti . . .	Ojri . . .
43. Back . . .	Piṭh, pāchhāsō . . .	Piṭh, piṭhī . . .
44. Iron . . .	Lōhō . . .	Lōā . . .
45. Gold . . .	Sunnō . . .	Sūnā . . .
46. Silver . . .	Chāḍi, rūpā . . .	Chāḍē . . .
47. Father . . .	Bābā . . .	Bābā, bāw, bāp, bāpū . . .
48. Mother . . .	lji . . .	Āmā . . .
49. Brother . . .	Bhāi (<i>general term</i>), dādā (<i>elder</i>), bhāyā (<i>younger</i>). . .	Bāyā . . .
50. Sister . . .	Bōhēn (<i>general</i>), dādī (<i>elder</i>), bhāiṭī . . .	Bobō . . .
51. Man . . .	Ādmī, morod, belkūrā, kāwāsā . . .	Māpachh, māpās . . .
52. Woman . . .	Bēṭi-mānukh, bēṭkūṭi . . .	Jawānas . . .

Sirmauri (Giripāri and Bissau).	Baghāṭī.	English.
Sē, sē-jē	Sē	26. He.
Tēs-rā	Tēs-rā, tēā-rā (f.) . .	27. Of him.
Tēs-rā	Tēs-rā, tēā-rā (f.) . .	28. His.
Sē	Sē	29. They.
Tin-kā	Tinnā-rā	30. Of them.
Tin-kā	Tinnā-rā	31. Their.
Hāth	Hāth	32. Hand.
Bāgnā	Lāt	33. Foot.
Nak	Nāk	34. Nose.
Akh	Ākhi	35. Eye.
Khāb	Mūh	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kān	38. Ear.
Mādāl	Bāl	39. Hair.
Mūd	Mūd	40. Head.
Jib	Jibh	41. Tongue.
Pōṭ	Pēṭ	42. Belly.
Pīṭh	Pīṭh	43. Back.
Lōh	Lōhā	44. Iron.
Sūnō	Sunā	45. Gold.
Rūpō	Chādi	46. Silver.
Bābā	Bāpū, bāo, bābā . .	47. Father.
Māē	Ammā	48. Mother.
Dādā	Dādā, bāyyā, bāi . .	49. Brother.
Dādē, bōpō	Bobbo (elder), bailu (younger).	50. Sister.
Māchh	Ādmi, jānā	51. Man.
Chhēwṛī, chhēwṛō . .	Juāpas, juāpsā	52. Woman.

English.	Jaunsāri.	Sirmauri (Dhārthi).
53. Wife	Jōrū, chhēupī	Jōrū
54. Child	Lārkoṭṭō, chhēpū	Chhoṭū, chhairū
55. Son	Bēṭā	Bāy*ṭū, bēṭā, chhoṭū
56. Daughter	Bēṭī, dhi	Bēṭō, bēṭī
57. Slave	Hāri, kāmiṇ	Chākar
58. Cultivator	Khērāi	Jimidar
59. Shepherd	Bhēḍāwā	Barhālā
60. God	Bhōgwān	Narāyēn
61. Devil	Sōitān	Bhūt
62. Sun	Dus	Sūraj
63. Moon	Ṭikrāṇī, jhūn, jān	Chāḍ
64. Star	Tārā	Tārā
65. Fire	Āg	Āg
66. Water	Pāṇī	Chis
67. House	Ghōr, kūṛō	Gōr, ghōr, gaur
68. Horse	Ghōṛā	Gaurā
69. Cow	Gāw	Gāw
70. Dog	Kukur	Kutā
71. Cat	Dhārū, birāl (male) ; birāi, birālī (female).	Barāl
72. Cock	Kūkbā	Kūk*ṛā
73. Duck	Bōḍōk	Batakh
74. Ass	Gadhā, gādhā	Gadā
75. Camel	Ūṭ	Uṭ
76. Bird	Chārī, chalkhurī	Chirū
77. Go	Jā, nōṭh, hāṛ	Jā
78. Eat	Khā	Khā
79. Sit	Bōs, bēṭh, bōṭh	Biṭh

Sirmaurī (Girīpārī and Bissau).	Baghātī.	English.
Chhēwṛī, ohhēwṛē . . .	Chhēōrī	53. Wife.
Nōnkē	Bāēṭū	54. Child.
Chhōṭā	Baghēr, bagēr . . .	55. Son.
Dhīṭū	Bēṭi, di	56. Daughter.
Baiṭhū	Nokar	57. Slave.
Basnū	Dhyālṭā	58. Cultivator.
Bēḍālā	Gual	59. Shepherd.
Paṇēsūr	Paṇmēsūr	60. God.
Bhūt	Lūchā	61. Devil.
Sūrj	Sūraj	62. Sun.
Jūṇ	Chād, jūṇ	63. Moon.
Tārā	Tārā	64. Star.
Āg	Āg	65. Fire.
Chīs	Pāpi	66. Water.
Ghōr	Gaur, ghar	67. House.
Ghōṛā	Gōhṛā	68. Horse.
Gāw	Gāō, gāō	69. Cow.
Kūkar	Kuttā	70. Dog.
Barēl	Baryāl (m.), baryālī (f.) .	71. Cat.
Kūkhṛā	Kukṛā, murgā	72. Cock.
.....	Bātak	73. Duck.
Gādhā	Gadā, gadhā	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Chañṛū	Pañchhi	76. Bird.
Dēw	Jā	77. Go.
Khā	Khā	78. Eat.
Bḥs	Bēṭh	79. Sit.

English.	Jaunsāri.	Sirmauri (Dhārthi).
80. Come . . .	Ā, ās . . .	Ā . . .
81. Beat . . .	Jāl, mār, pīt, jhāg . . .	Tip . . .
82. Stand . . .	Ujhu, thārō hō . . .	Khaṭ . . .
83. Die . . .	Mōr, khōp . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Daur, dhaw . . .	Daur . . .
86. Up . . .	Sihāsō, ōchhōri, uprō . . .	Gāś . . .
87. Near . . .	Nērō, dhāyā . . .	Nirē . . .
88. Down . . .	Toi, tāsō, nīglō . . .	Toi . . .
89. Far . . .	Durē . . .	Dūr-ka . . .
90. Before . . .	Pōilē, agāsō . . .	Pailē, āgō . . .
91. Behind . . .	Pāchhī, pāchhāsō, piṭhī-pōchh. . .	Pāchhai . . .
92. Who . . .	Kūṇa . . .	Kūṇ . . .
93. What . . .	Kā, kāh . . .	Kā . . .
94. Why . . .	Kai, kāhi, kāikh, kōthū-wāstō. . .	Kadi-khō . . .
95. And . . .	Ōr . . .	Taiyō, hōr . . .
96. But . . .	Pōr . . .	Par . . .
97. If . . .	Ēkājē . . .	Jē . . .
98. Yes . . .	Ō, hō, hā, āhā . . .	Āhā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hōe-rē, chāhē-bē . . .	Hai . . .
101. A father . . .	Bābā . . .	Ēk bāp . . .
102. Of a father . . .	Bābā-kā . . .	Ēki bāpū-rā . . .
103. To a father . . .	Bābā-kh . . .	Ēki bāpū-khō . . .
104. From a father . . .	Bābā-bhērī . . .	Ēki bāpū-dā . . .
105. Two fathers . . .	Dui bābā . . .	Dū bāpū . . .
106. Fathers . . .	Bābā . . .	Bābē . . .

Sirmaurī (Giripārī and Bīśau).	Baghāṭī.	English.
Āj	Ā	80. Come.
Piṭ	Mār, ṭip	81. Beat.
Ūbā hō	Kharā-ō	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Śat	Daṛ	85. Run.
Gās, gēs	Ūpar, hubbā	86. Up.
Naujīk	Nērē	87. Near.
Nīthā	Tōl, hundā	88. Down.
Dūrē	Dūr	89. Far.
Āgū	Āgō, āōkā	90. Before.
Pāchhū	Pāchhē, pāchhkā	91. Behind.
Kuṇō	Kuṇ	92. Who.
Kā	Kāh	93. What.
Kaīl	Kanni-khē	94. Why.
Aj	Hōr, ōr, tē	95. And.
.....	Pairī	96. But.
Jē	Par	97. If.
An	Ā	98. Yes.
Nā	Nā	99. No.
Brā	Dukh	100. Alas.
Bābā	Bāō	101. A father.
Bābē-rā	Bāō-rā	102. Of a father.
Bābē-rī tāī	Bāō-khē	103. To a father.
Bābē-dō	Bāō-dē	104. From a father.
Dū bābē	Dō bāō	105. Two fathers.
Bābē	Bāō	106. Fathers.

English.	Jaunsāri.	Sirmauri (Dhārṭhī).
107. Of fathers . . .	Bābāñ-kā . . .	Bābē-rā . . .
108. To fathers . . .	Bābāñ-kh . . .	Bābē-khē . . .
109. From fathers . . .	Bābāñ-bhērī . . .	Bābē-dā . . .
110. A daughter . . .	Bēṭi . . .	Ēk bēṭi . . .
111. Of a daughter . . .	Bēṭiyā-kā . . .	Ēki bēṭi-rā . . .
112. To a daughter . . .	Bēṭiyā-kh . . .	Ēki bēṭi-khē . . .
113. From a daughter . . .	Bēṭiyā-bhērī . . .	Ēki bēṭi-dā . . .
114. Two daughters . . .	Dui bēṭiyā . . .	Dū bēṭi . . .
115. Daughters . . .	Bēṭiyā . . .	Bēṭi . . .
116. Of daughters . . .	Bēṭiyā-kā . . .	Bēṭi-rā . . .
117. To daughters . . .	Bēṭiyā-kh . . .	Bēṭi-khē . . .
118. From daughters . . .	Bēṭiyā-bhērī . . .	Bēṭi-dā . . .
119. A good man . . .	Ēk bhōlē ādmi . . .	Bhalā māṇas . . .
120. Of a good man . . .	Ēkō bhōlē ādmi-kā . . .	Bhalē māṇas-rā . . .
121. To a good man . . .	Ēkō bhōlē ādmi-kh . . .	Bhalē māṇas-khē . . .
122. From a good man . . .	Ēkō bhōlē ādmi-bhērī . . .	Bhalē māṇas-dā . . .
123. Two good men . . .	Dui bhōlē ādmi . . .	Dū bhalē māṇas . . .
124. Good men . . .	Bhōlē ādmi . . .	Bhalē māṇas . . .
125. Of good men . . .	Bhōlē ādmi-kā . . .	Bhalē māṇas-rā . . .
126. To good men . . .	Bhōlē ādmi-kh . . .	Bhalē māṇas-khē . . .
127. From good men . . .	Bhōlē ādmi-bhērī . . .	Bhalē māṇas-dā . . .
128. A good woman . . .	Ēk bhōli bēṭi-mānukh . . .	Bhalē baiyar . . .
129. A bad boy . . .	Ēk kūṣṇī chhautā . . .	Ēk jhālā chhōṭā . . .
130. Good women . . .	Bhōli bēṭi-mānukhā . . .	Bhali baiyar . . .
131. A bad girl . . .	Ēk kūṣṇī chhautī . . .	Ēk buri bēṭi . . .
132. Good . . .	Bhōlē āchhō . . .	Bhalā . . .
133. Better . . .	Bēḡī āchhō . . .	Āchhā . . .

Sirmauri (Giripāri and Biśsau).	Baghātī.	English.
Bābē-rā	Bāo-rā	107. Of fathers.
Bābē-rī tāĩ	Bāo-khē	108. To fathers.
Bābē-dā	Bāo-dē	109. From fathers.
Dhiṭū	Dī	110. A daughter.
Dhiṭū-rā	Diā-rā	111. Of a daughter.
Dhiṭū-rī tāĩ	Diā-khē	112. To a daughter.
Dhiṭū-dā	Diā-dē	113. From a daughter.
Dūi dhiṭū	Dō diā	114. Two daughters.
Dhiṭū	Diā	115. Daughters.
Dhiṭū-rā	Diā-rā	116. Of daughters.
Dhiṭū-rī tāĩ	Diā-khē	117. To daughters.
Dhiṭū-dā	Diā-dē	118. From daughters.
Nikā māchh	Chaṅgā jaṇā	119. A good man.
Nikē māchh-rā	Chaṅgē jaṇē-rā	120. Of a good man.
Nikē māchh-khē	Chaṅgē jaṇē-khē	121. To a good man.
Nikē māchh-dā	Chaṅgē jaṇē-dē	122. From a good man.
Dū nikē māchh	Dō chaṅgē jaṇē	123. Two good men.
Nikē māchh	Chaṅgē jaṇē	124. Good men.
Nikē māchh-rā	Chaṅgē jaṇē-rā	125. Of good men.
Nikē māchh-rī tāĩ	Chaṅgē jaṇē-khē	126. To good men.
Nikē māchh-dā	Chaṅgē jaṇē-dē	127. From good men.
Nikē chhēwṛi	Sohni-juāṇas	128. A good woman.
Burā chhōṭā	Chaudrā (or burā) baghēr	129. A bad boy.
Nikē chhēwṛē	Sohni juāṇsā	130. Good women.
Burō dhiṭū	Chaudri chhōṭi	131. A bad girl.
Āchhō	Chaṅgā, sohṇā, bhalā	132. Good.
Bēgi āchhō	Chaṅgā (than this, ēs-dē)	133. Better.

English.	Jaunsāri.	Sirmauri (Dhārthi).
134. Best . . .	Sabhū-ti āchhō . . .	Sō-bi-dā-āchhā . . .
135. High . . .	Uglō . . .	Ūchā . . .
136. Higher . . .	Bēgī uglō . . .	Ūchā . . .
137. Highest . . .	Sabhū-ti uglō . . .	Sōbi-dā-ūchā . . .
138. A horse . . .	Ghōṛā . . .	Ēk gauṛā . . .
139. A mare . . .	Ghōṛī . . .	Ēk gōṛī . . .
140. Horses . . .	Ghōṛē . . .	Gauṛē . . .
141. Mares . . .	Ghōṛiyā . . .	Gōṛī . . .
142. A bull . . .	Bauṛh . . .	Ēk gaurā . . .
143. A cow . . .	Gāw . . .	Ēk gāw . . .
144. Bulls . . .	Bauṛh . . .	Gaurē . . .
145. Cows . . .	Gāwī . . .	Gāyē . . .
146. A dog . . .	Kukur . . .	Ēk kutā . . .
147. A bitch . . .	Kukri . . .	Ēk kutī . . .
148. Dogs . . .	Kukur . . .	Kutē . . .
149. Bitches . . .	Kukariyā . . .	Kutī . . .
150. A he goat . . .	Bākrā . . .	Ēk bākrā . . .
151. A female goat . . .	Bākri . . .	Ēk bākri . . .
152. Goats . . .	Bākrū . . .	Bākrē . . .
153. A male deer . . .	Hōrnā . . .	Ēk iran, ek rāl . . .
154. A female deer . . .	Hōrin . . .	Ēk irnē . . .
155. Deer . . .	Hōrin . . .	Rāl . . .
156. I am . . .	Haū ū, ē . . .	Asū (ōstī) . . .
157. Thou art . . .	Tū ē . . .	Tū asē . . .
158. He is . . .	Sō au, o, hō . . .	Sē asē . . .
159. We are . . .	Ām ē, āz . . .	Hām asa . . .
160. You are . . .	Tum au, o . . .	Tum asa . . .

Sirmaurī (Girīpārī and Bissān).	Baghāṭī.	English.
Bēgēi āchhō	Sabbhī-dē chāngā	134. Best.
Ūchō	Uchchā	135. High.
Bēgī ūchō	(Ēs-dē) uchchā	136. Higher.
Bēgēi ūchō	Sabbhī-dē uchchā	137. Highest.
Ghōṛā	Gōṛā	138. A horse.
Ghōṛī	Gōṛī	139. A mare.
Ghōṛē	Gōṛē	140. Horses.
Ghōṛī	Gōṛīā	141. Mares.
Dhulundar	Bōld	142. A bull.
Gāw	Gāō, gāō	143. A cow.
Dhulundar	Bōld	144. Bulls.
Gāwī	Gāi	145. Cows.
Kōkar	Kuttā	146. A dog.
Kūkrē	Kutti	147. A bitch.
Kōkar	Kuttē	148. Dogs.
Kūkri	Kuttiā	149. Bitches.
Bāktēā	Bākrā	150. A he goat.
Bāktē	Bākri	151. A female goat.
Bāktēō	Bākrō	152. Goats.
Arīn	Hiraṇ	153. A male deer.
Arīn	Harī	154. A female deer.
Arīn	Haraṇ	155. Deer.
Āw sū, or sa	Āñ ōssū	156. I am.
Tū sa	Tū ōssū	157. Thou art.
Sō sa	Sō ōssō	158. He is.
Āmē sa	Hamē ōssū	159. We are.
Tūē sa	Tumē-ōssō	160. You are.

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
161. They are . . .	Sōjē au, ō . . .	Sē asa . . .
162. I was . . .	Hāũ thā . . .	Ā thiyā . . .
163. Thou wast . . .	Tū thā . . .	Tū thiyā . . .
164. He was . . .	Sō thā . . .	Sē thiyā . . .
165. We were . . .	Ām thē . . .	Hām thiyē . . .
166. You were . . .	Tum thē . . .	Tum thiyē . . .
167. They were . . .	Sōjē thē . . .	Sē thiyē . . .
168. Be . . .	Ho . . .	Ō . . .
169. To be . . .	Hōpō . . .	Ōpā . . .
170. Being . . .	.....	Ōndā . . .
171. Having been . . .	.....	Ōi-rō . . .
172. I may be . . .	.....	Ā ōñ . . .
173. I shall be . . .	Hāũ hōmā . . .	Ā ōwē . . .
174. I should be . . .	.....	.....
175. Beat . . .	Mār . . .	Ṭip . . .
176. To beat . . .	Mārñō . . .	Ṭip ^a nā . . .
177. Beating . . .	Mārđō . . .	Ṭipdā . . .
178. Having beaten . . .	Mārī kōri . . .	Ṭipi-rō . . .
179. I beat . . .	Hāũ mārñ . . .	Ā ṭipū . . .
180. Thou beatest . . .	Tū mārñ . . .	Tū ṭipē . . .
181. He beats . . .	Sō mārđ . . .	Sē ṭip ; ṭipō . . .
182. We beat . . .	Ām mārñ . . .	Hām ṭipū . . .
183. You beat . . .	Tum mārđ . . .	Tum ṭip ; ṭipō . . .
184. They beat . . .	Sōjē mārđ . . .	Sē ṭip ; ṭipō . . .
185. I beat (<i>Past Tense</i>) . . .	Mē mārā . . .	Mē ṭipā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tē mārā . . .	Tē ṭipā . . .
187. He beat (<i>Past Tense</i>) . . .	Ṭipē mārā . . .	Teniyē ṭipā . . .

Sirmauri (Giripāri and Bissau).	Baghāṭi.	English.
Sē sa	Sē ōssō	161. They are.
Āw thā	Āũ thā	162. I was.
Tũ thā	Tũ thā	163. Thou wast.
Sē thā	Sē thā	164. He was.
Āmē thē	Hamē thē	165. We were.
Tuē thē	Tumē thē	166. You were.
Sē thē	Sē thē	167. They were.
Ō	Ō	168. Be.
Ōpā	Ōpā, ōhpā	169. To be.
Ōndā	Ōndā	170. Being.
Ōi, ōiyā	Ōi-rō, ōē-rō	171. Having been.
.....	Āũ ōũ	172. I may be.
Ōnlā	Āũ ōnē	173. I shall be.
.....	Āũ ōndā	174. I should be.
Piṭ	Mār	175. Beat.
Piṭnā	Ṭipnā	176. To beat.
Piṭdā	Ṭipdā	177. Beating.
Piṭi, piṭiyā	Ṭipē-rō	178. Having beaten.
Āw piṭū sū, or sa	Āũ ṭipū	179. I beat.
Tũ piṭē sa	Tũ ṭipō	180. Thou beatest.
Sē piṭ sa, piṭē sa	Sē ṭipō	181. He beats.
Āmē piṭū sa, piṭē sa	Hamē ṭipū	182. We beat.
Tuē piṭ sa, piṭē sa	Tumē ṭipō	183. You beat.
Sē piṭ sa, piṭē sa	Sē ṭipō	184. They beat.
Maũ (or mā, maĩ) piṭā	Moē ṭipā (or ṭipyā)	185. I beat (<i>Past Tense</i>).
Tā piṭā	Toē ṭipā (ṭipyā)	186. Thou beatest (<i>Past Tense</i>).
Tēnē piṭā	Tēnnē ṭipā (ṭipyā)	187. He beat (<i>Past Tense</i>).

English.	Jaunsāri.	Sirmauri (Dhārthi).
188. We beat (<i>Past Tense</i>).	Āmē mārā	Hāmē tipā
189. You beat (<i>Past Tense</i>).	Tūō mārā	Tumē tipā
190. They beat (<i>Past Tense</i>).	Tiwē mārā	Tinē tipā
191. I am beating	Hāũ mārō	Ā tippe-lāg-rōā
192. I was beating	Hāũ mārō thā	Ā tippe-lāg-rōā-thā
193. I had beaten	Mē mārā thā	Mē tip-diyā-thā
194. I may beat . . . .	.....	Ā tipū
195. I shall beat	Hāũ marmā	Ā tipāē
196. Thou wilt beat	Tū mardā	Tū tiplā
197. He will beat	Sō mardā	Sē tiplā
198. We shall beat	Ām marmē	Hām tipōgē
199. You will beat	Tum mardē	Tum tiplē
200. They will beat	Sōjē mardē	Sē tiplē
201. I should beat . . . .	.....	Ā tipuē
202. I am beaten	Hāũ mārā jāndā	Ā tipā :
203. I was beaten	Hāũ mārā gōā	Ā tip-diyā
204. I shall be beaten	Hāũ mārā jāndā	Mi tiplē
205. I go	Hāũ jāũ, or nōthũ	Ā jāũ
206. Thou goest	Tū jāē, nōthē	Tū jāē
207. He goes	Sō jāō, nōthō	Sē jāō
208. We go	Ām jāũ, nōthũ	Hām jāũ
209. You go	Tum jāō, nōthō	Tum jāwō
210. They go	Sōjē jāō, nōthō	Sē jāwō
211. I went	Hāũ gōā, nōthā	Ā gauā, gōā, guwā
212. Thou wentest	Tū gōā, nōthā	Tū gauā
213. He went	Sō gōā, nōthā	Sē gauā
214. We went	Ām gōē, nōthē	Hām gauē

Sirmauri (Giripāri and Bīśau).	Baghātī.	English.
Āmē piṭā . . .	Hamē ṭipā (ṭipyā) .	188. We beat (<i>Past Tense</i>).
Tūṣ piṭā . . .	Tumē ṭipā (ṭipyā) . .	189. You beat (<i>Past Tense</i>).
Tēniṣ piṭā . . .	Tinnē ṭipā (ṭipyā) . .	190. They beat (<i>Past Tense</i>).
Āw piṭdā lagē raā sū	Aū ṭipnē lagē rōā . .	191. I am beating.
Āw piṭū thā . . .	Aū ṭipnē lagē rōā-thā .	192. I was beating.
Maū piṭā thā . . .	Moē ṭipā-thā . . .	193. I had beaten.
.....	Aū ṭipū . . .	194. I may beat.
Āw piṭulā . . .	Aū ṭipūē . . .	195. I shall beat.
Tū piṭelā . . .	Tū ṭiplā . . .	196. Thou wilt beat.
Sē piṭlā . . .	Sē ṭiplā . . .	197. He will beat.
Āmē piṭulē . . .	Hamē ṭipūē, ṭipmē . .	198. We shall beat.
Tūṣ piṭelē . . .	Tumē ṭiplē . . .	199. You will beat.
Sē piṭlē . . .	Sē ṭiplē . . .	200. They will beat.
.....	Aū ṭipdā . . .	201. I should beat.
Āw piṭā gōā sū . . .	Aū ṭipā jāū . . .	202. I am beaten.
Āw piṭā gōā thā . . .	Aū ṭipā gōā . . .	203. I was beaten.
Āw piṭā jāulā . . .	Aū ṭipā jāūē . . .	204. I shall be beaten.
Āw dēwū sū . . .	Aū jāū . . .	205. I go.
Tū dēwē sa . . .	Tū jāō . . .	206. Thou goest.
Sē dēwē sa . . .	Sē jāō . . .	207. He goes.
Āmē dēwē sa . . .	Hamē jāū . . .	208. We go.
Tūṣ dēwē sa . . .	Tumē jāō . . .	209. You go.
Sē dēwē sa . . .	Sē chāl-rōyē, sē jāō . .	210. They go.
Āw dēwā . . .	Aū gōā . . .	211. I went.
Tū dēwā . . .	Tū gōā . . .	212. Thou wentest.
Sē dēwā . . .	Sē gōā . . .	213. He went.
Āmē dēwē . . .	Hamē gōē . . .	214. We went.

English.	Jaunsāri.	Sirmauri (Dhārthi).
215. You went . . .	Tum gōē, nōthē . . .	Tum gauē . . .
216. They went . . .	Sōjē gōē, nōthē . . .	Sē gauē . . .
217. Go . . .	Jā, nōth . . .	Jā . . .
218. Going . . .	Jāndō, nōthdō . . .	Jādā . . .
219. Gone . . .	Gōā, gwā, nōthā . . .	Gauā, gōā . . .
220. What is your name ?	Tūhārō nāw kā hō ? . . .	Tērā nāw kā ? . . .
221. How old is this horse ?	Ēs ghōrē-ki kā umar o ? . . .	Ēs gauṛē-rī umar kā, (or) ai gauṛā kitnē dīn-rā ?
222. How far is it from here to Kashmir ?	Kōśmīr ētkī kōchhō dūrē o ?	Kāśmīr āē-di kaitnī dūr ? . . .
223. How many sons are there in your father's house ?	Tūhārē bābā-kē kōtī bēṭē o ?	Tērē bāw-rē ghōr-dē kaitnē bēṭē ?
224. I have walked a long way to-day.	Hāū ēlā dūrē lāg nōthā-thā	Ā āj bahōt chālā . . .
225. The son of my uncle is married to his sister.	Mērē kākā-kē bēṭē tēs-kē bōhni-kē sāth biā kiyā.	Mērē chāchē-rē bēṭē-rā bayāl tēs-rī bobō-sāthē hoā.
226. In the house is the sad- dle of the white horse.	Bhitrāśī śuklē ghōrē-ki jīn bhī o.	Sapēd gauṛē-rī jīn ghōr- mō sa.
227. Put the saddle upon his back.	Jīn pōṛāw . . .	Tēs-rī pīthī-pādī jīn pā . . .
228. I have beaten his son with many stripes.	Mē tēs-kē bēṭē-kh chābukō- lēi pītā.	Maū tēs-rē chhōṭē-dē bōhtē chhitē lāē.
229. He is grazing cattle on the top of the hill.	Sō āpī gōrū dādē-kē mūḍiyārē-chh lē chārō.	Sē ṭībē-pādē dāgar chār . . .
230. He is sitting on a horse under that tree.	Sō ghōrē-chh rōhā bēthī tēthū būṭō tōi.	Sē gauṛē-pādē tēs pair- hēthē asa.
231. His brother is taller than his sister.	Tēs-kā bhāi āpī bōhni-tē bēgē lābā o.	Tēs-rā bhāi tēs-rī bobō-dā barā asa.
232. The price of that is two rupees and a half.	Tēthū-kē dām dhāi rupaiyē o.	Tētī-rā mōl dhāi rupayā . . .
233. My father lives in that small house.	Mērā bābā tēthū nāndrē kūrē pūḍā rōhō.	Mērā bāpū tēs chhauṭē-sē ghōr-dā rau-sa.
234. Give this rupee to him	Ējā rupaiyā tēsē-kh dē . . .	Ai rupayā tēs dē . . .
235. Take those rupees from him.	Tēs bhērī sōjē rupaiyē sambhāl.	Sē rupayē tēs-dē lā . . .
236. Beat him well and bind him with ropes.	Tēsē-kh khūb mār ōr pāgoiē lē bād.	Tēs khūb ṭip hōr pāguī-dā bād.
237. Draw water from the well.	Kūḍ-dī pānī khāēch . . .	Bāē-dā chīs khaich . . .
238. Walk before me . . .	Mērē sāmnī ūḍā-pūḍā hād . . .	Mī-dē āgē chāl . . .
239. Whose boy comes be- hind you ?	Kēs-kā lārkōṭṭā āō tāū pāchh ?	Tāi-pāchhē kas-rā chhōṭū ūw ?
240. From whom did you buy that ?	Tumē sō kōs-bhērī mōlē gāḍō ?	Sē kas-dā lōā ? . . .
241. From a shopkeeper of the village.	Ēkō gāwō-kē bāniyē-bhērī .	Gāw-rē bāniyē-dō . . .

Sirmauri (Giripāri and Bissau).	Eaghāfi.	English.
Tūē dēwē	Tumē gōē	215. You went.
Sē dēwē	Sē gōē	216. They went.
Ḍew	Jā	217. Go.
Ḍewdā	Jāndā	218. Going.
Ḍewā	Gōā	219. Gone.
Tumrā kā nāw sa ? . .	Tārā kāh nāw ? . .	220. What is your name ?
Ēs ghōrē-rē kā umar sa ? .	Sē gōhrā kai barsā-rā ? .	221. How old is this horse ?
Ēti-dū Kaśmir kēti dūr sa ?	Kaśmir ai-dē kitni dūr ōssō ?	222. How far is it from here to Kashmir ?
Tēārē bāwē-rē ghar-dē kētē chhōtē sa ?	Tērē bāpū-rē garē kitnē baghēr ?	223. How many sons are there in your father's house ?
Maĩ āj bhari bāt hādē .	Aũ az bahut-hi haṇḍā .	224. I have walked a long way to-day.
Mērē kākē-rā chhōtā tēs-ri bōḡē sāthi gāḍar uō.	Mērē chāchē-rā baghēr tēs-ri baiḥnā-sāi byā ōā.	225. The son of my uncle is married to his sister.
Chitē ghōrē-rē jin ghar bhitarē sa.	Dhanjē gōhrē-ri jin garē ōssō.	226. In the house is the saddle of the white horse.
Tēs-ri piṭhē-gāsi jin pāḡō .	Jin piṭhē-pāc rākhō . .	227. Put the saddle upon his back.
Maĩ tēs-rā chhōtā chhitē pō piṭā.	Mōē tēs-rē baghērā-khē khūb ṭipā.	228. I have beaten his son with many stripes.
Sē ṭir gāsi bāchē chār sa .	Sē ṭibbē-pādē daṅgrā tsārō .	229. He is grazing cattle on the top of the hill.
Sē tēs bikh niṭhē ghōrē gācē bōḥā sa.	Sē tēs dālā hēthē gohrē-pāc chāḡē rōā.	230. He is sitting on a horse under that tree.
Tēs-rā dādā tēs-ri dādi-dū lābā sa.	Tēs-rā bāyyā tēs-ri baiḥnā-dē lābā-ōssō.	231. His brother is taller than his sister.
Tēs-rā mōl ḡhāi rupayā sa	Tēs-rā mōl ḡhāi rupayē ōssō .	232. The rice of that is two rupees and a half.
Mērā bābā tēs chhōtē ghara-dā raā sa.	Mērā bāpū tēā chhōtī chbāniā-dē rauō.	233. My father lives in that small house.
Ē rupayā ēs-khē dē . .	Ēh rūpayyā tēs-khē dō . .	234. Give this rupee to him.
Sē rupayā tēs-dū ōrū kar .	Sē rūpayyē ēs-dē lō . .	235. Take those rupees from him.
Tēs āchhā piṭ tyā pāḡēṭhē bān.	Tēs khūb mār hōr rāsī-sāi bān.	236. Beat him well and bind him with ropes.
Kūē-dū chis gāḡō . .	Kūē-dē pāni ān . .	237. Draw water from the well.
Mū-dā āḡū chāl . .	Man-dē āokā haṇḍ . .	238. Walk before me.
Tāmū-dē pāchhē kas-rā chhōtā āj ?	Tārē pachhkā kōs-rā baghēr āō ?	239. Whose boy comes behind you ?
Tūē sē kas-dū ginā ? .	Sē tumē kōs-dē lōā ? .	240. From whom did you buy that ?
Gāwō-rē bāniyē-dū . .	Gāw-rē bāniyē-dē . .	241. From a shopkeeper of the village.

THE KIŪṬHALĪ GROUP.

The Simla Hill States are bounded on the North by the River Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The Northern half has in its centre the State of Keonthal and the Śrinagar thānā of Patiala. Here the language is Kiūṭhali, reaching from Baghat and Sirmur right up to the State of Bhajji lying along the south bank of the Satlaj.

West and East of this central Kiūṭhali tract other Western Pahārī dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiūṭhali group. On the west, in the State of Nalagarh is Haṇḍūrī, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important States, are Simla Sirājī, Barārī, Kirnī, and Śōrāchōlī. Finally belonging to the same group is the Kōchī, spoken in the western part of the State of Bashahr, immediately to the North and North-East of Barārī and Śōrāchōlī. The number of speakers reported for each of these dialects is as follows:—

Kiūṭhali	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	43,577
Haṇḍūrī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	50,211
Simla Sirāji	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	28,833
Barārī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	7,894
Śōrāchōlī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2,428
Kirnī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,938
Kōchi	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	51,882
Total for Kiūṭhali Group																			188,763

A glance at the map will show that these occupy the whole of the Northern half of the Simla Hill States except the north-east corner, near Kōtguru (Kotgarh). The language here is more closely connected with that of the Outer Sirāj of Kulu on the north side of the Satlaj, and I have classed it, as will be seen subsequently, as a member of what I call the Satlaj Group.

Details regarding these dialects will be found fully given in the following pages, and it is here unnecessary to refer to them. All the dialects of the Simla Hill States closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in a consonant. In Sirmaurī these end in *ē* or *ō*, in Baghatī in *ā*, and in the languages of the Kiūṭhali Group in *ō* or *ō*.

For further particulars, especially to the phonetic changes, reference should be made to the separate account of each dialect.

KIÜTHALĪ.

Kiüthali is properly the language of the State of Keonthal (Kiüthal) and is the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The State of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate States, such as Theog, Koti and others. Kiüthali is spoken in the main portion of the State immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrinagar thana of Patiala (see Baghātī, ante p. 513 ff.) and in the States of Dhami and Bhajji as well as in the headquarters of Simla.

The number of its speakers is as follows :—

Keonthal	21,745
Simla	2,741
Patiala (Śrinagar)	3,000
Bhami	3,924
Bhajji	12,167
TOTAL	43,577

To its east Kiüthali has Sirmaurī, Simla Sirājī, Barārī, Kirnī, and Śōdhōchī, to its south Baghātī, to its west Haṇḍūrī, and to its north Sukētī, all of which are closely allied to Kiüthali.

The most striking peculiarities of Kiüthali are the termination *ō* of the oblique form of masculine nouns ending in consonants, as compared with the *ā* of Baghātī and the *ē* of Sirmaurī, and the use of *hāgē* as the postposition of the dative.

A sketch of Kiüthali is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. Colonel Sir Richard Temple has given several excellent examples of Kiüthali poetry on pp. 367 ff. of Vol. I. of his *Legends of the Punjab*, to which he has prefixed a very useful Vocabulary, and Mr. H. A. Rose, I.C.S., has published two Kiüthali ballads (both Text and Translation), entitled, respectively, *Subdī kī Nālī, a Pahārī Love Song from Keonthal* [*Indian Antiquary*, Vol. xxxviii (1909), p. 328], and *Mohiye kī Har, or Bar* [*ib.* Vol. xxxvii (1908), pp. 299 ff., and Vol. xxxviii (1909), pp. 40 ff., 69 ff.]. Much information regarding the language, not in the following pages, will be found in these.

As the language of these Western Pahārī dialects contains many words not found in the usual dictionaries, and as good materials are available for Kiüthali, there is here given a Kiüthali vocabulary, containing those words which I have selected from the above mentioned works and from the specimens to be found below, as being words that are likely to be strange to the student. Such words will form a contribution towards ascertaining the original form of the ancient Khaśa language once spoken in these hills—

A

<i>agayā,</i>	an order, command.
<i>āh,</i>	yes.
<i>ainī, innī,</i>	a fight.
<i>akhtī, ākktī,</i>	the eye.
<i>āklēālā,</i>	wise.
<i>akrā,</i>	arrogant.
<i>ālē duālē,</i>	round about.
<i>ālī, hālī,</i>	a slave, a servant.

ālō,
āmā,
aṇḍkū,
ānnū,
ānthī,
aśyā,
auhl,
auṇū,

a brass pot, *lōṭā*.
a mother.
on this side.
to bring, to draw (water).
this much.
eighty.
a plough, *auhl bāhṇū*, to plough.
to come.

B

bād,
bādā,
bāḍā,
baḍāla,
baḍārō,
bāḍē dēṇū,
bādṇū,
badrā,
bādū,
bāḍḍā, baiṇḍkū,
bagēhr,
bāgur,
bāhrā,
bāi, bāiā,
baiṇḍkū, bāḍḍā,
bāl,
baḷāṇū,
baḷnū,
bālṇū,
bālṭō,
bāmṇū,
bāmū,
bānī,
bāṇū,
bāō, bāpū,
bārakṭsārī,
baśī,
bastarū,
bātṇū,
bauhn,
bauhnū,
bēbī,
bēdnō,
bēghē, bēgē,
bēhḍ,
bēō, biō, bōā,

a complaint in a law-court.
all, the whole.
a share.
a shepherd.
brotherhood, caste-fellows.
to divide out into shares.
to obey.
a bag.
the complainant in a law-case.
outside.
son, boy.
wind.
a load.
a brother.
outside.
hair.
to get made.
to become, be made.
to make.
a bracelet.
to put clothes on some one else.
clothes.
clothing, appearance.
to begin.
a father.
a feast.
rain.
a cultivator, a peasant.
to knead.
jungle.
to flow.
a sister.
penetrated.
very, much, very much.
sheep.
poetical for *ōā*, was. Cf. *bhūlā*.

bērā,
bēsudā,
bhājñū,
bhalrā,
bhātalē,
bhātrī,
bhaurī,
bhōlkā,
bhūñdā,
bhūlā,
bī,
bidnū,
bīghā,
bīō,
bīōrā,
bīr,
bīr,
bīrā,
bīrnū,
bītrē,
bōā,
bōld or būld,
bōḍrā,
brailī,
būhn,

chāmbā,
chāanchakh,
charḱū,
chāñd,
chaun,
chaurā (1),
chaurā (2),
chēōrī,
chhāngtū,
chhāngtī,
chhāp,
chhārñū,
chhēltū,
chhījī,
chīja, chīā, or chījrā,
chirwā,
chīs,
chītā,
chōhṭā, chōhṭū,

flock of cotton.
 senseless, unconscious.
 to refuse.
 much.
 oxen.
 an arrow.
 much.
 parched, half-cooked.
 down (adv.)
 poetical for *ōā*, was. Cf. *bēō*.
 even, also.
 to call, summon.
 broad.
 see *bēō*.
 a change in music (time or tune).
 a city.
 village lands.
 an exchange.
 to bind.
 within.
 see *bēō*.
 ox,
 great, large.
 pussy-cat.
 sister.

C

copper (*tāmbā*).
 gratuitously, for no reason.
 a bird.
 silver.
 three.
 a verandah-platform.
 a little (*thōrā*).
 wife.
 a son.
 a daughter (East Kiñṭhālī).
 a ring.
 to put, place, leave.
 a kid.
 fulfilled.
 third (*tīsra*).
 a baby.
 water.
 a blow, a stripe.
 a son, a boy.

dagāsā,

ḍaggā,

ḍāhē,

dāhrō,

daī,

daihrū,

ḍāl,

dalichā,

dalidrī,

ḍalkī,

dānd,

ḍāphī,

dar,

daū,

dēs,

ḍēunū,

dhāchnū,

dhāī (1),

dhāī (2), dhāk, dhākī,

dharātī,

dhīsō, dhīsā,

ḍīngā,

ḍīngū,

ḍōkhar,

ḍōtē,

dūlkē,

durāgī,

ēbhō,

ēbī,

ētē, ēthīā,

ēthiō,

eunī,

gā,

gāḍkā,

gās,

ghāl-mathōl.

ghanā,

ghī,

D

a small knife for cutting grass, on the principle of an axe.

flesh (not eaten, as of a cow, horse). Cf. *ḍalkī*.
two and a half.

a hill.

a daughter.

a day.

a tree.

a mat (*galichā*).

lazy.

meat (for eating). Cf. *ḍaggā*.

a front-tooth.

a room.

a back-tooth.

sunshine.

the sun.

to go; *ḍēūē-zānū*, to go away.

to feed.

help! (*dōhāī*).

on high.

at midnight (*ādhīrāt*).

visible.

a club.

to take out.

a field.

to-morrow.

sunrise.

a kind of loud drum.

E

thus.

now.

here, cf. *ītiā*.

from here.

here.

G

a village.

before.

upon.

fighting, mutual assault.

a wall.

compassion.

ghīṛā,
gīṇḍā,
giṭhī,
gōḍṇū,
gōhr or gauhr,
gōhrchī,
gōhrī-bārī,
gōlā,
gudlā,
gunṭhī,

hādī, hāḍṛī,
hālī or ālī,
haṇḍṇū, hāṇḍṇū,
hījō,
hīrnū,
hīśu, iśū,

ī, ījī,
innī, ainī,
iśū, hīśū,
ītīā,

jagrō,
jētīā,
jhikkutā,
jhōṇ,
jīśū,
jōddē,
jōgā,
jubar,
jūhn,
jwānas,

kāchh,
kāl,
kanārē,
kaṇchhā,
kāṅg,
kārā,
karēgō,

an earthen pot (*gharā*).
 tom-cat.
 a fire-place (*aṅgiṭhī*).
 to quarrel.
 a house.
 property, substance.
 property.
 the neck.
 sweet.
 a finger.

H

a word, thing (= *bāt*).
 a slave, a servant.
 to go, walk.
 yesterday.
 to look at, stare.
 like this, of this kind.

I

mother.
 a fight.
 like this.
 here, cf. *ēthīā*.

J

the walls of a house.
 where (rel.).
 a garment.
 a person.
 like what (rel.).
 when (rel.).
 a place.
 a plain, a maidan.
 the moon.
 a woman, a wife.

K

a bank, high ground.
 a famine.
 in (a certain) direction (= *taraf*).
 young, small.
 a row, noise.
 revenue.
 a corpse.

kartā,
kaṭṇū, kaṭēlnū,
kētā,
khāṭi,
khēts,
khiyānnū,
kīlō,
kīśū,
kōbbē,

kōddē,
kōē,
kōlī,
kūkū,
kutsōzzō,
kyūṭh,

lāt,
launū,
lāunū,
lēkhā-chōkhā,
līdā,
līrō,
lōā,
lōṭi-pōṭi,

māchh,
māēchō,
majjal,
mānjā,
manrū,
mhāṭhō, mhāṭhrō,
mīrō,
mītṇū,
mōj,
mōl,
mukṇū,
muktī,
mūlē,

nā,
nā,
nabārnū,

great anxiety.
 to beat.
 where?
 revenue.
 a field.
 to give to eat.
 in the morning.
 like what?
 ever, sometimes; *kōbbē-nā*, never; *kōbbē kōbbē*,
 sometimes.
 when?
 why?
 a verandah.
 a cuckoo.
 bad, ugly, ignorant.
 clouds.

L

a foot.
 to take.
 to supply, fix, determine (*lagānā*).
 computation.
 crop-tailed.
 a cry.
 iron.
 goods and chattels.

M

a man.
 parents.
 an army.
 a bed.
 a betrothal.
 small.
 a roof.
 to be got, to be met.
 merriment, rejoicing.
 price.
 to complete.
 much, very much.
 below.

N

no, not.
 a name.
 to pierce.

nadrī,
 nahār,
 nāñū,
 narēlō, narēlṭā,
 natsōzzō,
 nauz, nauzō,
 nāvī,
 navīrō, nēōrī,
 nēñū,
 nēōrī, navīrō,
 nēūrē,
 nhōṭhñū,
 ñīh,
 nīkrā,
 nōkhī,

ōbā,
 ōhñū,
 ōrē,
 ōṭñū,

pachiā, pīchiā,
 pagī,
 pagrā (1),
 pagrā (2),
 pāhr,
 pajāhr,
 pākharō,
 pandalē,
 pāndē,
 paṇḍkū,
 panēñū,
 pañī,
 pāñū,
 pānz,
 parchī,
 pauñō,
 patēr,
 pāṭrī,
 pēhōrū-khē,
 phābñū,
 pherād,
 phāyā,

sight (*nazrī*).
 gut, leather string.
 to bring.
 a vessel, dish.
 bad, ugly, ignorant.
 bread, food.
 subject, ruled.
 likeness.
 to take.
 likeness.
 near.
 to run.
 no, not.
 small.
 an unfair injury (*anōkhī*).

O

up, above.
 to be.
 causelessly.
 to turn, return.

P

a paternal uncle.
 a vestibule, verandah.
 visible.
 a follower.
 a hill.
 a load of grass or firewood.
 opposition, enemy.
 a verandah.
 upon.
 beyond.
 to clothe.
 a shoe.
 to throw, place.
 five.
 a lance (*barchī*).
 sharp.
 remonstrance, appeasing.
 a field (East Kiūṭhali).
 (adv.) next.
 to meet.
 a complaint in a law-court.
 a kiss.

phrēzō,
pichhañkā,
pichiā, pachiā,
piñōlī,
pīrī,
pīṭṭū or ṭipṇū,
pōnā,
pōriā,
pōṛnū,
pōśūē,
pūjṇū,
purā, purē, purō,
pyūlī, pyūwal,

on the day before yesterday.
 behind.
 a paternal uncle.
 yellow ink.
 a generation (*pīṛhī*).
 to beat.
 an ear of corn.
 there.
 to fall ; to be proper.
 on the day after to-morrow.
 to arrive.
 back, beyond.
 a door.

R

rabālī,
rāchṇū,
rāḍ,
raghēs,
rakā, rēkā,
rakh,
rāmbī,
rauhṇū, rauṇū,
raunā,
rēgarū,
rēkā, rakā,
rēkhā,
rīgarī,
rīgarū, rēgarū,
rīṛṇū,
rōkṇū,
rōśṇū,
rōśśī,
rūbhan,

a caress.
 to lose.
 a harlot.
 meaning, signification.
 another, other.
 alas !
 an instrument for uprooting grass, etc.
 to remain.
 a verandah, platform.
 see *rīgarū*.
 other, another.
 a rival (fem.).
 people, population.
 a member of the royal family.
 to fall.
 to stop, prevent.
 to be angry.
 a rope.
 before, in front (*rū-ba-ru*).

S

śād,
śādṇū,
śāh,
śāi,
sairī,
samān,
saṅgī,
sanḍ,
śarī,

a sound.
 to call, summon.
 life, breath.
 made, completed.
 see *sērī*.
 a reward.
 with.
 treatment, conduct.
 opposed (*sarī*).

sardā,
sarlī,
sāthī (1),
sāthī (2),
śaukī,
śēkurā,
śēlā, śōllā,
sērī, sairī, sētī,
siburē,
śīgā,
śīgī, śīgī,
sījlā,
śikhnū,
śilā,
śilī,
śīras,
śīw,
sōā,
sōb, sōbbī,
sōēnā,
śōkā,
śōllā, śēlā,
śud,
śunū,
śūran,
suttnū,

tātō,
tāunū,
tētīā,
thēū,
thind,
thīgā,
thōkarī,
tipnū or pīpnū,
tiśū,
ṭōl,
tsalnū,
tsāpnū,
tsār,
tsārū,
tsārū,
tsātsā,
tsauthē,

plenty.
 loud.
 a friend, companion.
 with.
 debauchery, lechery.
 a husk.
 cold (East Kiūthalī).
 a plain, flat place.
 always.
 swift.
 quickly.
 altogether.
 to learn.
 hemp.
 a jackal.
 mustard.
 a boundary.
 straight in front.
 all.
 gold.
 dry.
 cold.
 memory.
 to hear.
 astonishment.
 to lie down, to sleep.

T

hot.
 to warm up.
 there.
 a thing.
 man.
 a scoundrel, cheat.
 a handcuff.
 to beat.
 like that.
 service (*ṭahal*).
 to go, walk.
 to prepare, arrange.
 four.
 to graze (transitive).
 to cause to rise, to put up (*charhāna*).
 an uncle (*chāchā*).
 on two days after to-morrow, on the fourth day.

tshē,
tsōzzarō,
tsugauṇū,
tsuṅṅṇū,
tuāṭh,
tūktukā,

six.
 good, beautiful, clean.
 to graze (transitive).
 to graze (intransitive).
 stormy wind.
 bread, food.

U

ūbhā,
uchṭā,
ummōr,
ūndhā,
urē ṭṭṇū,
urē laupū,

up ; *ūbhā ṭṭṇū*, to stand up.
 high.
 age, time of life.
 down (adv.).
 to return, come back.
 to take away.

W

withkū,

inside.

Z

zāṅṇū,
zāṇṇū,
zatṇū, zaṭṇū,
zōgā,
zōṇṇū,

to guard, watch, tend (cattle).
 to think, consider, know.
 to speak.
 fit, suitable.
 to speak.

Besides the above, attention may be drawn to the common suffix added to nouns as a diminutive, or without any special force at all, *-ṭū*, *-ṭā*, or *-ṭō* ; fem. *-ṭī*. In the specimens, this termination occurs in the word *chhēṭū*, a kid, but other examples will be found in the above Vocabulary.

The following sketch of Kiūṭhali Grammar is based on the language of the two specimens which follow, and on the List of Words and Sentences on pp. 630 ff. Its preparation has been materially simplified by the existence of the excellent account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. When my own materials were wanting, I have freely borrowed from him. Moreover, there is no fixed system of spelling Kiūṭhali words. The same word will be found spelt in different ways in two consecutive lines. For instance, the word for 'by him' appears in the specimens, as originally received, under the forms *tinīyē*, *tīnīyē*, *tīṇīē*, *tinīē*, and *tinyē*. In order to facilitate comparison with Mr. Bailey's work, I have, in such cases, selected and adhered to one system of spelling ; when possible, following that adopted by him.

Pronunciation.—Kiūṭhali strongly resembles Sirmauri in its phonetic system. There is the same pronunciation of *a* as the *ō* of 'hot', and of *ā*, at the end of a word, as *ō*. Both these are prominent features of Kiūṭhali. The pronunciation of *a* as *ō* is almost universal, as will be seen from the specimens. This sound is sometimes represented in the native character by *a* (अ) and sometimes by *ō* (ओ), but will always be indicated by the letter *ō* in transliteration. Thus, both तवे and तोवे, then, will be transliterated as *tōbē*. The use of *ō*, and sometimes *ū*, instead of a final *ā* is also very common. Thus,

we have both *chōhṭā* and *chōhṭō*, a son; *bōlā* and *bōlō*, said; *māhrā* and *māhrō*, our; *chhēlṭā* and *chēlṭū*, a kid; *kēā* and *kēū*, made. Sometimes the *ō*-sound is broadened to *au*, so that we have *gōhr* or *gauhr*, a house.

An initial *a* or *ā* is sometimes elided, as in *dharātī* (Hindī *ādhīrāt*), midnight; *gīṭhī* (Hindī *angīṭhī*), a fireplace; *nōkhā*, for *anōkhā*, curious.

In Kiūṭhālī we note for the first time a peculiar sound, resembling a much prolonged German *ü*. It has no fixed representative in the Nāgarī character, perhaps it most commonly appears as *aya*. In transliteration I represent it by *ū*. Thus, भयण, a sister, transliterated *būhṇ* (see the remarks on aspiration below). It may be noted that this sound also occurs in Kāshmīrī.

The letter *h* is dropped as frequently as in the other Simla Hill dialects. We have *hōr* or *ōr*, and; *hālī* or *ālī*, a servant; and *ṭōl* for *ṭahal*, service. So also aspiration of consonants, especially of sonant consonants, such as *bh*, *dh*, and *gh*, is sometimes dropped, as in *bāi*, for *bhāi*, a brother; *bitrē*, for *bhitrē*, inside. More often, however, the aspiration is transferred,—projected, so to speak, to a later stage of the word. In such cases the aspiration is, in writing in the vernacular character, retained in its proper place. Thus, while we have both होणू and ओणू, meaning 'to be', the first is pronounced *ōhṇū*, and will be so transliterated. Similarly we shall find words such as घोड़ा, a horse, transliterated *gōhrā*; बघेर, a boy, transliterated *bagēhr*; घर, a house, transliterated *gōhr*; and छोटा, a son, transliterated *chōhṭā*. In all these cases, the transliteration represents the real pronunciation. It should be remarked that all this defective pronunciation of *h* is a prominent feature of the Piśāchā languages of the North-West Frontier.

Another Piśāchā peculiarity is the development of a *ts* and a *z* (often pronounced *dz*) from *ch* and *j*. The specimens will show frequent examples of this, a good one is the word *tsōzzarā*, good, often written *chajarā*. In the vernacular character *ts* is indicated by the character for *ch* with a dot under it,—thus च, —and similarly *z* or *dz* by ज. In the specimens as received these dots were carefully marked, so that in most cases little difficulty was found in the transliteration.

As usual, *s* is frequently pronounced *ś*, i.e. like the *sh* in 'shine'. Thus, *śunā*, heard (Hindī *sunā*); *daś*, ten (Hindī *das*), and so on. This is really a case of retaining an original *ś*, which Hindī has changed to *s*.

In the specimens, the cerebral letters *r*, *ṛ* and *ḷ* are all carefully marked and are indicated both in the vernacular character and in the transliteration. In other Indian languages *r*, which is a derivative of *ḷ*, never commences a word. When initial the sound is always a pure *ḷ*; but in the second specimen, we have a remarkable instance of *r* being used instead of *ṛ* at the commencement of a word, as in the word *rōknē* (Hindī *rōknē*). So also in the preceding vocabulary, we have *rāmbī*, a weeding instrument. This is particularly interesting, for the same change also occurs in European Gipsy, as in *rōi*, a ladle, for the Indian *ḷōi*. Moreover, a great many scholars are of opinion that these European Gipsies originally came from the north-west frontier, where the Piśāchā languages are now spoken.

Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chaun*, three; *chāmbā*, copper; *chaurā* (Hindī *thōrā*), a little; *chijā* (Hindī *tijā*), third; *pichiā* (Hindī *pitiyā*), a paternal uncle. The same change occurs in Sirmaurī Biśāu. A further change of the *ch* so developed into

ts occurs in *khēts* (Hindī *khēt*) a field. In Kāshmirī the change of *t* to *ts* is very common.

Sometimes, and this is also a peculiarity of the Piśācha languages, a soft consonant is hardened, as in *parchi* (Hindī *barchi*), a lance; *lēkhā-chōkhā* (Hindī *lēkhā-jōkhā*), computation.

A change of *g* to *d* occurs in *dālīchā* (Hindī *gālīcha* غاليچه), a mat.

Letters are frequently doubled, although this doubling is rarely represented in the vernacular character. When this is the case, the doubling will be indicated in the transliteration. Thus सबी will be transliterated *sōbbī*, because the word is so pronounced.

Nouns.—All nouns, without exception, have their agent and locative cases singular and plural, ending in *ē*. Thus *gōhrē*, by or in a horse, or by or in horses, from *gōhrā*, a horse. Similarly in these cases, *gōhr*, a house, has *gōhrē*; *bāpū*, a father, has *bāpūē*; *bēṭi*, a daughter, has *bēṭiē*; and *būhṇ*, a sister, has *bauhṇē*. It must be remembered, however, that, as in other Indian languages, the locative may also be formed with the aid of postpositions added to the oblique case.

Masculine *Tadbhava* nouns which, in Hindī, end in *ā*, also end in *ā* in Kiūṭhalī, but this *ā* is, as already explained, interchangeable with *ō* and sometimes with *ū*. Thus *gōhrā* or *gōhrō*, a horse; *chhēlā* or *chhēlū*, a kid. Such nouns form the vocative singular by changing the final *ā* (*ō*) to *ēā* and the vocative plural, by changing it to *ēō*. Thus *gōhrēā*, O horse; *gōhrēō*, O horses. All the other oblique cases of the singular and plural (including the agent and locative), as well as the nominative plural, are formed by changing the final *ā* (*ō*) to *ē*. Thus *gōhrē*.

Masculine nouns ending in a consonant have the nominative plural the same as the singular. The locative and agent add *ē*, the vocative *ā* in the singular and *ō* in the plural, and all other cases of the singular and plural take *ō*. Thus, *gōhr*, a house, or houses; *gōhrē* by or in a house or houses; *gōhrā*, O house! *gōhrō*, O houses! obl. sing. and plur. *gōhrō*. This termination *ō* of these nouns is typical of Kiūṭhalī. Baghāṭī has here *ā*, while Sirmaurī has either *ē* or *ō*.

Other masculine nouns add *ē* in the agent and locative and take *ā* in the vocative singular and *ō* in the vocative plural, but are otherwise unchanged. Thus, *bāpū*, a father or fathers; *bāpūē*, by or in a father or fathers; *bāpūā*, O father! *bāpūō*, O fathers! obl. sing. and plur. *bāpū*.

Feminine nouns in *i* add *ē* in the agent and locative singular and plural, *ē* in the vocative singular, and *ō* in the vocative plural, and are otherwise unchanged. Thus *bēṭi*, a daughter, or daughters; *bēṭiē*, by or in a daughter or daughters; *bēṭiē*, O daughter! *bēṭiō*, O daughters! obl. sing. and plur. *bēṭi*.

Other feminine nouns take *ē* in the vocative singular, *ō* in the vocative plural, and *ē* in all the oblique cases of both numbers (including the agent and locative). Thus, *pharād*, a complaint; voc. sing. *pharādē*; voc. plur. *pharādō*; nom. plur. *pharād*; all other cases, *pharādē*. *Būhṇ*, a sister, changes the *ū* to *au* in all other cases except the nominative plural. Thus obl. sing. and plur. *bauhṇē*.

It will be observed that except in the nominative and vocative case, all Kiūṭhalī nouns have the plural the same as the singular, and that the only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *ā* (*ō*), like *gōhrā*.

The above rules are conveniently exhibited in the following table :—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā</i> (ō), a horse	<i>gōhrē</i>	<i>gōhrēā</i>	<i>gōhrēō</i>	<i>gōhrē</i>	<i>gōhrē</i>
<i>gōhr</i> , a house	<i>gōhr</i>	<i>gōhrā</i>	<i>gōhrō</i>	<i>gōhrō</i>	<i>gōhrē</i>
<i>bāpū</i> , a father	<i>bāpū</i>	<i>bāpūā</i>	<i>bāpūō</i>	<i>bāpū</i>	<i>bāpūē</i>
<i>bēṭi</i> , a daughter	<i>bēṭi</i>	<i>bēṭiē</i>	<i>bēṭiō</i>	<i>bēṭi</i>	<i>bēṭiē</i>
<i>pharād</i> , a complaint	<i>pharād</i>	<i>pharādē</i>	<i>pharādō</i>	<i>pharādē</i>	<i>pharādē</i>

The commonest postpositions are :—

Accusative—*khē*, *hāgē*, *gē*.

Instrumental—same as the Ablative. Sometimes the same as the Agent.

Dative—*khē*, *hāgē*, *gē*, *rī tēi*, *rī khātar*, to or for.

Ablative—*dā* (*dō*), *hāgō*, *phā*, from; *sāthi*, with.

Genitive—*rā*.

Locative—*dā* (*dō*), *mājē*, in; *pāndē*, upon.

Of the above *hāgē* and *hāgō* are sometimes used in a sense equivalent to the French *chez*, as in :—

āpnē āpnē hāgō-khē dēūē, they went away, each to his own home.

āpnē hāgē tīū daihrē-tēi bēsudā pōrā rōhā, I remained for three days lying down in my own house.

Both these examples occur in the second specimen. In the latter of the two, note the use of *tēi* to mean 'during', equivalent to the Hindī *tak*.

The oblique form itself can be used without a postposition for any oblique case. Several examples of this will be found in the specimens, principally in the case of pronouns. Here we may note :—

itnē bōrsō mōē tēri tōl kī, for so many years I did thy service.

The following are examples of the use of the cases :—

Nominative Plural :—*ēkī ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

mērē bābē-hāgē kitnē ālī ōssō, how many servants are there in my father's house (see above regarding the meaning of *hāgē*).

Agent.—This is used for the subject of the past tense of a transitive verb, as in Hindī. Thus :—

kaṇchkhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father. Note that *bōlū* is transitive.

bāpūē āpnē hālī-khē bōlō, the father said to his servants.

bādūē sōbbī-rī gālī ditti, the complainant gave abuse of (*i.e.* to) all.

As occasionally happens in Hindī dialects the Agent case is sometimes used as the subject of the past tense of an intransitive verb, used as an impersonal passive. Thus :—

kaṇchkhē bagēhrē dūr pōrdēsō-khē dēūā, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country.

Accusative.—This case is usually the same as the nominative, but, as in Hindī, and according to the same rules, can also take the postpositions of the dative. No examples of nouns in the accusative with a dative termination occur in the specimens, but there are several examples of pronouns treated in this way, some of which will be shown in the proper place. The following are examples of nouns in the nominative form of the accusative :—

sūr zāgnē-rī khātar bhējā, he sent him to guard swine.

sūrō-rē jūthē sékurē khāē-rō, having eaten the waste husks of the swine.

āchhē āchhē jhikūtē lēō, bring very good garments.

Instrumental.—This case may be either the same in form as the case of the Agent, or it may be governed by some postposition, one of those of the ablative being generally employed. The only examples available are in the List of Words—(No. 228, 236) :—

mōē tēs-rā chōhtā chītē-sāthī tīpā, I have beaten his son with blows.

rōśśī-sāthī bānh, bind with ropes.

Dative—

kañchhē bagēhrē dūr pōrdēsō-khē dēūā, the younger son went away to a far country.

bāpūē āpnē hālī-khē bōlō, the father said to the servants.

kañchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is to me, i.e. whatever I have.

gaurō-rī tēi rājī khūsī ōtē-rō, having returned happy and well to the house.

bītrē zāpnē-rī tēi bhājā, he refused for entering (to enter).

mērī pharādē-rē rōkpnē-rī tēi, for stopping (in order to stop) my complaint.

tinīē sūr zāgnē-rī khātar bhējā, he sent him for watching (to watch) swine.

Ablative—

kūē-dā chīs ān, fetch water from the well.

sē rupōyē tēs-hāgō urē lō, take those rupees from him.

sē tussē kōs-phā lōā-thā ? gā-rē āñiyē-phā, from whom did you buy that?

From a shopkeeper of the village.

The postposition *sāthī* means both 'by means of' and 'together with.' An example of the former meaning has been given under the head of the instrumental. For the latter we have :—

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Genitive.—The suffix *rā* of the genitive is an adjective, like the *kā* of Hindī, and the *rō* of Mārwarī. When governed by a masculine noun in the plural, or in an oblique case of the singular it becomes *rē*, and when governed by a noun in the feminine, it becomes *rī*. Thus :—

jō gōhrchī-rā mērā bādā āsā, (that) which is my share of the property.

sūrō-rē jūthē sékurē khāē-rō, having eaten the waste husks of the swine.

mērē kākē-rā chōhtā tēs-rī bauhnē-sāthī biā āsā, the son of my uncle is married to his sister.

tērē bāō-rē gaurē kitnē bagēhr āsā, how many sons are there in thy father's house?

ēs gōhrē-rī kāh ummōr ōssō, what is the age of this horse?

āw baḍārō ghaṇē-rī sīw lāundē lōē-gōā-thā, I had taken away the brotherhood to fix the boundary of the wall.

hāthō-rī guṇṭhī-khē chhāp, a ring for the finger of (his) hand.

Locative.—The postposition *dā* (*dō*) of the locative is, like *rā*, an adjective agreeing with the thing contained. When agreeing with a masculine noun in the plural or in the oblique singular, it becomes *dē*, and when agreeing with a feminine noun it becomes *dī*. The organic locative in *ē* is used in exactly the same sense as the locative with *dā* (*dē*, *dī*). Thus :—

tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house ?

mērā bāō tēs mhāṭhrē gauhrō-dā rauhā, my father lives in that small house.

jēṭhā bāī khētsō-dā thīā, the elder brother was in the field.

āw bī tēi-dō parā-nhōthā, thereon, I also ran away.

tēs mulkō-dē ēkī admī-hāgē rōā, he dwelt with a man (masc. sing. obl.) in that country.

āpnī lōṭī-pōṭī saukī-dī khōi, he lost his goods and chattels (fem.) in debauchery.

mā-khē āpnē hālī-mājē rākh, keep me amongst thy servants.

sē ṭibbē-pāndē pāsū tsārō, he is grazing cattle upon the hill-top.

hamē sōbbī jhōṇē sīwē-pāndē pūjē, we all arrived upon (at) the boundary.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled upon (about) a wall.

The following are examples of the use of the **Vocative** :—

hē bāpūā, O father ! (I have sinned).

bagēhrā, O Son ! (thou art always with me).

Adjectives.—The rule for adjectives is the same as in Hindī. Adjectives in *ā* (*ō*) change the termination to *ē* when agreeing with a masculine noun in the plural or in an oblique case singular. When agreeing with a feminine noun they change it to *ī*. Other adjectives are undeclinable, thus :—

tēs-rā jēṭhā bāī, his elder brother (was in the field).

kaṇchhē bagēhrē bōlō, by the younger son it was said.

sūrō-rē jūṭhē śēkurē, the waste husks of the swine.

āpnī gōhrchī kaṭṭhī kōrē-rō, having made his property put together.

sē kaṅgāl ōē-gōā, he became poor.

dūr pōrdēsō-khē ḍēuā, he went to a far country.

Comparison is made as usual, the thing with which comparison is made being put in the ablative with *dā*.

The adjective *tsōzzarā*, good, has a comparative *bēh*, better. Other adjectives do not change in comparison. Thus :—

ēs-dā bēh, better than this.

sōbbī-dā tsōzzarā, better than all, best.

tēs-rā bāiā tēs-rī bauhnē-dā lābā āsā, his brother is taller than his sister.

The numeral *ēk*, one, has an oblique form *ēkī*, as in :—

ēkī admī-rē dō bagēhr thē, of a certain man there were two sons.

ēkī admī-hāgē rōā, he dwelt with a certain man.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled about a wall.

Pronouns.—The **Personal Pronouns** of the first and second persons, are thus declined :—

	I.	Thou.
Sing.		
Nom.	<i>ā, āw.</i>	<i>tū.</i>
Ag.	<i>mōē.</i>	<i>tōē.</i>
Obl.	<i>mā.</i>	<i>tā.</i>
Gen.	<i>mērā (ō).</i>	<i>tērā (ō).</i>
Plur.		
Nom.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Ag.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Obl.	<i>hamō, hāmō.</i>	<i>tussō.</i>
Gen.	<i>māhrā (ō), mārā (ō).</i>	<i>tumāhrā (ō), tumārā (ō).</i>

In the plural of the above, the final nasal may be omitted, as in *hamē, tussē*, etc. This is generally done in the case of the forms *tussē* and *tussō*, the most common forms of which are *tussē* and *tussō*.

The oblique form alone is often used for the dative. Thus we may say either *mā-khē dē* or *mā dē*, give to me. See also the example of *hamō*, below.

The following are examples of the use of these pronouns :—

ā ēti bhūkhā mōrnē lāgē-rōā, I am dying here of hunger.

junē ā āpnē sāthi-saṅgi khūṣ kōrdā, with which I might have made merry with my friends.

āw ēthiō bāpū-hāgē dēūā, I will go from here to my father.

mā-pāndē tēs-rī gālī dēnē-rī pharād, a complaint upon me of giving his abuse (of abusing him).

jō mērā bāḍā āsā, (that) which is my share.

mērē bābē-hāgē kitnē āḷi ōssō, how many servants are there in my father's house.

mērī pharādē-rē rōknē-rī tēi, in order to stop my complaint.

ekī ghanē-pāndē hamē gōḍē, we quarrelled about a wall.

jōbē hāmē sōbbi jhōnē sīwē-pāndē pūjē, when we all arrived at the boundary.

āw tērā chōhṭā bōlnē zōgā nā rōā, I am not worthy to be called thy son.

mōē pāp kēu, I did sin.

mōē tērī tōl kī, I did thy service.

mōē bādū nī ṭipā, I did not beat the complainant.

mā-khē āpnē hālī-mājē rākh, keep me among thy servants.

sē mā-khē dēē-dē, give that to me.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is (belongs) to me.

āj ēk mā-tēi mītā, to-day this (brother) was found for (got by) me.

hamō khūṣi kōrnē pōrō, it is proper for us to be merry.

nā māhrā ghāl-mathōl ōā, we had not a fight.

māhrī tēi gālī ditti, abuse was given to us.

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

tōē mā-khē chhēltū bī nī dittō, thou didst not even give to me a kid.

tōē tēs-khē jūn isānō, thou preparedst a feast for him.

mōē tã-hundē pāp kēū, I, while thou art (*i.e.* in thy presence), did sin.

tērā bāi ēthiā āē-rōā, thy brother hath come here.

tērē dēkhde mōē pāp kēū, in thy seeing (*i.e.* in thy presence) I did sin.

mōē tērī tōl kī, tērī agayā nī tōrī, I did thy service, I did not break thy orders.

sē tussē kōs-phā lōā thā, from whom did you buy that?

tussō-phā pichhaū-kā kōs-rā chōhṭā āō, whose boy comes behind you?

The **Demonstrative Pronouns**, also used as pronouns of the third person, have feminine and (in the singular) neuter forms. The latter refer to inanimate nouns, whether masculine or feminine. These pronouns are declined as follows :—

	This, he, she, it.			That, he, she, it.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>inīē</i>	<i>ēssē, issē</i>	<i>inīē</i>	<i>tinīē</i>	<i>tēssē, tisse</i>	<i>tinīē</i>
Obl.	<i>ēs</i>	<i>ēssau, ēssō</i>	<i>ētthī</i>	<i>tēs</i>	<i>tēssau, tēssō</i>	<i>tētthī</i>
Plur.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>īhnē, inē</i>	<i>īhnīē, inīē</i>	<i>īhnē, inē</i>	<i>tīhnē, tīnē</i>	<i>tīhnīē, tīnīē</i>	<i>tīhnē, tīnē</i>
Obl.	<i>īhnau, inau</i> <i>īhnō, inō</i>	<i>īhnī, inī</i>	<i>īhnau, inau</i> <i>īhnō, inō</i>	<i>tīhnau, tīnau</i> <i>tīhnō, tīnō</i>	<i>tīhnī, tīnī</i>	<i>tīhnau, tīnau</i> <i>tīhnō, tīnō</i>

The neuter forms *ētthī* and *tētthī* are only used as inanimate substantives. The adjectival neuter form is *tēs*, like the masculine. So also the agent case is only used as a substantive; when these pronouns are used as adjectives agreeing with a noun in the agent case, the oblique form is used.

The oblique form is often used by itself, without any postposition, to serve as an accusative or dative. With *ētthī* and *tētthī*, we may compare the Kāshmīrī *ath*, to this (neut.), and *tath*, to that (neut.).

Examples of the use of these pronouns are the following :—

ēh rupōyā tēs-khē dā, give this rupee to him.

jhikhutē lēō ēs-dē panēō, bring garments (plur. masc.), put (them) on (plur. masc.) him.

ētthī-rī tēi, mērī pharādē-rē rōknē-rī tēi, bādūē pharād kī, on account of this, in order to stop my complaint, the complainant has made a complaint.

inē kāk kōrē-rākhō, what are these doing?

sē kangāl ōē-gōā, he became poor.

sē mā-khē dēē-dē, give that to me.

tinē gōhrchī bādē-dittī, he divided out the property.

tinē sūr zāgnē-rī khātar khētsō-dā bhējā, he sent (him) into the fields to guard swine. If we had "that man sent him", we should have to say *tēs ādmīē*.

tēs āchhā tīp, beat him well.

tēs ghīn lāgī, compassion came to him.

tēs-khē bōlūā, I will say to him.

tōē tēs-khē jūn tsāpō, thou preparedst a feast for him.

tēs-rā jēthā bāi, his elder brother (was in the field).

tēs-rē gōlē-dā lāgā, he fell on his neck.

tētthī-rī tēi tērē bāpūē bāraktsārī tsānī, on account of that thy father prepared a feast.

tētthī-rī pharād ēbī kōrnī ō, a complaint of that must now be made.

sē rupōyē tēs-hāgō urē lō, take those rupees from him.

tinē khuśī mañāvī, they celebrated rejoicing.

The **Reflexive Pronoun** is probably *āpī* or *āpū*, but no example is in the specimens, or is given by Mr. Bailey. The genitive *āpnā*, equivalent in meaning and use to the Hindī *apnā* is of frequent occurrence. Thus :—

sē sūrō-rē jūthē śēkurē khāē-rō āpnā pēi bōhrō-thā, he was filling his belly with the waste husks of the swine.

āw bī tēi-dō āpnē dōrē parā-nhōthā, thereupon, I also ran away in my fear.

bāpūē āpnē hālī-khē bōlō, the father said to his servants.

tinē āpnī gōhrchī bāḍē-dittī, he divided out his own property.

The declension of the **Relative Pronoun** is very similar to that of the demonstratives. Thus :—

Who, which, that.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>
Ag.	<i>juniē</i>	<i>jōssē</i>	<i>juniē</i>	<i>junnō</i>	<i>junnī</i>	<i>junnō</i>
Obl.	<i>jōs</i>	<i>jōssau, jōssō</i>	<i>jōtthī</i>	<i>junnē</i>	<i>junnīē</i>	<i>junnē</i>

Examples are :—

jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē dēē-dē, that give to me, which is my share of the property.

tōē mā-khē chhēlū bī nī dittō, juniē ā khuś kōrdā, thou didst not give me even a kid, with which I might have done rejoicing.

tērā chōhā, juniē āpnī gōhrchī-barī rāḍē-dī khiyānī, thy son, who wasted his property on harlots.

mērē bābē-hāgē kitnē ālī ōssō, junnō-hāgē muktī rōḍī āsā, how many servants are there in my father's house, to whom there is much bread.

The Interrogative Pronoun is very similarly declined :—

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>kun</i>	<i>kun</i>	<i>kāh</i>	<i>kun</i>	<i>kun</i>	<i>kāh</i>
Ag.	<i>kunīē</i>	<i>kōssē</i>	<i>kunīē</i>	<i>kunnē</i>	<i>kunnī</i>	<i>kunnē</i>
Obl.	<i>kōs</i>	<i>kōssau, kōssō</i>	<i>kōnnī</i>	<i>kunnē</i>	<i>kunnīē</i>	<i>kunnē</i>

Examples are :—

īnē kāh kōrē-rākhō, what are these doing ?

tussō-phā pichhañ-kā kōs-rā chōhtā āō, whose boy comes behind you ?

sē tussē kōs-phā lōā-thā, from whom did you buy that ?

The **Indefinite Pronouns** are *kōī*, anyone, someone ; and *kīē* or *kuchh*, anything, something. *Kōī* has an agent *kunīē*, and an oblique form *kōs*. *Kīē* and *kuchh* do not change in declension. *Jō-kōī* is 'whoever', *jō-kīē* or *jō-kuchh*, whatever.

Examples are :—

tēs kōī khānē-khē nā dēō-thā, no one gave him to eat.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is mine (is thine).

Verbs. A.—**Auxiliary Verbs and Verbs Substantive.**—The present tense is thus conjugated :—

I am, etc.

Singular.	Plural.
1. <i>ōssū, āsū, or ū.</i>	<i>ōssū, āsū, ū.</i>
2. <i>ōssē, āsē, ai.</i>	<i>ōssō, āsō, ō.</i>
3. <i>ōssā, ōssō, āsā, āsō, ā, ō.</i>	<i>ōssā, ōssō, āsā, āsō, au.</i>

It will be seen that there are three sets of forms. The first commences with a short *ō*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong. In the third person the termination may be either *ā* or *ō*, according to the general law that final *ā* and *ō* are interchangeable, but the usual forms are *ōssō*, *āsā*, *ā* and *ō*. Sometimes *ū* is found instead of the last.

There is a negative form of the present, *nīh ānthī*, which is the same for all persons of both numbers.

The past is *thīā* or *thā* ; plur., *thīē* or *thē* ; fem. (both numbers) *thī*. Like the Hindi *thā* it does not change for person.

The verb 'to become' is *ōhnū*, the past participle of which is *ōā*. *Rauhnū* or *raunā*, to remain, is also used as an auxiliary. Its past participle is *rōhā* or *rōā*. *Rōā* is often used to mean 'I am'. With *lāgē*, as in *lāgē-rōā*, it is used to form a definite present.

Examples of the Auxiliary verbs will be found under the heading of the active verb. The following are examples of the Verb Substantive :—

tērā kāh nā ōssō, what is thy name ?
ēs gōhrē-rī kāh ummōr ōssō, what is the age of this horse ?
jō gōhrchī-rā mērā bāḍā āsā, (that) which is my share of the property.
junnō-hāgē muktī rōḥi āsā, to whom there is much bread.
jō-kiē mā-gē gōhrī-bārī ā, sē sōbbī tērā ā, whatever property is mine that all is yours.
mērē bābē-hāgē kitnē āḷi ōssō, how many servants there are to my father !
tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house ?
tēs-rā jēthā bāi khētsō-dā thiā, his elder brother was in the field.
sē ēbī dūr thā, he was still distant (when his father saw him).
ēkī admī-rē dō bagēhr thē, of a certain man there were two sons.
nā māhrā ghāl-mathōl ōā, no fight took place between us.
sōbbī jhōṇē sūraṇ ōē, all the people became astonished.
āw tērā chōhṭā bōḷṇē zōgā nā rōā, I am not worthy to be called thy son.
tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *nū* (or *nu*) to the root. Thus, *ṭipnū* or *ṭipnu*, to strike. After *l*, *r*, *ṛ*, *ṛh*, or *ṇ*, the *nū* (*nu*) becomes *nū* (*nu*). Thus *kōrnū* or *kōrnu*, to do. Its oblique form ends in *ṇē* (*nē*); thus, *ṭipṇē*, *kōrnē*. Examples of the use of the oblique form of the infinitive are :—

sūr zāgnē-rī khātar, for feeding swine.
muktī rōḥi khāṇē-dēṇē-khē āsā, there is much bread for eating, and giving away.
bītrē zāṇē-rī-tēi bhājā, he refused to go inside.
khuṣī kōrnē pōrō, it is proper to do rejoicing.

Sometimes the infinitive has a passive signification, as in *tērā chōhṭā bōḷṇē zōgā nā rōā*, I am not worthy to be called thy son.

The **Present Participle** is formed by adding *dā* (or *dō*) to the root. Its oblique masculine ends in *dē*, and its feminine in *dī*. Thus *ṭipdā*, striking, masculine oblique *ṭipdē*, feminine *ṭipdī*. Examples are :—

mērē kanārē ṭipdā dauṛā, he ran beating in my direction.
nhōḥdē nhōḥdē, while running, *i.e.* as I ran.

The oblique form is sometimes used as an infinitive of purpose, as in *āw baḍārō sīw lāundē lōē gōā-thā*, I had taken the brotherhood to fix the boundary.

The last sentence is an example of a verb whose root ends in a vowel. These add *ndā* (*ndō*) instead of *dā* (*dō*). So :—

dēunū, to go, has *dēundā* ;
raunū or *rauḥnū*, to remain, has *raundā* or *rauḥndā* ;
zānū, to go, has *zāndā* ;
aunū, to come, has *aundā*.

The verb *ōhnū*, to become, is irregular, making its present participle *hundā*.

Like the Future Passive Participle, to be presently described, this participle is often construed with the oblique genitive, and then has a potential passive meaning. Mr. Bailey gives the following examples:—

māhrē nīh dēndō, (as for) our (case), there is no giving, *i.e.* we cannot give.

tērē nīh dēundō ānthi, (as for) thy (case), there is no going, *i.e.* thou canst not go.

mērī bauhnē-rē kitāb nīh pōrhdī, (as for) my sister's (case), the book cannot be read, *i.e.* my sister cannot read the book.

The **Past Participle** is formed by adding *ā* (or *ō*) to the root. Thus *ṭipā* (*ṭipō*), struck. Examples will be found under the head of the past tense. The following past participles are irregular:—

	Past Participle.
<i>ōhnū</i> , to become,	<i>ōā</i> .
<i>zānū</i> , go,	<i>gōā</i> .
<i>launū</i> , to take,	<i>lōā</i> .
<i>raunū</i> or <i>rauhnū</i> , to remain,	<i>rōā</i> or <i>rōhā</i> .
<i>kōrnū</i> , to do,	<i>kēū</i> or <i>kīū</i> (fem. <i>kī</i>), or <i>kittā</i> .
<i>dēnū</i> , to give,	<i>dittā</i> .
<i>aunū</i> , to come,	<i>āyā</i> .
<i>khānū</i> , to eat,	<i>khāyā</i> .
<i>pīnū</i> , to drink,	<i>pīyā</i> .
<i>dēunū</i> , to go,	<i>dēūā</i> .

A compound past participle, corresponding to *ṭipā hundā*, in the state of being struck, is given by Mr. Bailey.

The **Future Passive Participle** is the same in form as the infinitive and makes its feminine in *nī* (or *nī*). Thus, *tētthī-rī pharād kōrnī ō*, of that a complaint is to be made, *i.e.* (I) shall make a complaint.

Like the present participle, this participle is often construed with the oblique genitive case. Mr. Bailey gives the following examples:—

mērē bāi-rē nīh dēnū, (as for) my brother's (case), it is not to be given, *i.e.* my brother has not to give.

tēs-rē chīs pīnī, (as for) his (case), water is to be drunk, *i.e.* he has to drink water.

The **Conjunctive Participle** is made by adding *ē* to the root, but this form is mostly confined to compound verbs, *q.v.* The usual conjunctive participle adds *rō* to this, as in *ṭipē-rō*, having struck. This form is not given by Mr. Bailey, who gives instead a form equivalent to *ṭipē-au*, but such a form does not occur in the specimens.¹ Examples of the *rō* form are:—

āpnī gōhrchī kaṭṭhī kōrē-rō, having made his property together.

tētī zāē-rō, having gone there (he wasted his substance).

sūrō-rē jūṭhē sékurē khāē-rō, having eaten the waste husks of the swine.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive. Thus, *ṭipnēwālā*, a striker. As an example, we can quote:—

gā Kōṭī-rā basnēwālā, (I am) an inhabitant of village Kōṭī.

¹ This is probably *ṭipē-rau* (*i.e.* *-rō*), with the *r* elided. The elision of *r* is a marked peculiarity of the Piśacha languages of the North-West Frontier.

The second person singular of the **Imperative** is the same in form as the root. The second person plural adds *ō* (or *ā*). Thus *ṭip*, strike thou ; *ṭipō* (or *ṭipā*), strike ye.

Irregular are :—

	2nd Sing.	Imperative. *	2nd Plur.
<i>aunū</i> , to come,	<i>ā</i> ,		<i>āō</i> or <i>ā</i> .
<i>dēnū</i> , to give,	<i>dē</i> ,		<i>dēō</i> or <i>dō</i> (<i>dā</i>).
<i>lauṇū</i> , to take,	<i>lau</i> or <i>lē</i> ,		<i>lēō</i> or <i>lō</i> .
<i>dēuṇū</i> , to go,	<i>ḍau</i> or <i>ḍē</i> ,		<i>ḍēō</i> or <i>ḍō</i> .

The following are examples of the Imperative :—

2nd Sing.—

sē mā-khē dēē-dē, give thou to me.
mā-khē āpṇē hālī-mājē rākḥ, keep me amongst thy servants.
tēs-pāndē zīn tsār, put the saddle upon him.
rōśśī sāthī bānh, bind him with ropes.
kuē-dā chīs āṇ, bring water from the well.
mā-dā gāō-kā ḍē, walk before me.

2nd Plural.—

āchhē āchhē jhikhutē lēō, ēs-dē panēō. Hāthō-rī gunṭhī-khē chhāp, ōr lātō-khē
pānī deō, bring ye very good garments, (and) put ye (them) on him.
 Give a ring for the finger of his hand and shoes for his feet.
ēh rupōyā tēs-khē dā, give ye this rupee to him.
sē rupōyō tēs-hāgō urē lō, take those rupees from him.

The **Present Indicative** is conjugated as follows :—

I shall, etc.

Singular.	Plural.
1. <i>ṭipū</i> ,	<i>ṭipū</i> .
2. <i>ṭipē</i> ,	<i>ṭipō, ṭipā</i> .
3. <i>ṭipō, ṭipā</i> ,	<i>ṭipō, ṭipā</i> .

The **Present Subjunctive**, “I may strike”, ‘(if) I strike’, etc. is similarly conjugated, except that the 3rd person singular is *ṭipē*.

It will be observed that in the above paradigm there is the usual optional interchange of *ō* and *ā*.

Some verbs present slight irregularities. Thus, *aunū*, to come, has its 1st person singular *āū*; *ḍēuṇū*, to go, has *ḍēū*; and *lauṇū*, to take, *lau*, and so on respectively for the other persons.

Examples of the present Indicative are :—

sē ṭibbē pāndē pāsū tsārō, he is grazing cattle on the hill-top.
mērā bāō tēs mhāṭhṛē gauhrō-dā rauhā, my father dwells in that small house.
tussō-phā pichhaū-kā kōs-rā chōhṭā āō, whose boy comes behind you ?

For the Present Subjunctive, we have :—

khāū, pīū, mōj kōrū, let us eat, let us drink, let us make rejoicing.

A **Present Definite** may be formed by adding the verb substantive to the simple present, as in *ṭipō ōssō*, he is striking; but more usually it is formed by adding *lāgē rōā* either to the present participle or to the oblique form of the infinitive.

The word *rōā* is the past tense of *raunū*, to remain, and is treated as the past tense of an intransitive verb. Thus *ā tīpdā lāgē rōā* or *ā tīpnē lāgē rōā*, I am striking. The only example in the specimens is :—

ā ēti bhūkhā mōrnē lāgē rōā, I here am dying of hunger.

Another form equivalent to the present definite is made by conjugating *rākhā* (*ō*), he was kept, with the shortest form of the conjunctive participle. *Rākhā*, being the past tense of a transitive verb, requires the subject to be in the agent case. Thus, *mōē tīpē rākhā*, by me, having beaten, he was kept, *i.e.* I am beating him. So in the parable, the elder son asks his servant *inē kāh kōrē-rākhō*, what are these (people) doing?

The **Imperfect** is formed by conjugating the present with the past tense of the verb substantive. Thus, *ā tīpū thā*, I was beating. Similarly, in the parable we have :—

sē sūrō-rē jūthē sékuṛē khāē-rō āpnā pēt bōhrō-thā, he was filling his belly with the waste husks of the swine.

tēs kōi khānē-khē nā dēō-thā, no one was giving him to eat.

The **Future** is conjugated as follows. It changes for gender :—

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
1	<i>tīpūā, tīpūmā</i>	<i>tīpūā, tīpūmā</i>	<i>tīpūmē</i>	<i>tīpūmī</i>
2	<i>tīpēā (-lō)</i>	<i>tīpēli</i>	<i>tīpōlē</i>	<i>tīpōli</i>
3	<i>tīpōā (-lō)</i>	<i>tīpōli</i>	<i>tīpōlē</i>	<i>tīpōli</i>

As examples we have :—

āw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, I will go from here to my father, and will say to him.

The **Past Conditional** is formed, exactly as in Hindī, by using the present participle without any auxiliary. Thus, *tīpdā*, (if) I had struck, I should have struck (if), I might have struck. So, in the parable, we have :—

chhēlū, junīē ā āpnē sāthi-saṅgi khūs kōrdā, a kid with which I might have made rejoicing with my friends.

The **Past Tense** is formed exactly as in Hindī. The Past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindī.

Thus, *mōē tīpū*, he was struck by me; *mōē tīpī*, she was struck by me, and so on. It will be remembered that, according to the usual rule, the masculine past participle can end either in *ā* or *ō* (in the case of *kēū*, done, it ends in *ū*). Thus, *tīpā* or *tīpō*. The masculine plural ends in *ē*, as in *tīpē*, and the feminine singular and plural in *ī* as in *tīpī*.

The following are examples of the past tense of intransitive verbs :—

bēsudā pōrā rōhā, I remained fallen senseless.

ā āj bahutā haṇḍā, I have walked a long way to-day.

dūr pōrdēsō-khē dēūā, he went to a far country.

tētī bōrā kāl pōrā, there a great famine fell (cf. *pōrō*, below).

sē kaṅgāl ōē-gōā, he became poor.

sē uṭhā, he arose.

jōbē sē gauhrō-rē nēurē āyā, when he came near the house.

hamō khuṣī kōrnē pōrō, it fell to us to do rejoicing, *i.e.* it is proper for us to do rejoicing.

ēkī ghaṇē-pāndē hamē gōdē, we quarrelled about a wall.

jōbē hamē sōbbī jhōnē sīwē-pāndē pūjē, when we all arrived at the boundary.

āpnē āpnē hāgō-khē dēūē, they went each to his own house.

jōbē tēs śud āi, when memory came to him.

The following are examples of the past tense of transitive verbs :—

mōē tēs-rā chōhtā ṭipā, I have beaten his son.

mōē pāp kēū, I have done sin (cf. *kittā*, below).

tōē mā-khē chhēltū bī nī dittō, thou didst not give me even a kid.

tōē tēs-khē jūn tsānō, thou preparedst a feast for him.

kaṅchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father.

tinīē sūr zāgnē-rī khātar khētsō-dā bhējā, he sent him into the fields to feed swine.

bādūē mā-pāndē bād kittā, the complainant made a complaint upon me.

mōē tērī ṭōl kī, tērī agayā nī tōrī, I did thy service, I did not break thy commands.

tinīē āpnī gohrchī bāḍē-dittī, he divided out his property and gave it.

tinē khuṣī manāwī, they celebrated rejoicing.

The **Perfect** is rarely used, the Past being commonly used in the sense of the perfect, as in several of the above examples. When the perfect is used it may be made as in Hindī, by adding the present tense of the verb substantive to the past participle, as in *mōē ṭipā ōssō*, I have struck him, or by a circumlocution, as in :—

tērā bāi ēthiā āē-rōā, thy brother having come here remained, *i.e.* thy brother is come (Hindī *ā rahā*).

The **Pluperfect** is made as in Hindī, with the past tense of the verb substantive, as in *mōē ṭipā-thā*, I had struck. The tense is often used to indicate something which occurred a long time ago. Examples are :—

mērā chohtā mōrē gōā-thā, my son had died, *i.e.* died long ago.

rāchā-thā, he was lost (a long time ago).

sē tussē kōs-phā lōā-thā, from whom did you buy that?

Often the sense of the true pluperfect is indicated by a completive compound (*vide post*), as in :—

jōbē sōb khōē-rō mukā, when he had squandered everything.

The **Passive Voice** is formed as in Hindī, with *zānū*, to go, as in *ā ṭipā zāū*, I am being beaten, but it is seldom used.

Causal Verbs are, as a rule, formed by adding *au* to the root. Thus, *ṭipaunū* (with the *i* shortened), to cause to strike; *ṭsugaunū*, to cause to graze.

The Past of such verbs ends in *āyā*, as in *ṭipāyā*.

Irregular is *khiyānnū*, to cause to eat, Past *khiyānā*, as in *junīē āpnī gōhrī-bārī rāḍē-dī khiyānī*, who has caused his property to be devoured on (i.e. by) harlots.

There are the usual **Compound Verbs**. The specimens only contain examples of Intensives and Completives. Mr. Bailey gives Frequentatives and Continuatives.

Intensives are formed with the short form of the conjunctive participle, and are as common as in Hindī.

Thus, to quote a few from the specimens, we have :—

dēē-dēnū, to give away.

ḍāḍē dēnū, to share out.

ōē zānū, to take place.

mōrē zānū, to die.

lōē zānū, to take away (not a true intensive).

For **Frequentatives** Mr. Bailey gives *ā rīrē kōrū*, I am in the habit of falling.

For **Continuatives** Mr. Bailey gives *sē rīrdā rōhā lāgē hundā*, he continues to fall, he keeps on falling.

Completives are formed with *muknū*, to complete, with the full conjunctive participle in *-rō*, as in :—

jōbē sōb khōē-rō mukā, when he completely squandered all, used, as explained above, in the sense of a pluperfect.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

एकी आदमी-रे दो बघेर थे । कण्छे बघेरे आपणे बाबो-हागे बोला जे जो घरचो-रा मेरा बाँडा आसा से माँ-खे देए दे । तबे तिनीए दूई-खे आपणी घरची बाँडे दिती । थोड़े-जए दैहड़े-दा फिरे कण्छे बघेरे आपणी घरचो कठी करे-रो दूर परदेशो-खे डेजआ होर तेती जाए-रो आपणी लटो-पटी शौकी-दी खोई । जबे सब खोए-रो मुका तबे तेती बड़ा काळ पड़ा होर से कांगाळ ओए गोआ । तबे तेस मुलको-दे एकी आदमी-हागे रोआ । तबे तिनीए सूर जागणे-री खातर खेचो-दा भेजा । होर से सूर-रे जूठे शेकुड़े खाए-रो आपणा पेट भरो-या । रका तेस कोई खाणे-खे ना देओ-या । जबे तेस शुद् आई तबे बोलो मेरे बाबे-हागे कितने आळी असो जुनो-हागे मुकती रोटी खाणे देणे-खे आसा अर आँ एतो भूखा मरने लागे रोआ । आँव एथिओ बापू-हागे डेजआँ होर तेस-खे बोलूआँ हे बापूआ मोएँ ताँ हुन्दे परमे-श्वरो-रा बड़ा पाप केज । आँव तेरा छोटा बोलणे जोगा ना रोआ । माँ-खे आपणे हाळी माँजे राख । से उठा अर बापू-हागे डेजआ । से एबो दूर था बापूए देखा । तेस घिण लागी अर दौरे-रो तेस-रे गळे-दा लागा अर फाँया दित्ता । तेस-रे छोटे बोलो जे हे बापूआ तेरे देखदे परमेश्वरो-रा मोएँ पाप केज अर आँव तेरा छोटा बोलणे जोगा ना रोआ । तबे बापूए आपणे हाळी-खे बोलो जे आळे आळे भिखुते-लेओ एस-दे पनेओ । हाथो-री गुंठी-खे छाप अर लातो-खे पाणी देओ । खाज पीज मोज करू जे मेरा छोटा मोरे गोआ-या जीए गोआ । राचा-या फाबे गोआ । तबे तीने खुशी मणावी ॥

तोबे तेस-रा जेठा बाई खेचो-दा थीआ । जबे से घौरो-रे नेजड़े आया तिनीए नाचणे गाणे-रा शाद शुणा । तिनीए तबे आपणा हाळी शादा अर पुछा जे ईने काह करे राखो । तिनीए तेस-खे बोलो जे तेरा बाई एथीआ

आए रोआ । घौरो-री तेई राजी खुशी अटे-रो आए रोआ तेथी-री तेई तेरे
 बापूए बारकचारी चाणी । से तबे बड़े रोशे ओओ बीतरे जाणे-री तेई
 भाजा । तेस-रा बापू तबे बाएँडा आया अर तेस पतेरो-खे लेए-गोआ । तबे
 तिनीए आपणे बापू-हागे बोलो जे इतने बरशो मोएँ तेरी टळ की तेरी अगया
 नी तोड़ी अर तोएँ आजो तेई माँ-खे छेलटू बी नी दित्तो जुनीए आँ आपणे
 साथी संगी खुश करदा । जबे तेरा छोटा आया जुनीए आपणी घरी-बारी
 राँडे-दी खियानी तोएँ तेस-खे जून चाणी । तिनीए तेस-खे बोलो जे बघेरा
 तू देहड़े-रा माँ-साथी रोआ । जो-कौएँ माँ-गे घरी-बारी आ से सबी तेरी आ ।
 आज एह माँ-तेई मीटा हामोँ खुशी करने पड़ो । कोए जे तेरा बाई मरे
 गोआ-था एबी जीए गोआ । राचे गोआ-था एबी मीटे गोआ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekī-ādmī-rē dō bagēhr thē. Kaṇchhē-bagēhrē āpnē-bāō-hāgē
A-certain-man-of two sons were. By-the-younger-son his-own-father-to
 bōlā jē, 'jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē
it-was-said that, 'what property-of my share is, that me-to
 dēḍ-dē.' Tōbē tinīē dūi-khē āpnī gōhrchī bāḍē-ditti.
give-away.' Then by-him the-two-to his-own property was-divided-out.
 Thōrē-jaē daihrē-dā phirē kaṇchhē-bagēhrē āpnī gōhrchī kaṭṭhī
A-few-indeed days-from after by-the-younger-son his-own property together
 kōrē-rō dūr-pōrdēsō-khē dēūā, hōr tētī zāē-rō āpnī
made-having a-far-country-to it-was-gone, and there gone-having his-own
 lōṭī-pōṭī śauki-dī khōi. Jōbē sōb khōē-rō mukā,
goods-chattels debauchery-in was-lost. When all been-lost-having was-finished,
 tōbē tētī bōrā kāl pōrā, hōr sē kaṅgāl ōē-gōā. Tōbē
then there a-great famine fell, and he poor became. Then
 tēs-mulkō-dē ekī-ādmī-hāgē rōā. Tōbē tinīē sūr
that-country-in a-certain-man-to he-remained. Then by-him swine
 zāgnē-rī khātar khētsō-dā bhējā. Hōr sē sūrō-rē
watching-of for-the-sake the-fields-in he-was-sent. And he the-swine-of
 jūthē śekurē khāē-rō āpnā pēt bōhrō-thā. Rakā tēs
waste husks eaten-having his-own belly he-filling-was. Other to-him
 kōi khānē-khē nā dēō-thā. Jōbē tēs śud āi, tōbē
anyone eating-for not giving-was. When to-him memory came, then
 bōlō, 'mērē-bābē-hāgē kitnē āli ōssō, junnō-hāgē mukī
it-was-said, 'my-father-to how-many servants are, whom-to much
 rōṭī khānē-dēnē-khē āsā, ōr ā ēti bhūkhā mōrnē lāgē-rōā.
bread eating-giving-for is, and I here hungry to-die engaged-remained.
 Āw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, "hē bāpūā,
I from-here the-father-to will-go, and him-to I-will-say, "O father,

mōē tã-hundē Pörmēswarō-rā böṛā pāp kēū. Āw tērā
by-me thy-while-being God-of great sin was-done. I thy
 chōhtā bōlnē zōgā nā rōā. Mā-khē āpnē-hālī-mājē
son to-say fit not remained. Me (acc.) thine-own-servants-among
 rākh.”” Sē uṭhā, ōr bāpū-hāgē dēūā. Sē ēbi dūr
keep.”” He arose, and the-father-to went. He still distant
 thā, bāpūē dēkhā. Tēs ghin lāgī, ōr daurē-rō
was, by-the-father he-was-seen. To-him compassion came, and run-having
 tēs-rē gōlē-dā lāgā, ōr phāyā dittā. Tēs-rē chōhtē
him-of neck-on he-was-attached, and a-kiss was-given. Him-of by-the-son
 bōlō jē, ‘hē bāpūā, tērē-dēkhde Pörmēswarō-rā mōē pāp
it-was-said that, ‘O father, in-thy-seeing God-of by-me sin
 kēū, ōr āw tērā chōhtā bōlnē zōgā nā rōā.’
was-done, and I thy son to-say worthy not I-remained.’
 Tōbē bāpūē āpnē-hālī-khē bōlō jē, ‘āchhē āchhē
Then by-the-father his-own-servants-to it-was-said that, ‘good good
 jhikhutē lēō, ēs-dē panēō. Hāthō-rī gunṭhī-khē chhāp,
clothes bring, this-one-one put-on. The-hand-of finger-for a-ring,
 ōr lātō-khē pānī dēō. Khāū, piū, mōj
and the-feet-to shoes give. Let-us-eat, let-us-drink, merriment
 kōrū, jē mērā chōhtā mōrē-gōā-thā, jīē-gōā;
let-us-make, that my son having-died-gone-was, having-lived-went;
 rāchā-thā, phābē-gōā.’ Tōbē tīnē khuṣī
lost-was, having-been-found-went.’ Then by-them rejoicing
 maṇāwī.
was-celebrated.

Tōbē tēs-rā jēthā bāi khētsō-dā thīā. Jōbē sē gauhrō-rē
Then him-of the-elder brother the-field-in was. When he the-house-of
 nēūrē āyā, tinīē nāchnē-gānē-rā śād śunā. Tinīē tōbē
near came, by-him dancing-singing-of noise was-heard. By-him then
 āpnā hālī śādā, ōr puchhā jē, ‘inē kāh
his-own servant was-called, and it-was-asked that, ‘by-these what
 kōrē-rākhō?’ Tinīē tēs-khē bōlō jē, ‘tērā bāi ēthīā
is-being-done?’ By-him him-to it-was-said that, ‘thy brother here
 āē-rōā. Gauhrō-rī-tēi rāji khuṣī ōṭē-rō
come-has. The-house-of-for (i.e. to) happy rejoicing returned-having
 āē-rōā, tētthī-rī-tēi tērē-bāpūē bāraktsārī tsānī.’ Sē
he-come-has, that-of-for by-thy-father feasting was-prepared.’ He
 tōbē böṛē rōsē-āō, bītrē zānē-rī-tēi bhājā. Tēs-rā
then much angered, within going-of-for it-was-refused. Him-of

bāpū tōbē bāēdā āyā, ōr tēs patērō-khē lēē-gōā.
the-father then outside came, and him appeasing-for took-away.
 Tōbē tinīē āpnē-bāpū-hāgē bōlō jē, 'itnē-bōrsō mōē
Then by-him his-own-father-to it-was-said that, 'for-so-many-years by-me
 tērī tōl kī, tērī agayā nī tōrī, ōr tōē
thy service was-done, thy command not was-broken, and by-thee
 ājō-tēi mā-khē chhēlū bī nī dittō, junīē ā
today-up-to me-to a-kid even not was-given, by-which I
 āpnē-sāthī sangī khuś kōrdā. Jōbē tērā chōhtā
my-own-companions with rejoicing might-have-made. When thy son
 āyā, junīē āpnī gōrhī-bārī rādē-dī khiyānī, tōē
came, by-whom his-own property harlots-on was-caused-to-be-eaten, by-thee
 tēs-khē jūn tsānō.' Tinīē tēs-khē bōlō jē,
him-for a-feast was-prepared.' By-him him-to it-was-said that,
 'bagēhrā, tū daihrē-rā mā-sāthī rōā. Jō-kīē mā-gē gōhrī-bārī
'son, thou days-of me-with remainedst. Whatever me-to property
 ā, sē sōbbī tērī ā. Āj ēh mā-tēi mīṭā hāmō
is, that all thine is. Today this-one me-to was-got for-us
 khuśī kōrnē pōrō; kōē jē tērā bāi mōrē-gōā-thā,
rejoicing to-do is-proper; why that thy brother having-died-gone-was,
 ēbī jiē-gōā; rāchē-gōā-thā, ēbī mīṭē-gōā.'
now having-lived-went; having-been-lost-gone-was, now having-been-got-went.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

मेरा नाँ माधो । मेरे बापू-रा नाँ साधू । जात कनेत । गाँ कोटी-रा
बसणेवाळा ॥

बादूए माँ-पांदे चानचख भूठिए बाद कित्ता । मोएँ बादू नी टीपा ।
ना न्हारा घाल-मथोल ओआ । एकी घणे पांदे हमें गडे । तेतीए आँव
बडारो घणे-री सीँव लाडंदे लोए गोआ था । जवे हामें सबी भण्णे सीँवे-पांदे
पूजे तवे बादूए सबी-री गाली दित्ती । जवे मेरे कनारे टीपदा दौड़ा सबी
भण्णे शूरण ओए । आपणे आपणे हागो-खे डेऊए । आँव बी तेई-दो आपणे
डरे परा-न्होठा । न्होठदे न्होठदे मेरा लात फोड़ूआ । आपणे हागे तीजँ
दैहड़े-तेई बेशुदा पड़ा रोहा । बादूए जाणो जे माँ-पांदे तेस-री गाली देखे-री
फराद करनी ओ । एथी-री तेई मेरी फरादे-रे डोकणे-री तेई बादूए ओड़े
फराद की । जो न्हारी तेई गाली दित्ती तेथी-री फराद एबी करनी ओ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērā	nā	Mādhō.	Mērē-bāpū-rā	nā	Sādhū.	Jāt	Kanēt.
My	name	Mādhō.	My-father-of	name	Sādhū.	Caste	Kanait.
Gā	Kōṭī-rā	basnēwālā.					
Village	Kōṭī-of	inhabitant.					
Bādūē	mā-pāndē	chānchakh	jhūthiē	bād	kittā.		
By-the-complainant	me-upon	gratuitous	false	complaint	was-made.		
Mōē	bādū	nī	ṭipā.	Nā	māhrā	ghāl-mathōl	cā.
By-me	the-complainant	not	was-beaten.	Not	of-us	fighting	took-place.
Ēki-ghanē-pāndē	hamē	gōḍē.	Tētīē	āw	badārō	ghanē-rī	
One-wall-upon	we	quarrelled.	There	I	the-brotherhood	the-wall-of	
sīw	lāundē	lōē-gōā-thā.	Jōbē	hāmē	sōbbī	jhōṇē	
boundary	for-fixing	taken-away-had.	When	we	all	persons	
sīwē-pāndē	pūjē,	tōbē	bādūē	sōbbī-rī	gālī	dittī.	
the-boundary-upon	arrived,	then	by-the-complainant	all-of	abuse	was-given.	
Jōbē	mērē-kanārē	ṭipdā	daurā,	sōbbī	jhōṇē	śūraṇ	ōē.
When	in-my-direction	beating	he-ran,	all	persons	astonished	became.
Āpnē-āpnē-lāgō-khē		ḍēūē.	Āw	bī	tēi-dō	āpnē-ḍōrē	
Their-own-their-own-houses-to		they-went.	I	also	there-on	in-my-own-fear	
parā-nhōthā.	Nhōthdē-nhōthdē	mērā	lāt	phōrūā.	Āpnē-hāgē		
away-ran.	A-running-a-running	my	foot	was-burst.	In-my-own-house		
tiū-daihrē-tēi	bēsudā	pōrā	rōhā.	Bādūē	zāpō		
three-days-for	senseless	fallen	I-remained.	By-the-complainant	it-was-thought		
jē,	‘mā-pāndē	tēs-rī	gālī	dēṇē-rī	pharād	kōrni	ō.’
that,	‘me-upon	him-of	abuse	giving-of	complaint	to-be-made	is.’
tēi	mērī-pharādē-rē	rōkṇē-rī	tēi	bādūē	ōrē	pharād	
for	my-complaint-of	stopping-of	for	by-the-complainant	causelessly	complaint	
ki.	Jō	māhri-tēi	gālī	dittī,	tētthī-rī	pharād	ēbī
was-made.	Because	us-to	abuse	was-given,	that-of	complaint	now
kōrni	ō.						
to-be-made	is.						

PATIALA KIŪṬHALĪ.

As explained on p. 550 *ante*, Kiūṭhalī is spoken in the Śrīnagar *thānā* of the State of Patiala, the estimated number of speakers being 3,000. As a further example of Kiūṭhalī, a version of the Parable is given as received from Śrīnagar. A transliteration is given, but it has not been thought necessary to give a translation also. The specimen is not very satisfactory owing to its being written in the Persian character, the reading of which sometimes leaves doubtful the forms of isolated words, but an effort has been made to correct the deficiencies in the transliteration, and the specimen is sufficient to show that the Kiūṭhalī of Śrīnagar is the same language as that of the preceding specimens. The few differences are mainly matters of spelling. The following points may be noted :—

The postposition of the locative is sometimes *dē*, when we should expect *dā*, as in *hāthō-dē chhāp*, a ring on the hand ; *khētso-dē*, (the elder son was) in the field ; *luṇḍī-dē*, (wasted thy substance) among harlots.

Near the end of the Parable we have *hangē* instead of *hāgē*, the sign of the dative.

Once or twice we have *ahū* for 'I,' and the nasal of *mā*, me, is often omitted. The *h* at the end of *ēh*, this, and *kāh*, what? is dropped, and the word for anything is *kōv*, not *kīē* or *kuchh*.

The conjunctive participle is generally formed as in the standard, but we have also *āō-rō*, having come, and *ūṭhō-rō*, having arisen.

In *bolumā*, I will say, the long *ū* has been shortened. Borrowings from Hindī are *khāē*, let us eat, *hōē*, let us become.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚRĪNAGAR DIALECT.

(PATIALA STATE.)

ایکے آدمی رے دو بگہیر تھے تہنوں مانجے دے چھوڑے نے باپو
 هاگے بولا هین باپوآ جو مالو را بانڈا ماہے پہانبا تھا ماہے دے تہے
 تنئے تینوں ہے سے مال بانڈے دتا ار تھوڑے دنو پاچے چھوڑے
 بگہیرے سبے ٹھیوں کٹھا کرے رو ایکے دورو رے ملکہو ہے ڈیوا ارتیتی
 آپنا سب ٹھیوں کپوتی مانجے کھوآ ارجے سبہ ٹھیوں کھوئے پایا ار
 تیس ملکہو دا بڑا کال پڑا تہی سے کنگال اوھنے لاگا تہے سے تیس ملکہو
 رے ایکے رانے هاگے ڈیوا تنئے سے آپنے کھیچو دے سور جاگنے بھجا ار تنئے
 سونچا کہ جے شیوڑ سور کھاؤ سے تینو بے کھاؤ کہ کوئی تیس ہے کوئین
 نہ دیو تھا تہے تنئے ہوشی دے آو رو بولا میرے باؤرے کاما ہیرنےوالے
 ہے لیکہاجی روٹی کھاو اوسو ار اھون بہوکھا مرو میرے اوٹھو رو آپنے
 باو هاگے ہے ڈیونا ار تیس ہے بولماں باپوآ اھون گین را و تیرا گنائی
 اوسو ایسے اھون تیتھی جوگا نے جو لوگ ماہے تیرا بیٹا بولو ایسے عاں
 تو آپنا ہالی جانیزو راکھ تہے اوٹھیرو آپنے باوا هاگے چالا ار سے ایو دور تھا
 تیس دیکھ رو تیسرے باؤ ہے ترش آیا ار دوڑے رو اونگئی دنی ار
 بہت پہائیاں لوآ یتھے تیس ہے بولا باپوآ موھین تیرا ار گین را بُرا کیا

ار ایہے ایہی جوگا نے جو لوگ ماہے تیرا بیٹا بولو باپوے آپے
 نوکرو ۛے بولا چنگی دے چنگی جیوکھتے لیو ار تیس دے بہماؤ اور
 تیسرے ہانہو دے چھاپ ار لاتو دے باہنی دیو ار ہم کھائیں ار
 گھش ہوئیں موئیں جانا تھا جے میرا بیٹا مرے گوا پر ایہے جیو
 گوا راجے گوا تھا پر ایہے میٹھہ گوا تے سے گھش ہونے لگے *

ار تیسرا بڑا بیٹا کھیچو دے تھا جب گھرو رے نیوڑے آیا گانے ار
 ناچنے را شاد ہوا تے ایک نوکر شادے رو پوچھا کہ اے کا اسو تنے
 تیس ۛے بولا تیرا بھائی آیا ار تیرے باوے بڑی دھام دتی تھے ری
 تئیں کی کہ راجی باجی آیا تنے روشے ہویرو نہ سونچا کہ بھیترا جاو
 تے تیسرے باوے باہر آوے رو تنے منیورا تنے باؤ ۛے جواب دتا
 دیکھہ آؤں ایتنے برشون دے تیری ٹھول کردو ار کبھ تیرے بولے باہر
 نہ ڈیورا پر توئیں کبھ بکری را جھیلٹو ماہے نہ دتا جو آؤں آپے ساتھ
 آئے ساتھ گھش ہو او ار جے تیرا اے بیٹا آیا جنے تیرا لٹا پٹا
 انڈی دے کھوا توئیں تیسری کھاتر بڑی دھام کین تنے تیس ۛے
 بولا اے پوتا تو سدا ماہنگے روھے جو کئیں ماہنگے اسو سب تیرا اسو
 گھش ہونا ار گھشی منانا پڑو تھا کوئے کہ تیرا بھائی موا تھا ایہے
 جیو گوا ار راجے گوا تھا سے ایہے میٹھہ گوا *

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIṪṪHALĪ).

PATIALA (ŚRĪNAGAR) SUB-DIALECT.

STATE PATIALA.

TRANSLITERATION.

Ēki-ādmī-rē dō bagēhr thē. Tihnaũ-māṣṣjē-dē chhōṭrē-nē bāpū-hāgē bōlā, 'haī bāpūā, jō mālō-rā bāḍā mā-khē phābā-thā, mā-khē dē.' Tōbē tinīē tīnaũ-khē sē māl bāḍē-dittā. Ōr thwārē-dinō-pāchhē chhōṭrē bagēhrē sōbbi-ṭhiyū katṭhā kōrē-rō ēki-dūrō-rē mulkhō-khē dēūā, ōr tēti āpnā sōb-ṭhiyū kapūti-māṣṣjē khōā. Ōr jōbē sōbh-ṭhiyū khōē-pāyā, ōr tēs-mulkhō-dā bōrā kāl pōrā. Tōbē sē kaṅgāl ōhṇē lāgā. Tōbē sē tēs-mulkhō-rē ēki-rāṇē-hāgē dēūā. Tinīē sē āpnē-khētsō-dē sūr zāgnē bhējjā, ōr tinīē sōchā ki jē śyōkur sūr khāō, sē tīnau bī khāō, ki kōi tēs-khē kōī na dēō-thā. Tōbē tinīē hōsī-dē āō-(for āē-)rō bōlā, 'mērē bāō-rē kāmā hīrnēwālē-khē lēkhāji rōṭi khāō-ōssō, ōr ahū bhūkhā mōrū. Mērē-ūṭhō (for ūṭhē)-rō āpnē-bāō-hāgē-khē dēūā, ōr tēs-khē bōlumā, "bāpūā, ahū Gī-rā wa tērā gunāi ōssū; ēbī ahū tēṭṭhī zōgā nī, jō lōg mā-khē tērā bēṭā bōlō. Ēbī mā tū āpnā hāli zānē-rō rākh." Tōbē ūṭhē-rō āpnē-bāwā-hāgē tsālā. Ōr sē ēbū dūr thā, tēs dēkhē-rō, tēs-rē bāō-khē tarē āyā, ōr daurē-rō ūgāi ditti, ōr buhat phāiyā lōā. Bēṭē tēs-khē bōlā, 'bāpūā, mōhē tērā ōr Gī-rā burā kiā, ōr ēbī ēṭṭhī zōgā nī jō lōg mā-khē tērā bēṭā bōlō.' Bāpūē āpnē-naukrō-khē bōlā, 'tsāngī-dē tsāngī jiūkhātē lēō, ōr tēs-dē pahmāō, ōr tēs-rē hāthō-dē chhāp, ōr lātō-di bāhni dēō; ōr ham khāē ōr khuś hōē; mōē zānā-thā jē mērā bēṭā mōrē-gōā, par ēbī jiō gōā; rāchē-gōā-thā, par ēbī mīṭhē-gōā.' Tōbē sē khuś ōhṇē lāgē.

Ōr tēs-rā bōrā bēṭā khētsō-dē thā. Jōb ghōrō-rē nēūrē āyā, gānē ōr nāchṇē-rā śād hōā. Tōbē ēk naukrō śādē-rō pūchhā ki, 'ē kā ōssō?' Tinīē tēs-khē bōlā, 'tērā bhāi āyā, ōr tērē bāwē bōri dhām ditti, tēṭṭhī-rī-tēi ki ki rāji-bāji āyā.' Tinīē rōsē hōē-rō na sōchā ki 'bihtarā jāū.' Tōbē tēs-rē bāwē bāhar āwē-rō tinīē manēwā. Tinīē bāō-khē jāwāb dittā, 'dēkh, āw itnē-bōrsō-dē tēri ṭahōl kōrdō, ōr kōbbhī tēri bōli bāhar na dēūā, pōr tōē kōbbhī bakrī-rā chhēlṭū mā-khē na dittā, jō āw āpnē-sāth-āē sāthī khuś hō-āū. Ōr jōbē tērā ē bēṭā āyā, juniē tērā lōṭā-pōṭā luṇḍī-dē khōā, tōē tēs-rī khātīr bōri dhām ki.' Tinīē tēs-khē bōlā, 'ē pōṭā, tū sōdā mā-haṅgē rō-hai; jō-kiē mā-haṅgē ōssō, sōb tērā ōssō. Khuś ōhṇā ōr khuśī manānā pōrō-thā, kōē-ki tērā bhāi mōā-thā, ēbī jiō-gōā; ōr rāchē-gōā-thā, sē ēbī mīṭhē hai.'

HAṆḌŪRĪ.

The word 'Haṇḍūrī' means literally, the language of the State of Hindur (properly Haṇḍūr) or Nalagarh, lying immediately to the south-west of the rest of the Simla Hill States. But it is not the language of the whole of the State, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhi Pañjābī of the plains, spoken by 39,545 people, and described in Part I of the Volume, pp. 679 and ff. In the east the language is Haṇḍūrī, spoken by an estimated number of 17,862 people. Haṇḍūrī is also spoken in the State of Mailog which lies to the east of Nalagarh. Further to the east lie the States of -Bija and Kuthar where Baghāṭī is spoken. North of Nalagarh lies the State of Bilaspur or Kahlur. Here (as described in Part I, pp. 677 ff.) the language is Pañjābī.

To the north-east of Nalagarh and to the north of Mailog lie the States of Baghal and Kunhiar. Baghal has Bilaspur immediately to its north-west, and here and in Kunhiar, the language is called Bāghalī. Bāghalī, although it has a name of its own, is, however, only Haṇḍūrī, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Haṇḍūrī merging into the Kahlūrī Pañjābī of Bilaspur. It varies from place to place, and from mouth to mouth, and is sometimes not Haṇḍūrī at all, but must be considered as identical with Kahlūrī.

At other times it is more nearly Haṇḍūrī. Under such circumstances it would be a useless waste of time to consider the fluctuating dialect of Baghal, and our attention will be confined to the Haṇḍūrī spoken in east Nalagarh and Mailog, satisfying ourselves with recording the number of both forms of Haṇḍūrī in the following statement:—

Haṇḍūrī—			
East Nalagarh	.	17,862	
Mailog	.	6,117	
		<hr/>	23,979
Bāghalī—			
Baghal	.	24,384	
Kunhiar	.	1,848	
		<hr/>	26,232
Total Haṇḍūrī of both kinds		<hr/>	<hr/> 50,211

Haṇḍūrī itself is a transitional form of speech. It is a mixture of Kiūṭhālī and Pañjābī, and a very brief notice will suffice to show its character. Accordingly only one specimen—a version of the Parable—will be given, and the merest skeleton of its grammar. From these it will be seen that Kiūṭhālī and Pañjābī forms are used almost indifferently.

Nouns may be declined as in Kiūṭhālī with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in *ō* (*gharō*), or they may be declined as in Pañjābī with an oblique plural in *ā*, as in *hāṛīyā-ā-khē*, (the father said) to the servants.

The Agent Case generally takes the Pañjābī postposition *nē*, but sometimes, we have the Kiūthali termination *ē* as well, as in *putē-nē*, by the son (*pūt*, a son). The locative may end either in the Kiūthali *ē*, or may be formed as in Pañjābī. Thus, we have *ḍōruyē*, (the elder son was) in the field, and *ḍōruā-bīchē*, (sent him) into the fields (to feed swine), in which *bīchē* represents the Pañjābī *vichh*.

The postposition of the Dative-Accusative is the Kiūthali *khē*, with *gē* for a variety. The postposition *jō* is also used for the same cases. It is common in the Pañjābī of Kangra and the neighbourhood.

The usual postposition of the Ablative is *tē*, as in *kūē-tē*, from the well, or *thē*.

The Genitive almost always has the Kiūthali *rā*, but sometimes we find the Pañjābī *dā* (as in sentence 232). The feminine of *rā* is *rī* with *rīyā* for its oblique form. Thus, *ghōrē-rī jīn*, the saddle of the horse; *tēs-rīyā baihan-sāthī*, with his sister; *tēs-rīyā kyārī-tē*, on his neck.

The First two personal **Pronouns** are *hāñ*, I; ag. *mē*; obl. *mā*, *mā*, or *mū*; gen. *mērā*; plural nom. and ag. *āsē*; obl. *āsā*; gen. *asāḍā* or *asārā*. So *tū* or *tū*, thou; ag. *tē*; obl. *tā*, *tā*; gen. *tērā*; plural nom. and ag. *tusē*; obl. *tusā*; gen. *tusāḍā* or *tusārā*. The Pañjābī influence in the above is manifest.

For the demonstrative pronouns, we have :—

ē, this; ag. *inī* or *inīyē*; obl. *ēs*, *ētē*, or *ē*; plur. *ē*; ag. *inē*; obl. *inā*.

sē or *ō*, that; ag. *tinī* or *tinīyē*; obl. *tēs*, *tētē* or *tē*; plur. *sē*; ag. *tinē*; obl. *tinā*.

As usual, these are also used as pronouns of the third person.

The relative pronoun is *jō*, ag. *jīnī* or *jīnīyē*, and so on, like the demonstratives.

Kiō, who? obl. sing. *kēs*. *Kyā*, what? obl. not noted.

Kichh is 'anything,' *jō-kichh*, whatever.

As regards **Verbs**, the Verb Substantive is the same as in Pañjābī, but *hē* or *hai* may also be used for any person of either number. *Nihñ* is 'I am not.'

The principal parts of the verb *mārṇā*, to strike, are as follows :—

Pres. part. *mārdā*; Past part. *marēya* or *māryā*, (*laggnā*, to begin, has *lāgā*); conj. part. *mārī-kē*.

Imperative. 2. sing. *mār*; plur. *mārō*.

Old Pres. sing. 1. *mārñ*, 2. *mārē*, 3. *mārē*; plur. 1. *mārē*, 2. *mārō*, 3. *mārē*.

For the Present Definite, and for the Imperfect, we have *rahñ-hā*, thou remainest (always) with me; *bharñ-thā*, he was filling (his belly); and *dēō-thē*, (no people) were giving.

The Future is :—

Masc. sing. 1. *mārñgā*, 2. *mārgā*, 3. *mārgā*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The Past Tenses are formed as usual from the Past Participle.

Irregular past participles are :—

ḍitā, given.

kitā, done.

lēyā, taken.

payā, fallen.

gēyā (plur. *gayē*), or *gā*, gone.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

HANDŪRĪ DIALECT.

NALAGARH STATE.

एकी-माणूआँ-रे दो पुत थे । छोटे-पुते-ने बोल्या जो मेरा बाँडा है से माँ-जो देई-दे । तीनीयें आपणे-घरो-रा लटा-फटा दूँ-जो बाँडी दीता । छोटे-पुते-ने जेबे आपणा बाँडा लेई-लेया बड़ी दूरो-रे मुखो-खे चाली गया । तेती रई-के आपणा लटा-फटा सारा जतो-पातो-बीचे खोई दीता । तेबे से सब लटा-फटा खोई चुक्या तो तेते मुखो भारी काड़ पया । से बड़ा कंगड़ हई गया । तेबे से तेते मुखो-रे एकी माणू साथे रहने लागेया । जे-सगे से रहा तीनी आपने डोरुआँ बीचे सूर चरणे भेज-दीता । से सूर-रे बचूरे-सलेवकड़ा-ते आपणा पेट भरूँ-था तेस-खे होर माणू किछ ना देखो-थे । तेबे तीनीयें सूँच्या के मेरे-बाबे-गे इतने हाड़ी हे । तीना-गे इतना रीजक हे खाणे होर बाँडणे-खे बतेरा हे । हाँजँ भूखा मरूँ हा । हाँजँ जठी-के आपणे-बाओ-गे जाजंगा होर तस-खे बोलूँगा हे बाओ में पणमेसरो-खे नी जाणी-के ताँ हुंदिये पाप कीता । हाँजँ तेरा पुत बोलणे जोगा नौहूँ । जेड़े तेरे होर हाड़ी हे मूँ-जो बी राखी ले । होर जठी-के आपणे-बाओ-गे आया । से अजा दूर-ही था तेस-रे बाबे तेबे से देखेआ । तेबे ते-जो तरस आई-गा । होर दोड़ी-के तेस-रीया क्याड़ी-ते जाफी दीती होर तेस-रे मूँहाँ-ते पूका लेया । पुत बोलणे लागेया हे बाओ में पणमेसरो-खे नी जाणी-के ताँ हुंदिये पाप कीता होर हाँजँ एबे तेरा पुत बोलणे जोगा नी रेहा । फेरी तेस-रे बाओ-ने हाड़ीयाँ-खे बोलेया सोबटे सोबटे टाले ल्याओ होर तेस-खे पन्हाओ । तेस-रे हाथो-थे मूँदी होर पाओँ-ते जूती पन्हाओ । आसा-खे खाणे पीणे देखो होर राजी होणे देखो । मेरा पुत मरी गा-था एबे जीजँदा हई-गा । हाची गा-था एबे मीटी-गा । तेबे सेओ राजी होणे लागे ॥

तेस-रा बड़ा पुत डोरुये था । तेबे से घरा-रे नेड़े पूज्या तीनी गीत नाचणा सुणेया । तेबे एक हाड़ी बलवाई-के पुकेया के एती क्या हाई राहा ।

तीनी तेस-खे बोल्या जे तेरा भाई आया हे । तेरे-बाओ-ने तेस-रे-राजी-बाजी
 आवणे-रा जग कीता । तेबे से जड़ी गा होर भीतरो जाणे-खे मूकरी-गा ।
 तेबे तेस-रा बाओ बार आया । तेस-खे पत्याणे लागा । पुते-ने बोल्या भई
 इतनी बर्सा मने तुसा-री टेळ कीती । कदी तुसारा बोल नी मोड़ा ।
 होर तें मा-खे बाकरीया-रा छेलू बी नी दीता । तेते-साथे जे हाँजँ आपणे-
 मित्रा-जो खवाई-के राजी हुंदा । तेते बखतो जो ए तेरा पुत्र आया
 जीनीयें जे तेरा घर-बार राँडा-जो खड़वाया तें तेस-रे आवणे-री खातर
 कीती । तेस-रे बाओ-ने बोल्या जे हे पुत तू सदा मेरे साथे रहूँ हा ।
 जे-कीछ मेरे-गे हे से तेरा-ही हे । आसा राजी होणा चाँदंदा था । तेबे-जे
 तेरा भाई मरी गा-था तेबे से फेर जीवी गा झाची गा-था मीटी गा ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

HAṆḌURĪ DIALECT.

NALAGARH STATE.

TRANSLITERATION AND TRANSLATION.

Ēkī-maṇṇā-rē dō put thē. Chhōtē-putē-nē bōlyā, 'jō
 One-man-of two sons were. The-younger-son-by it-was-said, 'what
 mērā bāḍā hai, sē mā-jō dēi-dē.' Tiniyē āpnē-gharō-rā laṭā-phatā
 my share is, that me-to give.' By-him his-house-of property
 dū-jō bāḍī ditā. Chhōtē-putē-nē jēbē āpnā bāḍā
 both-to having-divided was-given. The-younger-son-by when his-own share
 lēi-lēyā barī-dūrō-rē mulkhō-khē chālī-gēyā. Tēti rai-kē
 was-taken a-very-far-of country-to it-was-gone. There having-remained
 āpnā laṭā-phatā sārā ūtō-pātō-bichē khōi-ditā. Tēbē sē sab
 his-own property whole debauchery-in was-lost. When he whole
 laṭā-phatā khōi-chukyā, tō tētē-mulkhō bhāri kār payā.
 property wasted-completely, then that-country(-in) a-great famine fell.
 Sē barā kangār huī-gēyā. Tēbē sē tētē-mulkhō-rē ēkī māṇṇ-sāthē
 He very poor became. Then he that-country-of one man-with
 rēhnē-lāgēyā; jē-sagē sē rahā, tīnī āpnē dōruā-bichē sūr
 to-dwell-began; whom-with he dwelt, by-him his-own field-in swine
 chārṇē bhēj-ditā. Sē sūrō-rē bachūrē-salēōkrā-tē āpnā pēt
 to-graze he-was-sent-away. He swine-of remaining-husks-with his-own belly
 bharū-thā; tēs-khē hōr māṇṇ kichh nā dēō-thē. Tēbē tiniyē
 filling-was; him-to other men anything not giving-were. Then by-him
 sūchyā kē, 'mērē-bābē-gē itnē hārī hē, tīnā-gē itnā
 it-was-thought that, 'my-father-of so-many servants are, them-with so-much
 rījk hē khāṇē, hōr bāḍṇē-khē batērā hē; hāṇ bhūkhā marū-hā.
 food is to-eat, and distributing-for sufficient is; I hungry dying-am.
 Hāṇ ūthī-kē āpnē-bāō-gē jāṅgā, hōr tēs-khē bōlūgā, "hē
 I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāō, mē Paṇmēsro-khē nī jāṇī-kē tā hundiye pāp kitā;
 father, by-me God-to not known-having thee in-being sin was-done;
 hāṇ tērā put bōḷṇē jōgā nihū; jērē tērē hōr hārī hē,
 I thy son to-be-called worthy am-not; such-as thy other servants are,

mũ-jō bi rākhi-lē." ' Hōr ūthi-kē āpnē-bāō-gē āyā. Sē
me-to even keep." And arisen-having his-own-father-to he-came. He
 ajā dūr-hi thā, tēs-rē-bābē tēbē sē dēkhēā. Tēbē tē-jō taras
yet far-even was, by-his-father then he was-seen. Then him-to compassion
 āi-gā, hōr dōri-kē tēs-riyā kyārī-tē jāphī diti, hōr tēs-rē
came, and run-having his neck-on embracing was-given, and his
 mūhā-tē pūkā lēyā. Put bōlnē lāgēyā, 'hē bāō, mē
mouth-of kiss was-taken. The-son to-say began, 'O father, by-me
 Paṁmēsrō-khē nī jāni-kē tã hundiye pāp kitā, hōr hāũ
God-to not known-having thee in-being sin was-done, and I
 ēbē tērā put bōlnē jōgā nī rēhā.' Phēri tēs-rē-bāō-nē
now thy son to-be-called worthy not remained.' Again his-father-by
 hārīyā-khē bōlēyā, 'sōbtē sōbtē tālē lyāō, hōr tēs-khē panhāō;
the-servants-to it-was-said, 'good good clothes bring, and him-to put-on;
 tēs-rē hāthō-thē mūdi hōr pāō-tē jūti panhāō; āsā-khē khāpē piṇē
his hand-on ring and feet-on shoe put-on; us-to eat (and)drink
 dēō, hōr rāji hōnē dēō; mērā put marī-gā-thā, ēbē jūidā
allow, and glad to-be allow; my son having-died-gone-had, now living
 huī-gā; hrāchī-gā-thā, ēbē miṭi-gā.' Tēbē sēō rāji hōnē
became; having-been-lost-gone-had, now was-found.' Then they happy to-be
 lāgē.
began.

Tēs-rā barā put dōruyē thā. Tēbē sē gharā-rē nēre pūjyā,
His elder son field-in was. When he the-house-of near arrived,
 tinī git nāchnā suṇēyā. Tēbē ēk hārī balwāi-kē
by-him singing dancing was-heard. Then one servant called-having
 puchhēyā kē, 'ēti kyā hāi-rāhā?' Tinī tēs-khē bōlyā
it-was-asked that, 'here what is-going-on?' By-him him-to it-was-said
 jē, 'tērā bhāi āyā-hē; tērē-bāō-nē tēs-rē rāji-bāji āwnē-rā
that, 'thy brother come-is; thy-father-by his safe-and-sound coming-for
 jag kitā.' Tēbē sē jāri-gā, hōr bhitrō jānē-khē mūkrī-gā.
feast was-made.' Then he angry-went, and inside going-for refused.
 Tēbē tēs-rā bāō bār āyā, tēs-khē patyānē lāgā. Putē-nē
Then his father outside came, him-to to-entreat began. The-son-by
 bōlyā, 'bhai, itnī barsā manē tusārī tēl kiti, kadi
it-was-said, 'lo, so-many years by-me thy service was-done, ever
 tusārā bōl nī mōrā, hōr tē mā-khē bākriyā-rā chhēlū
thy saying not was-disobeyed, and by-thee me-to goat-of young-one
 bi nī ditā, tētē-sāthē jē hāũ āpnē-mitrā-jō
even not was-given, that-with that I my-own-friends-to
 khawāi-kē rāji hundā. Tētē-bakhtō jō ē tērā
caused-to-eat-having happy might-have-become. At-that-time that this thy

putr āyā, jīniyē jē tērā ghar-bār rādā-jō kharwāyā, tē
 son came, by-whom that thy property harlots-to was-given-to-eat, thou
 tēs-rē āwnē-rī khātar kītī.' Tēs-rē bāō-nē bōlyā jē, 'hē
 his coming-of feast was-made.' His father-by it-was-said that, 'O
 put, tū sadā mērē-sāthē rahū-hā; jē-kichh mērē-gē hē, sē tērā
 son, thou always me-with dwelling-art; whatever me-with is, that thine
 hī hē; āsā rāji hōnā chāindā-thā; tēbē-jē tērā bhāi
 alone is; to-us happy to-be proper-was; then-that thy brother
 marī-gā-thā, tēbē sē phēr jīwi-gā; hrāchi-gā-thā,
 having-died-gone-had, then he again came-to-life; having-been-lost-gone-had,
 mītī-gā.'
 was-found.'

SIMLA SIRĀJĪ.

According to local tradition, difficult mountain country is known as Sirāj, *i.e.* Siva's Kingdom. The Sirāj *par excellence* is the southern part of Kulu lying to the east of the State of Mandi and north of the river Sutlej (Satlaj). South of the Sutlej, the comparatively low-lying country comprising Kotgarh, Sangri and the greater part of Kumarsain is known as Šōdhōch, and the language here spoken is Šōdhōchī, which is akin to Kulu Sirājī. South of Šōdhōch we come to another difficult mountainous country comprising the east of the main portion of Keonthal State, including the small States of Theog and Ghund and part of Punur, part of the State of Kumharsain, the States of Darkoti and Balsan, the Kaneti tract of the State of Bashahr, and most of the British tract of Kotkhai. This also is a Sirāj, and, to distinguish the dialect here spoken from the Sirājī of Kulu, we may call it Simla Sirājī.

This Simla Sirājī includes two dialects mentioned by Mr. Bailey in his *Languages of the Northern Himalayas*, which he calls respectively Eastern Kiūṭhālī and Kōṭkhālī. These two are practically the same, the former, perhaps, more nearly approaching the Standard Kiūṭhālī spoken to the west of the Simla Sirāj, than the latter. For the purposes of this Survey it is not necessary to distinguish between them.

The number of speakers of Simla Sirājī is reported to be as follows. It is to be remembered that the figures for Keonthal include those for Theog, Ghund, and Punur :—

Keonthal	9,110
Kumharsain	4,275
Darkoti	595
Balsan	5,457
Bashahr	2,514
Kotkhai	6,882
TOTAL	28,833

Simla Sirājī closely resembles Standard Kiūṭhālī. Immediately to its south lies the Biśsau dialect of Sirmaurī spoken in the State of Jubbal, but it shows few traces of its influence.

It is unnecessary to give a complete grammar of this dialect. It will be sufficient to point out the principal points in which it differs from Standard Kiūṭhālī.

As in Sirmaurī, a final *ī* very often becomes *ē*. This is especially common in the case of feminine nouns. Thus, in the parable we have both *badhāē* and *badhāī*, rejoicing. Similarly we have *ghōrchē*, for *ghōrchī*, property; *khēchē*, for *khēchī* (Hindī *khētī*), cultivation, and many other instances. There is the same interchange of final *ō* and *ā* that we have observed in Kiūṭhālī, as in *dō* or *dā*, the sign of the ablative case, but the *ō* termination is much more common.

The Declension of nouns is nearly the same as in Kiūṭhālī. The only important difference is that masculine nouns ending in a consonant often have the oblique form in *ō* instead of *ō*. Thus, the oblique form of *dēs*, a country, is either *dēsō* or *dēsō*.

The postpositions of the dative are *kē* or *kō* instead of *khē*, and *āgē* instead of *hāgē*. Similarly, in the ablative we have *āgō* instead of *hāgō*, but *dō* (*dā*) is more common. If the sentence *tēs-rē sūchwō* means 'he considered' as translated in the original specimen, the postposition *rē* is exceptionally used to indicate the agent case.

For the **Pronouns**, we have :—

	I	Thou
Sing.		
Nom.	<i>ā</i>	<i>tū</i>
Agent	<i>mō, mōē</i>	<i>tō, tōē</i>
Obl.	<i>mū, mā</i>	<i>tū, tā</i>
Plur.		
Nom.	<i>ē, aimū, ēū</i>	<i>tūē</i>
Agent	<i>ē</i>	<i>tūē</i>
Obl.	<i>āō</i>	<i>tūō</i>

The genitives are as in Kiūṭhali, except that according to Mr. Bailey the genitive plural 'your' is *tuaurō* or *tūaurō*.

The **Demonstrative Pronouns** are thus declined :—

This, he				That, he		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>ēnē, ēnnē</i>	<i>īssē</i>	<i>ēnē, ēnnē</i>	<i>tēnē, tēnnē</i>	<i>tīssē</i>	<i>tēnē, tēnnē</i>
Obl.	<i>ēs</i>	<i>īssau</i>	<i>ētthī</i>	<i>tēs</i>	<i>tīssau</i>	<i>tētthī</i>
Plur.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>īnē</i>	<i>īnīē</i>	<i>īnē</i>	<i>tīnē</i>	<i>tīnīē</i>	<i>tīnē</i>
Obl.	<i>īnō, īnau</i>	<i>īnī</i>	<i>īnō, īnau</i>	<i>tīnō, tīnau</i>	<i>tīnī</i>	<i>tīnō, tīnau</i>

The **Relative Pronoun** *jō* is similarly declined.

As for the other pronouns, 'what' is *kā* instead of *kāh*, and 'anything' is *kichh* instead of *kuchh*.

The **Verb Substantive** is thus conjugated in the present tense :—

	Sing.	Plur.
1.	<i>ū</i>	<i>ū</i>
2.	<i>ai</i>	<i>ō</i>
3.	<i>au, ō, ō</i>	<i>au, ō, o</i>

or *sō, ōsō* or *ōsō* may be used for any person of any number as in the Biśsau dialect of Sirmaurī.

The past is *tā* or *thā*, fem. *tī* or *thī*, etc.

In the Active Verb, the principal peculiarity is the conjunctive participle. This may end in *ī*, as in Sirmaurī, of which *ē* is, as explained above, a variant. Thus in the parable, in the same sentence, we have *bhājī-gōā*, he refused, and *rūsē-gōā*, he became angry. More commonly, however, *yō* is used instead of *ī*, as in *rōhyō*, having remained; *khōrchyō*, having spent, and many others. Compare Giripārī Sirmaurī.

The conjugation of the **Present** differs slightly from the standard. It is :—

‘ I beat,’ etc.

	Sing.	Plur.
1.	<i>pīṭū</i>	<i>pīṭū</i>
2.	<i>pīṭā</i>	<i>pīṭō</i>
3.	<i>pīṭō</i>	<i>pīṭō</i>

Similarly, the **Future** masculine is :—

‘ I shall beat,’ etc.

	Sing.	Plur.
1.	<i>pīṭūlā</i>	<i>pīṭūmē, pīṭmē</i>
2.	<i>pīṭēlā</i>	<i>pīṭōlē, pīṭlē</i>
3.	<i>pīṭēlā, pīṭlā</i>	<i>pīṭōlē, pīṭlē</i>

The **Imperfect** is formed by adding *tā* or *thā* to the present. Thus *ā pīṭū tā*, I was striking. Or a periphrasis is used, as in *ā pīṭē rōhā tā*.

The only other point to notice is the use of the verb *ājnū*, meaning to come. We shall meet similar forms of this verb in other dialects.

As a specimen of Simla Sirājī, there is given a version of the Parable of the Prodigal Son. It has not been thought necessary to add an interlinear translation.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

SIMLA SIRAJĪ DIALECT.

एकी माकरे दो छोटू थे । छोटड़े छोटू आपणे बाबेके बोलो जे जो घरचे या खेचे मेरे बाँडरे आजो से मूँके दे । तेने सब खेचे दोने छोटूक बाँडी । छोटे छोटू आपणा बाँडा लेय एक दूरो देशोरे हाटक डेवा । तेथे रहय आपणे खेचे जाँदपणे-दे खोए । जवे सब खेचे खरचय मूका तवे तेश देशदा भारी काक पड़ा । तवे से कंगाळ हुआ । तवे तेस देशरे एकी बसन् आगे रहंदा लागा । तेने बसन् से सँगर चारदा खेचदा छाड़ा । तवे से सँगररे बचेदो शलेखड़े संगे आपणो पोछड़ भरो था । तेसके रेका माछ किछ ना देओ था । तवे तेसरे सूँचवो जे मेरे बाबे आगे एरे रीगड़ असों जीनरे रोटौरा चोटा नई आँ भूखा मोई रआ । आँ जठय आपणे बाबे आगे डेज तेसके बोलू जे बाबा मों भगवानोरा पाप ताँ हुंदे कीया । एवे आँ तेरा छोटा बोलने जोगा नई रआ । जेरे तेरे रीगड़ असों एरा मूँके बी रख । तवे से जठय आपणे बाबे आगे आज्ञा । जवे से दूर आज्ञा तो तेसरे बाबे देखा । घीण करय तेसरे गळदे हूँड़ी देय घवाळ दी मूँहदे खोवे दित्ती । छोटू बोलो जे बाबा मों भगवानोरा पाप ताँ सामने कीया । एवे आँ तेरा छोटा बोलने जोगा नई रआ । बाबे आपणे रीगड़ोके बोलो जे एसके संभीदो आछे भूड़के बमाओ । हाथोदे काँगणी लातोदे पाणी लाओ । आओके खाणे पीणेरे बधाए होणे देओ । कँईरी तँई जे मेरा छोटा मरय जीवा । खोआ था एवे मिली गोआ । तवे बधाई करदे लागे ॥

तेसरा बड़ा छोटा खेचदा था । जवे से घरो नेड़ा पूजा तवे तेने नाचणो गाणो शुणो । एकी रीगड़ वोदय पूछो जे ए का हो रहो अ । तेने तेसके बोलो जे तेरा भाई आज्ञा अ । तेरे बाबे तेसरी राजी खूशीरे बधावीरे पावणचारे की अ । तवे से रुशे गोआ भीतरे डेवदा भाजी गोआ । तेसरा बाबा बाहर आज्ञा । तेस पतेजँदा लागा । छोटू बोलो जे मों तो तेरी

चाकरी एतनौ बरशो करे । ना कभी तेरो हुकम चोड़ो । तूँ मूँके एक
 छेलटू बी ना दित्तो जो आँ आपणे मित्रो संगे मिलय खूशी करदा । जबे ए
 तेरा छोटा आज्ञा जेने बादे घरचे छेवड़ीदो खेवे तूँ एसके एतणे पावणचारे
 दी अ । बाबे उत्तर दित्ता जे छोटया तू तो धेड़ी मूँ साथे रहे । जो
 काह मूँ आगे असो से सबे तेरा असो । आआँ खूशी होणा पड़ो था ।
 कौँ जे तेरा भाई मूँदय जीवा खोए गोआ था एबे मिले गोआ ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

SIMLA SIRAJĪ DIALECT.

TRANSLITERATION.

Ēki-māchhō-rē dō chōhtū thē. Chhōtrē-chōhtūē āpnē-bābē-kē bōlō jē, 'jō ghōrchē (yā khēchē) mērē bādē-rē ājō, sē mū-kē dē.' Tēnē sab khēchē dōnē-chōhtū-kō bādī. Chhōtē-chōhtūē āpnā bādā lēyō ēk-dūrō-dēsō-rē hāṭō-kō dēwā. Tēthē rōhyō āpnē khēchē jādpanē-dē khōē. Jōbē sōb khēchē khōrchyō-mūkā, tōbē tēs-dēsō-dā bhārī kāl pōrā. Tōbē sē kangāl huā. Tōbē tēs-dēsō-rē ēki-bōsnū-āgē rōhndā lāgā. Tēnē-bōsnūē sē sūgōr chārdā khēchō-dā chhārā. Tōbē sē sūgōr-rē bōchē-dō sōlēkhre-sōngē āpnō pōchhōr bhōrō-thā. Tēs-kē rēkā (*other*) māchh kichh nā dēō-thā. Tōbē tēs-rē sūchwō jē, 'mērē-bābē-āgē ērē rīgōr ōsō, jīnō-rē rōṭī-rā chōṭā (*scarcity*) naī; ā bhūkhā mōi-rōā. Ā ūthyō āpnē-bābē-āgē dēū, tēs-kē bōlū jē, "bābā, mō Bhōgwānō-rā pāp tā-hundē kiya. Ēbē ā tērā chōhtā bōlnē jōgā naī rōā. Jērē tērē rīgōr asō, ērā mū-kē bī rōkh." Tōbē sē ūthyō āpnē-bābē-āgē ājā. Jōbē sē dūr ājā, tō tēs-rē bābē dēkhā ghīn kōryō, tēs-rē gōlō-dē hūṛī-dēyō (*having run*) gōhwāl dī (*embraced*) mūh-dē khōbē dittī. Chōhtūē bōlō jē, 'bābā, mō Bhōgwānō-rā pāp tā-sāmnē kiya. Ēbē ā tērā chōhtā bōlnē jōgā naī rōā.' Bābē āpnē-rīgōrō kē bōlō jē, 'ēs-kē sabhī-dō āchhē jhūrke bōmāō. Hāthō-dē kāgnī, lātō-dē pānī lāō. Āō-kē khānē pīnē-rē badhāē hōnē dēō. Kēī-ri-tēī jē mērā chōhtā mōryō, jīwā; khōā-thā, ēbē mili-gōā.' Tōbē badhāī kōrdē lāgē.

Tēs-rā bōrā chōhtā khēchō-dā thā. Jōbē sē ghōrō-nērā pūjā, tōbē tēnē nātsnō gānō sūnō. Ēki rīgōr bōdyō pūchhō jē, 'ē kā hō rōhō-ō?' Tēnē tēs-kē bōlō jē, 'tērā bhāī ājā-ō. Tērē-bābē tēs-rī rāji khūśī-rē badhāvi-rē pāwanchārē ki-ō.' Tōbē sē rūśē-gōā, bhitrē dēwdā bhāji-gōā. Tēs-rā bābā bāhōr ājā. Tēs pateṭṭā lāgā. Chōhtūē bōlō jē, 'mō tō tērī chākri ētnī-bōrsō kōrē, nā kōbbī tērō-hukōm tsōrō. Tūē mū-kē ēk chēhlū bī nā dittō jō ā āpnē-mitrō sōngē milyō khūśī kōrdā. Jōbē ē tērā chōhtā ājā, jēnē bādē (*all*) ghōrchē chhēōṛī-dō khēwē, tūē ēs-kē ētnē pāwanchārē dī-ō.' Bābē uttōr dittā jē, 'chōhtyā, tū tō dhērī mū sāthē rōhē. Jō-kāh. mū-āgē ōsō, sē sōbē tērā ōsō. Āō khūśī hōnā pōrō-thā, kēī jē tērā bhāī mūiyō jīwā; khōē gōā-thā ēbē milē-gōā.'

BARĀRĪ.

The northern, or Barār part of the Jubbal State has the State of Bashahr to its north, and the Punur section of the State of Keonthal and the Kotkhai tract of the Simla District to its west. The dialect spoken in Barār and also in the adjoining parts of Bashahr, Punur, and Kotkhai is known as Barārī. The estimated number of speakers reported is as follows:—

Jubbal (Barār)	. . . . .	3,898
Keonthal (Punur)	. . . . .	434
Bashahr	. . . . .	2,624
Kotkhai	. . . . .	938
Total number of speakers of Barārī		7,894

Barārī is hardly worth noticing as a separate dialect, and is only here described in deference to native nomenclature. It is simply a form of Simla Sirājī, somewhat mixed with the Biśsau form of Girīpārī Sirmaurī spoken in Jubbal. A short extract from a version of the Parable of the Prodigal Son will be sufficient as an example.

We may note the spelling of the word for 'son' which is *chhōṭā* as in Biśsau. This is evidently an attempt to represent the sound of *chōḥṭā*, the true pronunciation of the word spelt *chhōṭā* in the vernacular character. We may also note the word *tēchhē*, there, for *tēthhē*, another instance of the common change of *t* to *ch*.

The interchange of *ī* and *ē*, and the oblique form in *ō* are as common as in Simla Sirājī; the suffix of the dative is, however, written *khē*, not *kē*.

For the pronouns, we have *āḍ* instead of *ā*, I; *mōḍ* instead of *mōḍ*, by me; and *tāḍ* instead of *tā*, thee. These are only variations of pronunciation in a dialect the pronunciation of which necessarily varies slightly every few miles. More important is the neuter form *tēō*, that, used for the nominative and accusative singular and plural. Its dative singular is *tēthuē* instead of *tēthī*. Here again, compare the Kāshmīrī *tih*, that (neut.), dative *tath*.

Another word for 'that' is *sējē* as in Girīpārī. In the neighbouring Jaunsārī *jō* is very commonly added to the demonstrative pronoun. 'Anything' is *kichhī*.

In Sirmaurī the present participle is commonly employed as an infinitive of purpose, and here we have *chārdā* used with the same force. *Handē* in *khāyē-handē* is for *hundē*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARĪ (KIŪTHALĪ).

BARĀRĪ DIALECT.

STATE JUBBAL.

एकी माण्छ रे दुई छोअटे थे । काण्छे आपणे बाबे खे लिखो जे ऐ बाबू जू घरचे मेरे बाँडे दी आअ तेअ मूँ ओरू दे । तेणे आपणे घरची बरोबर दुई छोअटे खे बाँडी । काण्छे छोअटे ज बादो लये हेड़ो तबे एकी दूर देश दा डेवा । तेके रई जू आपणे घरचे थे बादे खाई खंगाले । ज किछी ने रओ सेजे देश दा काळ पड़ा । से हुआ दाळजी । तबे रआ तेथुए देश रे बसण साथी । तेणे बसणे छाड़ा आपणे डोखरे दा सुंगर चारद । जू सुंगरे खाये हंटे शेकले बच तेअ खाई आपणे पेट भरा । रेका ने देअ किछी ने कीदए । तेणे सूँचो जे मेरे बाबे काए जेती रीगड़ स तेस खे आपू खे ओ बाँडणे खे मुक्ती रोटी स । आँअँ मरि लागा भूखा । आँअँ आपणे बाबे काए डेऊला ओ बोलूला जे मँएँ पणेसर री खुशी खू बार ताँअँ आगू पाप किया स । ऐबे तेरा छोअटा बोलणे योगा ने रआ । मूँ भी आपणे चाकर न्होरा जाण ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

BARĀRĪ DIALECT.

STATE JUBBAL.

TRANSLITERATION AND TRANSLATION.

Ēki-māṇchha-rē dui chhōaṭē thē. Kāṇchhē āpnē-bābē-khē
One-man-of two sons were. By-the-younger his-own-father-to
 likhō jē, 'ai Bābū, jū ghōrchē mērē-bāḍē-di ā-ō, tēō
it-was-written that, 'O Father, what property my-share-in comes, that
 mū ōrū dē.' Tēnē āpnē ghōrchē bōrōbōr dui-chhōaṭē-khē
to-me here give.' By-him his-own property equally two-sons-to
 bāḍi. Kāṇchhē-chhōaṭē jō bādō layē-hērō, tōbē ēki-dūr-dēsō-dā
was-divided. By-the-younger-son when all was-taken, then a-far-country-in
 dēwā. Tēchhē rōi, jū āpnē ghōrchē thē, bādē
he-went. There having-remained, what his-own property was, entirely
 khāi khōṅgālē. Jō kichhī nē rōō, sējē-dēsō-dā
having-eaten it-was-wasted. When anything not remained, that-country-in
 kāl pōrā. Sē huā dālji. Tōbē rōā tēthuē-dēsō-rē
a-famine fell. He became poor. Then he-remained that-country-of
 bōsōn sāthi. Tēnē-bōsōnē chhārā āpnē-dōkhrē-dā suṅgar chārdā.
inhabitant with. By-that-inhabitant he-was-sent his-own-field-in swine for-feeding.
 Jū suṅgrē khāyē-handē séklē bōchō, tēō khāi
What by-the-swine being-eaten husks remained-over, those having-eaten
 āpnē pēt bhōrā. Rēkā nē dēō kichhī nē kōiē.
his-own belly was-filled. Other(-thing) not was-given anything not by-anyone.
 Tēnē sūchō jē, 'mērē-bābē-kāē jēti rīgōr sō, tēs-khē
By-him it-was-thought that, 'my-father-near as-many servants are, them-to
 āpū-khē ō bāḍnē-khē muktī rōṭi sō. Āō mōri-lāgā bhūkhā.
themselves-for and distributing-for much bread is. I dying-am hungry.
 Āō āpnē-bābē-kāē dēulā, ō bōlulā jē, "mōē Pōṇēsōrō-rī
I my-own-father-near will-go, and I-will-say that, "by-me God-of
 khushī-khū bār tāō āgū pāp kiyā-sō. Aibē tērā chhōaṭā bōlnē
desire-to outside thee before sin done-is. Now thy son for-calling
 yōgā nē rōā. Mū bhī āpnē-chākōr nhōrā jān."
fit not I-remained. Me also thine-own-servants like consider."

ŚORĀCHŌLĪ.

Śorāchōlī is the Pahārī dialect of the Thakurate of Rawain,—a portion of the Keonthal State. The Thakurate is situated immediately to the east of the Barār Pargana of Jubbal. The number of speakers is estimated to be 2,428.

Śorāchōlī is closely connected with Sirājī. It will be sufficient to give one specimen of it,—a version of the Parable of the Prodigal Son, and a brief account of the principal points in which the Grammar differs from that of Standard Kiūṭhālī. We may commence by giving the following list of unusual words occurring in the specimen and in the list of words:—

āhth, a hand.

ānnū, to bring.

āśnū, to come.

bādā, all, the whole.

bāmnū, to put clothes on a person.

chhāgṭū, a son.

chhāgṭī, a daughter.

chhēknū, in *khāyō chhēknū*, to eat completely, to finish eating.

dālji, poor, poverty-stricken.

ḍōkhōrā, a field.

gauhr or *gōhr*, a house.

jhurkā, a garment.

kāgnī, a ring.

khāb, the mouth.

khāngālū, to waste.

khōbā, a kiss.

māṭī, a girl, a daughter.

māyū, a boy, a son.

ōr-dēnū, to give away.

paunchārī, a feast.

rēkā, other, another.

śād, a sound.

śēkhālā, a husk.

ṭāḍō, property, goods and chattels.

ṭīkā, angry.

ujūnū, to rise, to arise.

uṭī, an embrace.

The interchange of *ī* and *ē* is extremely common. Thus we have *paunchārē dīṇē*, a feast was given, where we should expect *paunchārī dīṇī*, etc.; for 'by him' we have *tīṇī*, *tēṇē*, and *tīṇē*. On the other hand in *bhūkhāī*, by hunger, we have *ī* used instead of *ē*, the termination of the instrumental.

Similarly, the confounding of the letters *ā*, *ō*, and *ū* is very common. The termination of the Genitive is either *rō* or *rā*, and that of the Ablative is *dā*, *dō*, *dū*. As an extreme case we may quote the various forms for 'our.' These are: *āmārā*, *āmārō*, *āmōrā*, *āmōrō*, *āmṛā* or *āmṛō*.

The elision of initial *h* is very common. Thus: *hāmē* or *āmē*, we; *ōṇū* (or *ōṇō*, or *ōṇā*), to be; *uā* (or *uō*), become. As examples of the metathesis of the letter *h*, we may quote *āhth*, a hand, and *gōhr*, a house.

A good example of the frequent Pahārī change of *t* to *ch* is found in the word *tēchhē*, for *tēthē*, there.

In Kiūṭhalī the oblique form of masculine nouns ending in consonants is made by adding *ō*. Thus, *gauhr*, a house, obl. *gauhrō*. In Sirājī this *ō* often becomes *ō*, and this is also the case in Śōrāchōlī. Thus, in the first few lines of the parable, we have *māṇchhō-rē*, *bāyō-kē*, and *dēsō-khē*. The same termination is even added to a noun ending in a vowel, in *mūō*, (before thy) face.

The postpositions closely resemble those of the Standard, but there are some variations, mostly matters of pronunciation.

The Genitive takes *rū* (*rō*) as usual.

For the Dative, besides *khē* (with its variant *khī*), we have also *khū*, *kū*, *kāē*, and the Sirājī *kē*. For *hāgē*, we have *āgē* and *āgū*.

For the Instrumental there is *kōrī* (*kōrē*), as in *rōśṭē kōrī bānh*, bind (him) with ropes; *śēkhlē-kōrē*, (filled his belly) with husks.

For the Ablative, besides *dā* (*dō*, *dū*), there are *khū* and *kiū*.

For the **Locative** there is the usual *dā* (*dō*). 'On' is *gās* or *gāśī* (*gāśē*).

For the **Personal Pronouns** there are several forms. We may note :—

	I.	Thou.
Sing.—		
Nom.	<i>ā</i> , <i>āū</i>	<i>tū</i>
Agent	<i>mū</i>	<i>tū</i> , <i>tā</i>
Obl.	<i>mū</i>	<i>tā</i>
Gen.	<i>mērā</i> (<i>ō</i>)	<i>tērā</i> (<i>ō</i>)
Plur.—		
Nom.	<i>hāmē</i> , <i>āmē</i>	<i>tumē</i>
Agent	<i>hāmē</i> , <i>āmē</i>	<i>tumē</i>
Obl.	<i>āmū</i>	<i>tumū</i>
Gen.	<i>āmārā</i> (<i>ō</i>), <i>āmōrā</i> (<i>ō</i>), <i>āmārā</i> (<i>ō</i>)	<i>tumārā</i> (<i>ō</i>), <i>tuārā</i> (<i>ō</i>), <i>tuōrā</i> (<i>ō</i>)

The **Demonstratives** are :—

	This.	That.
Sing.—		
Nom.	<i>ē</i>	<i>sē</i> , <i>sēō</i>
Agent	<i>īṇī</i> , <i>ēṇē</i> , <i>īṇē</i> , neut. <i>ēthūē</i>	<i>tīṇī</i> , <i>tēṇē</i> , <i>tīṇē</i> , neut. <i>tēthūē</i>
Obl.	<i>ēs</i> , neut. <i>ēthū</i>	<i>tēs</i> , neut. <i>tēthū</i>
Plur.—		
Nom.	<i>ē</i>	<i>sē</i> , <i>sēō</i>
Agent	<i>īṇē</i>	<i>tīṇē</i>
Obl.	<i>īū</i>	<i>tīū</i>

No feminine forms have been noted, but they doubtless exist, as in the Standard.

The Relative pronoun is *jun* or *jō*, declined like *sē*. Thus, Agent sing. *jīṇī*. *Jun-jō* is 'whatever.'

Kā is 'what?' and *kichhī*, 'anything.'

The Verb Substantive has many forms for the present. The following have been noted :—

I am, etc.

Sing. and Plur.

1. *ōsū, āsū, sū.*

2. } *ōsō, sō, ōsō, sō, āsā (ō), sā, ō, ō.*

3. }

The Singular and Plural are the same, and so are the second and third persons. The Past is *thō* or *thiyō*.

The Active Verb shows few irregularities, and most of these are matters of spelling.

Irregular past participles noted are *dīnā(ō)*, given; *gōā* or *gō*, gone; *rōā(ō)*, remained; and *uā(ō)*, become.

The conjunctive participle ends in *ī* (*ē*) as in *phēṭī*, having run; *āśē*, having come; but the Sirāji form in *yō* is more common, as in *ōiyō*, having become; *pīṭiyō*, having struck; *lōyō*, having taken; *rōyō*, having remained; *ujūiyō*, having arisen.

The Present Participle is, as usual, employed as an infinitive of purpose, as in *chārdō chhārō*, sent him to feed (swine).

The Present is thus conjugated :—

I strike, etc.

Sing.

1. *pīṭū.*

2. *pīṭō.*

3. *pīṭō, pīṭō, pīṭā.*

Plur.

pīṭū, pīṭē.

pīṭō, pīṭē.

pīṭō, pīṭē.

The above are the forms noted. There are doubtless others also.

For the Imperfect we have *bhōrō-thō*, he was filling (his belly).

For the Past Conditional, we have *rōndō thiyō*, I might have remained.

The following forms have been noted for the Future Masculine :—

‘I shall strike,’ etc.

Sing.

1. *pīṭulō*

2. *pīṭlō*

3. *pīṭlō*

Plur.

pīṭulē.

pīṭlē.

pīṭlē.

The Past is quite regular, and need not detain us.

So is the Perfect. Thus : *āsō-ō*, he has come. Forms like *kōrū-ō*, (sin) has been done, are for *kōrō-ō*, under the rule about the interchange of *ū* and *ō*.

For the Pluperfect, we have *aṭāō-thiyō*, (thy saying) had (not) been put aside.

For Compound Verbs, we have :—

Intensives, such as *mōrē* (for *mōrī*) *gō-thō*; *ōē* (for *hōī*) *gō*.

A completive is *tīṇē khāyō chhēkō*, he had completely eaten.

Inceptives are formed with the Present Participle, as in *rōndō lāgō*, he began to remain.

A Permissive compound is *khāṇē pīṇē dēō*, allow (me) to eat (and) drink.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚORĀCHŌLĪ DIALECT.

एकी माणकरे दुई छाँगटू थे । आपणे बायकी तेणे काणके छाँगटूए बोली मेरे ओ बाया जूणजो टाँडो मेरे बाँडेदो आश तेथू मूँ बी ओर-दे । तीणी आपणो टाँडो दुई बिल बाँडो । जवे काणके छाँगटूए बादो लय एडो तेबा सेओ छाँगटू दूर देशखे डेवो तेके तेणे रय आपणो टाँडो खाओ खंगालो । जवे तीणे बादो खाय केको तेबा तेस देशदो बडो काळ पडो । तेबा सेओ दाळजी उओ । तेबा सेओ तेस देशदो एकी माणक माँजी रंदो लागो । तेबा तीणी माणके सेओ डोखरेदो सँगर चारदो छाडो । सेओ सँगरारे खाए हुंदे शेखके करे आपणो पेट भर थो । औरी माणके तेस किछी ने दीणो । तसरे सूँचोयो जे जेतणे रीगड़ मेरे बाय काए असो तीजँ रीगड़ आगे खाणे बाँडनेखी मुकती असो आँ मूआ भूखाई । आँ उजूइय आपणे बाय बिल डेऊ ज मूईँ तेरे मूँअ आगू पणसरदो बदको आगलो करू ओ । आजँ तेरो छाँगटू बोलणे जोगो ना रआ । मूँ बी रीगड़ भाशे चाण । उजूइय आपणे बाय काको आशो । एबी सेओ दूर आशे लागो थो तीणी बाये आशदो बेर देखो घीण कौये फेटो आशिय गळा उटे दीणे तेसरी खाबदे खोवे दीणे । तेसरे छाँगटूए तेसखे बोली ए बाया मूईँ तेरे मूँअ आगू पणसरदो बदको आगलो करू ओ । एबा आजँ तेरो छाँग टू बोलणे जोगो ना रआ । बावे आपणे रीगड़खे बोली बादेखू आकडे भुड़के आणो तेसखे बामो । तेसरे हाथदे रेके काँगणे लाओ नई पाणी लाओ । मूँ खाणे पीणे देओ आके रोणे देओ । मूईँ जाणो ज मेरो छाँगटू मरे गो थो तवे जीउंदो ओए गो । सेओ खुशी उंदे लागे ॥

एबै तेसरो बडो छाँगटू डोखरेदो थो । तेबा सेओ घौर नेडा पूजा तवे नाचणे गाणेरा शद शुणा । तीणी एकी रीगड़टू बोदिय शदो की तेसरो का मतलब अस । तेणे तेसखे बोली ज तेरो भाई आशो अ । तेरे बाये

પૌણચારે દીણે સેઓ જીંડંદો મિલો । સે ટૈંકા ઉઆ મીતરે ડેંડંદો ભાજો ।
 તેથૂંતૂ તેસરો વાય વારે આશો । તેવા તેસ સમખાંડંદો લાગો । સેઓ ભાજો
 જ ઇટી વરણ તેરો કાજકામ કિયો કૈવી તેરો બોલણો ન અટાઓ થિયો ।
 મૂંકે વી તાઝૂં લોકડો ચેઠટૂ ના દીણો જેથે આજૂં આપણે ભલમાણકેદા આઠો
 રંદો થિયો । જવે તેરો સે છાંગટૂ આશો જીણી વાદે ઘરચે ક્વેવડીટૂ સેવે તૂઝૂં
 તેસઘી પૌણચારે દીણે । તીણી નાઈ કિયે તૂ દુસકૂરો મૂં હારે રઆ । જૂ
 મૂં આગૂ અસો વાદો તેરો । આમૂં સુશી ઓળા થિયો જ તેરો ભાઝૂં મરે ગો
 થિયો એવે તઝૂં જીંડંદા ઓળ ગોઆ । સોળ ગો થો એવેમિલે ગો ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚORĀCHĒLĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēki-māṇchhō-rē duī chhāṅtū thē. Āpnē-bāyō-kē
A-man-of two sons were. His-own-father-to
tēnē-kāṇchhē-chhāṅtūē bōlō, 'mērē-ō-bāyā, jūn-jō tādō
by-that-younger-son it-was-said, 'my-O-father, whatever property
mērē-bāḍē-dō āsō, tēthū mū bī ōr-dē.' Tīnī āpnō tādō
my-share-in comes, that to-me also give-away.' By-him his-own property
duī-bil bāḍō. Jōbē kāṇchhē-chhāṅtūē bādō lōyō-ērō, tēbā sēō
two-near was-divided. When by-the-younger-son all it-was-taken-up, then that
chhāṅtū dūr-dēsō-khē dēwō. Tēchhē tēnē rōyō āpnō
son a-far-country-to went. There by-him having-remained his-own
tādō khāō khaṅgālō. Jōbē tīnē bādō khāyō-chhēkō,
property was-eaten was-wasted. When by-him all was-eaten-completely,
tēbā tēs-dēsō-dō bōrō kāl pōrō. Tēbā sēō dālji uō. Tēbā
then that-country-in a-great famine fell. Then he poor became. Then
sēō tēs-dēsō-dō ēki-māṇchhō-māji rōndō lāgō. Tēbā tīnī-māṇchhē
he that-country-in a-man-among remaining began. Then by-that-man
sēō dōkhōrē-dō sūgōr chārdō chhārō. Sēō sūgōrā-rē
he the-field-in swine feeding was-deputed. He the-swine-of
khāē-hundē-śekhlē-kōrē āpnō pēt bhōrō-thō. Aurī-māṇchhē tēs
eaten-being-husks-with his-own belly filling-was. By-another-man to-him
kichhī nē dīnō. Tēs-rē sūchōyō jē, 'jētē-rīgōr
anything not was-given. Him-of it-was-thought that, 'as-many-servants
mērē-bāyō-kāē ōsō, tīū-rīgōrō-āgē khānē bādnē-khī muktī ōsō, ā mūā
my-father-to are, those-servants-to eating dividing-for much is, I die
bhūkhāi. Ā ujūiyō āpnē-bāyō-bil dēū jō, "mūi
by-hunger. I having-arisen my-own-father-near (will-)go that, "by-me
tērē-mūō-āgū Pōnēsōr-dō bōdkō āglō kōrū-ō. Āū tērō chhāṅtū
thy-face-before God-in sin formerly done-is. I thy son
bōlnē jōgō nā rōā. Mū bī rīgōr bhāsē chān. " "
to-be-called worthy not remained. Me also a-servant like consider. " "
Ujūiyō āpnē-bāyō-kāchhō āsō. Ēbī sēō dūr āsē
Having-arisen his-own-father-near he-came. Yet he distant having-come

lāgō-thō, tiṇī-bāyē āsō-di bēṛ dēkhō ghīṇ
reached-was, by-that-father coming-of (at-the-)time he-was-seen, compassion
 kiye, phēṭī āsiyō gōlā utē dīṇē, tēs-rī-khābō-dē
was-made, having-run having-come on-the-neck embrace was-given, his-mouth-on
 khōbē dīṇē. Tēs-rē chhāṅṭūē tēs-khē bōlō, 'ē bāyā,
kisses were-given. By-him-of the-son him-to it-was-said, 'O father,
 mūī tērē-mūō-āgū Pōṇēsōr-dō bōdkō āglō kōrū-ō. Ēbā āñ tērō
by-me thy-face-before God-in sin formerly done-is. Now I thy
 chhāṅṭū bōlṇē jōgō nā rōā.' Bābē āṇē-
son to-be-called worthy not I-remained.' By-the-father his-own
 rīgōrō-khē bōlō, 'bādē-khū āchhṛē jhūrē āṇō, tēs-khē bāmō.
servants-to it-was-said, 'all-than good garments bring, him-to clothe.
 Tēs-rē āhthō-dē rēkē kāṅṇē lāō, nāi pāṇī lāō. Mū khāṇē pīṇē
Him-of hand-on another ring put, new shoes put. Me to-eat to-drink
 dēō, āchhē rōṇē dēō. Mūī jāṇō jō mērō chhāṅṭū
allow, well to-remain allow. By-me it-is-thought that my son
 mōrē-gō-thō, tōbē jīundō ōē-gō.' Sēō khuṣī undē lāgē.
died-gone-was, then living he-became.' They rejoicing being began.

Ēbai tēs-rō bōrō. 'chhāṅṭū dōkhōrē-dō thō. Tēbā sēō gauhrō-nērā
Now him-of the-elder son the-field-in was. Then he the-house-near
 pūjā, tōbē nāchṇē-gāṇē-rā śād śunā. Tiṇī ēkī-rīgōr-dū
arrived, then dancing-singing-of sound was-heard. By-him a-servant-on
 bōdiyō śādō kī, 'tēs-rō kā mōtlōb ōsō?' Tēṇē
having-called it-was-asked that, 'that-of what meaning is?' By-him
 tēs-khē bōlō jō 'tērō bhāi āsō-ō. Tērē-bāyē paunchārē
him-to it-was-said that 'thy brother come-is. By-thy-father feast
 dīṇē, sēō jīundō milō.' Sē ṭīkā uā, bhītōrē dēundō bhājō.
was-given, he living was-got.' He angry became, within going refused.
 Tēthū-khū tēs-rō bāy bārē āsō. Tēbā tēs sōmjhāundō
That-for him-of the-father outside came. Then to-him explaining
 lāgō. Sēō bhājō jō, 'ēṭī bōrōs tērō kāj-kām kiyō;
he-began. He refused that, 'so-many years thy business was-done;
 kaibī tērō bōlṇō nā aṭāō-thiyō. Mū-kē bi tāī lōkṛō chēltū
ever thy saying not put-aside-was. Me-to also by-thee a-small goat
 nā dīṇō, jēthē āñ āṇē-bhōl-māṇchhē-dā āchhō rōṇḍō-thiyō.
not was-given, by-which I my-own-friends-among well might-have-remained.
 Jōbē tērō sē chhāṅṭū āsō, jīṇī bādē ghōrchī chhēwṛī-dū
When thy that son came, by-whom the-whole possession harlots-on
 khēwē, tūī tēs-khī paunchārē dīṇē.' Tiṇī nāñ
was-caused-to-be-eaten, by-thee him-for a-feast was-given.' By-him negation

kiyē, 'tū dus-kūrī mũ hārē rōā. Jū
was-done, 'thou days-a-score (i.e. always) me with remainedst. What
 mũ-āgū ōsō, bādō tērō. Āmũ khuśī ōnā thiyō, jō tērō bhāi
me-to is, all thine. For-us rejoicing to-be was, as thy brother
 mōrē-gō-thiyō, ēbē taī jiundā ōē-gōā; khōē-gō-thō, ēbē milē-gō.
died-gone-was, now verily living he-became; lost-gone-was, now was-got.'

KĪRNĪ.

Immediately to the south of the Barār Pargana of Jubbal and of Rawain lies the State of Taroch. To its south lies the main portion of the State of Jubbal, of which the language is the Biśsau dialect of Sirmaurī, and to its east the Jaunsār-Bāwar Pargana of Dehra Dun, of which the language is Jaunsārī. The language spoken in Taroch and the adjacent parts of Jubbal is called Kīrnī, from Kīrn, the name of one of the Parganas of the State, and, as might be expected, is a mixture of Eastern Kiūṭhālī and Jaunsārī, the former element predominating. A very brief notice will suffice. As a specimen there is given a short extract from a version of the Parable of the Prodigal Son.

It will be seen that we have here most of the special peculiarities of Eastern Kiūṭhālī. There is the usual confusion of *i* and *ē*, as in *tis* or *tēs*, him; of *ī* and *ē*, as in the dative postposition *kē* corresponding to the Simla Sirājī *kē*; and *kichhē*, anything, corresponding to the Śōrāchōlī *kichhā*.

On the other hand, the postposition of the genitive is the Jaunsārī *kā*, changed to *kō* under the usual Kiūṭhālī rule.

The first person singular of the Future occurs in *naśūlō*, I will go, and *bōlūlō*, I will say, which are Eastern Kiūṭhālī. The Jaunsārī forms would be *naśmā* and *bōlmā*. In the Conjunctive Participle *kharī-bērū*, being troubled, we are reminded of the Kumaunī form ending in *bēr*, which is used much farther east.

As special peculiarities we may notice the interchange of *k* and *g* in *sūkrō* or *sūgrō*, swine, and the termination *ṛō* added, as in *Rājasthānī*, to the Past Participle, as in *māḡiē-ṛō* and *bēchīē-ṛō*. The word *āsī* for 'was' is interesting as a survival of the old Prakrit form *āsī*, from which is derived the Pañjābī *sī*. Forms similar to *āsī* also occur in several of the Piśācha dialects of the North-West Frontier. We may also note the use of *hōndē* as a sort of expletive with the genitive in *mērē hōndē-kō bāṭō*, the share of my being, i.e., my share. Here we see the commencement of the use of *hōndā* to form a genitive, an idiom which is firmly established in Kāshmīrī, where *hond* is used as a genitive postposition. It also occurs in Rājasthānī (Mārwarī) and in Sindhī.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ.)

(KĪRNĪ DIALECT.)

(STATES JUBBAL AND TAROCH.)

एकी आदमी के दो बेटा हुए थे । कानके बेटे आपणे बापो कीं बोलो
 जो मेरे होन्दे को बाँटो ओरो दे । तेने घरेजँची दोनो को बाँटे दिनौ ।
 जब तिने आपणो बाँटो ओरो माँगौएड़ो तबे सेओ दूरी देसो नशो । तेथो
 तिने बादो खाओ बेचो । जब तिने आपणो बाँटो खाई बेचौएड़ो तब
 पड़ो तेस देसो काळ । तब तेस खरी बेरु आशी । तब तेस-के जिऊ दी एसी
 आशी हाँ केसिके धाँन साँडो । तेने से आपणे खेचो दा सुँक्रो चारदी
 छाड़ा । तेस सुँगे कीं जो तूस जवराओ थो से खायो आफु ओर तिस कोई
 किछे न देथे । तब तिने आपणे जीओ दो सुँच्यो मेरे बापू के ठाँई तो
 नोक्रो चाक्रो को घाटो नी जिजँ खे खाणे के बाँटणे के बावले चापड़े हाँ
 एईके मरु भोके । हाँ आपणे बा कीं न नशूलो तेस कीं बोलूलो बा मूँ
 भगवानो की कचली की ताजँ आगे हाँ न तेरो बेटो भटेजँदो । जसने तेरे
 नोकर एशो मूँ भी जान ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KĪRNĪ DIALECT.

(STATES JUBBAL AND TAROCH.)

TRANSLITERATION AND TRANSLATION.

Ēki-ādmī-kē dō bēṭā huē-thē. Kānchhē-bēṭē āpnē-bāpō-kī
One-man-of two sons were. By-the-younger-son his-own-father-to
 bōlō jō, 'mērē-hōndē-kō bāṭō, ōrō-dē.' Tēnē gharēūchī dōnō-kō
it-was-said that, 'my-being-of share, away-give.' By-him property both-to
 bāṭē-dinī. Jab tinē āpnō bāṭō ōrō-māgiērō, tabē sē-ō
was-divided-out. When by-him his-own share away-was-taken, then he-also
 dūri-dēsō naśō. Tēthō tinē bādō khāō bēchō. Jabē
to-a-far-country went-away. There by-him all was-eaten was-sold. When
 tinē āpnō bāṭō khāi-bēchīērō, tab parō tēs-dēsō kāl.
by-him his-own share was-eaten-was-sold, then fell in-that-country a-famine.
 Tab tēs khārī-bērū āsī. Tab tēs-kē jiū-dī ēsī āsī, 'hā
Then to-him being-troubled was. Then him-of soul-in such was, 'I
 kēsi-kē dhān sādō.' Tēnē sē āpnē khēchō-dā sūkrō chārdō
some-one-of near may-live.' By-him he his-own fields-in swine feeding
 chhārā. Tēs-sūgrō-kī jō tūs ūbrāō thō, sē khāyō
was-sent. That-pig-for what husks remained-over were, that was-eaten
 āphu, ōr tis kōi kichhē na dē thē. Tab tinē
by-himself, and to-him anyone anything not giving was. Then by-him
 āpnē-jiō-dō sūchyō, 'mērē-bāpū-kē thāi tō nōkrō-chākrō-kō
his-own-soul-in it-was-thought, 'my-father-of near indeed servants-of
 ghāṭō nī, jiū-khē khānē-kē bāṭnē-kē bāwalē chāprē, hā ēikē
deficiency is-not, whom-for eating-of dividing-of much bread (is), I here
 marū bhōkē. Hā āpnē-bā-kī-na naśulō, tēs-kī bōlulō,
die by-hunger. I my-own-father-to-near will-depart, him-to I-will-say,
 "bā, mū Bhagawānō-kī kachli kī tāi āgē. Hā na tērō
"father, by-me God-of sin was-done thee before. I not thy
 bēṭō jhatēūdō. Jasnē tērē-nōkar-ēsō mū bhī jān."'
son to-be-called. As thy-servant-like me also consider."

KŌCHĪ.

Bashahr is the largest in extent of the Simla Hill States, and its Rājā is the proud possessor of a pedigree which traces his family back for 120 generations. It lies to the east of Śōdhōch and Simla Sirāj (see p. 593 *ante*), and has to its south the Barār tract of Jubbal, the Rawain Pargana of Keonthal, and Garhwal. At its western end it is bounded on the north by the river Satlaj, across which lies the Sirāj of Kulu. Its inhabitants have been tentatively identified with the Brisari of Pliny XVI, 17, and the locality indicated by that writer agrees with the suggestion.

Bashahr is bilingual. In its western half its language is Aryan, and towards the east the language is the Tibeto-Burman Kanāw'rī or Kanaurī and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by local tradition under the name of Kōchī, the number of speakers being reported to be 51,882.

The example of Kōchī given below, which is presumably the dialect spoken near Rāmpur, the capital of the State, is a form of Kiūṭhālī, closely allied to Simla Sirājī and Śōrāchōlī. It shows a few traces of the influence of the Kulu Sirājī spoken on the other side of the Satlaj, such as the use of the postposition *lē* for the dative, but these are of small importance, and Kōchī must certainly be classed as a form of Kiūṭhālī.¹

The specimen of Kōchī, as received, was written in an alphabet of its own, allied to, but not the same as, Tākri. The following are the forms used for the different letters of the alphabet; no instances of the letters *ṭha* and *ḍha* occur in the specimens received. It will be seen that the form of *jha* is the same as that of *ja*, which is an apt illustration of the tendency in these Pahārī languages to drop the aspiration of sonant aspirates (*gha*, *jha*, *ḍha*, *dha*, and *bha*) :—

¹ There is a slight error in regard to the area shown for Kōchī in the map facing p. 373. Mr. Grahame Bailey informs me that in this map it goes a little too far to the north-east. The blue area lying east of the letter *ī* of the word 'Kōchī' in the map, and north of the river Satlaj, should have been shown as white.

Kōchi Alphabet.

a	ア	da	ダ
ā	ア, ア, ア:	dha	ダ
i, ī	イ	na	ナ
u, ū	ウ	pa	パ
ē	エ	pha	ハ
ai	エ	ba	バ
ō	オ, オ	bha	バ
au	ウ	ma	マ
ka	カ	mha	ハ
kha	カ, カ	ya	ヤ
ga	ガ	ra	ラ
gha	ガ	la	ラ
cha	カ	va	バ, ヲ
chha	カ	śa, sha, sa	サ
ja	カ	ha	ハ
jha	カ	kā	カ, カ:
ṭa	タ	kī, kī	キ
ṭha		ku, kū	ク
ḍa	カ, ヲ	kē	ケ, ケ
ḍha		kai	ケ
ṇa	ナ, ナ	kō	コ
ta	タ	kau	コ
tha	タ		

The Kōchī alphabet is as careless as the Ṭākri in the representation of vowel sounds. Only a few variations have been shown in the foregoing table.

In order to facilitate the reading of the specimen it is given in facsimile, with, on the opposite pages, a line for line and letter for letter transcription in the Nāgarī character. This is followed by a transcription in the Roman character, showing the words not as they are written, but as they would be written if spelt correctly in the Nāgarī character.

In the first place no distinction is made between long and short *i* or between long and short *u*, the long *i* being used for both the former and the short *u* being used for both the latter. The initial *ā* is often written *a*. Thus, *āpnē* is written अपणे.

Non-initial long vowels are often represented by their initial forms, and at the same time the letter व is often used as a sort of scaffold on which to build an initial *ō*. Thus *ō* is written, as an initial either ओ or वो. Moreover this व is used instead of *y* when this precedes *ō*. Thus *tēthiyō* is written तेथीवो and *khāyō* is written खावो. Instances of the use of initial vowels instead of non-initials are ल्वाआटे for *lwālē* and गाआणी for *gāñō*. These are two extreme cases, for both the non-initial and the initial forms are used. For non-initial *ē*, we have सए; or even सअ (for सअे) for *sē*; and तेणवे for *tēñē*. In the latter we have an example of *yē* used for initial *ē*. For non-initial *ō* we have cases like परदेसओ for *pardēsō*, while still more extreme cases are दाव for *dō*, and even घरव for *ghōrō*.

The letter *ē* is sometimes used instead of *i* as in पाकड़ेवो for *pākōriyō*, and similarly *ō* is used instead of *u*, as in हॉवो for *hāū*.

The letters *ē* and *ai* are continually confused, as in तेवे for *tēbē*.

A sign resembling a *visarga* (:) is frequent in the specimens. It will be observed that it only occurs after long vowels, and possibly it may be (as in Ṭākri) merely an indication of length.

As regards consonants, it may be noted that *ṇ* is always written with *anunāsika* (or, rather, *anusvāra* instead of *anunāsika*) over the preceding vowel. Thus, *tēñē* is written तेणे .

As regards pronunciation the facts are much as in Sirāji. Thus there is the frequent interchange of *ē* and *i*, as in *ghōrchī* or *ghōrchē*, property; *dāñī* or *dēñē*, given (fem.). So also, there is the interchange of *ā*, *ō* and *ū*, of which there are examples in almost every line of the specimens. We may quote one example of *ā* being used instead of a regular *ō*, viz., *mulkā-dō* instead of *mulkō-dō*.

There is a good example of the usual change of *t* to *ch* in the word for 'here,' which is once written *īthā* and once *īchhā*.

We have seen how most words written with an aspirated consonant for the first letter, in Kiūṭhalī, transfer the aspiration to the end of the first syllable. Thus the word written *chhōṭū* is pronounced, and in this work transliterated, *chōhṭū*. This pronunciation affects the Kōchī spelling of the word *chhōṭū*, which is here spelt *chhōhṭu* (छोहट्ट). Here the *chh* is preserved in writing, owing to literary influence, but the transfer of the *h* is also indicated by its insertion after the *chhō*. As usual this word is here represented in the Roman character by *chōhṭū*.

An initial *y* is liable to be dropped, as in *ād* for *yād*, memory. So also a *dh* has been dropped in *sāū*, a friend, if it represents *sādhū*.

In the declension of nouns we have the occasional Sirāji change of *ō* to *ō̃*, as in *mānsō-rē*, of a man, but *sūgōrō-rē̃*, for *sūgōrō-rē*, of the swine. In other respects the oblique form is made as in Kiūṭhali.

In addition to the usual Kiūṭhali postpositions, we may note *lē* (borrowed from Kulu Sirāji), to; *wilē* (or, once, *wilō*), near, equivalent to the Hindōstānī *pās*; *mājī*, with, together with; and *kōrē* (or *kōrī*), with, by means of. The Kiūṭhali *hāgē* appears as *āgē*.

For the personal pronouns there are, as usual, several forms differing slightly from those found in standard Kiūṭhali. Thus we have *hāū* or *hā̃*, I; agent *mōē̃* or *mē̃*; obl. *mū̃*; *hāō̃*, us; *mhārā*, our. *tū*, thou; agent *tāē̃* or *tē̃*; obl. *tāō̃*.

ē or *yah*, this, has its emphatic form *ēi*, this very; and its oblique (regular) *ēs*. *Sē*, he, that, has its agent *tēnē* (*tīnī*), and its oblique *tēs*, *tē*, or *tēh*. The relative pronoun *jē* has its agent *jēiē*, referring to a goat, and *jēnē* (*jīnī*), referring to a human being. *Kā* is what? *Kōē* (*kōi*), anyone; *kichh*, anything; *jē-kīē̃*, whatever.

The Verb Substantive in the present tense is *sō* or *āsō*. This verb has also a present participle *āsō̃*, and a conjunctive participle *āsīyō*, with which forms we may compare the Kāshmirī *āsun*, to be, which is conjugated throughout.

The imperfect is *thā*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kiūṭhali. The present participle of *hōṇū* (*hōṇā* or *hōṇō*), to be, is *hōndā*, not *hundā*.

The past participle of *dēṇū* (*-ā*, *-ō*), to give, is *dīṇā* (*dēṇō*, etc.) or *dittā* (*dittō*). In the phrase *dēuā-dō thā*, (the elder son) had gone to the field, *dō* is added to the past participle, a suffix which is common in the Dōgrā dialect of Pañjābī, spoken far to the west.

The conjunctive participle is formed by adding *ī* (*ē*) or *īyō*, as in Simla Sirāji. The *ī* (*ē*) forms are principally used in compound verbs, as in *phēṭī dēwīyō*, having run, in which *phēṭī dēuṇū* is a compound verb.

As usual the present participle is used to indicate an infinitive of purpose, as in *chārdā chhārō*, appointed him to feed (swine).

Inceptive compounds are formed with *lagṇū* (past part. *lāgā*) and the present participle, as in *manāōndā patēōndā lāgā*, he began to reconcile and coax.

Completive compounds are formed with *mukṇū* and the conjunctive participle, as in *ghōrchē khā(i)yō bēchiyō mukē*, (when) he had completely eaten and sold the property.

As regards vocabulary the following words may be noted:—

<i>ād</i> ,	memory.
<i>ājṇū</i> ,	to come.
<i>bōdnā</i> ,	to summon, call.
<i>dhēṇō</i> , a day; <i>dhēṇē</i> (<i>dhēṇī</i>),	always, continually.
<i>dus</i> ,	a day.
<i>ghyāl</i> ,	clinging, an embrace.

<i>kēr,</i>	the neck.
<i>khōbū,</i>	a kiss.
<i>laukhō,</i>	small, younger.
<i>muknū,</i>	to complete.
<i>nāsnū,</i>	to go, depart.
<i>nōhōrē,</i>	adv. like.
<i>phētñū,</i>	to run.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

IN KŌCHĪ CHARACTERS.

- ਏਹੀ ਮਨਿਸੈ ਫੁਲ ਫੁਲ ਬੇ ਗੋਬਿੰਦ ਫੁਲ ਬੇ ਵੀਸੇ ਖੇ ਵੀਸੇ ਏ ਵੀਸੇ
 ਨੇ ਤੇਰੇ ਘਰੇ ਤੇ ਤੇਰੇ ਫੀਰੀ ਮੁਨੇ ਫੀਰੇ ਤੇ ਤੇਰੇ ਤੇਰੇ ਫੁਲੇ
 ਘਰਸੀ ਫੁਲੇ ਵੀਸੇ ਵੀਸੇ ਦੀਲੇ ! ਤੇਰੇ ਫੁਲੇ ਫੁਲੇ ਪੀਓ ਫੁਲੇ ਫੁਲੇ
 ਫੁਲੇ ਵੀਸੇ ਪੀਓ ਪੀਓ ਪੀਓ ਪੀਓ ਤੇਰੇ ਤੇਰੇ ਫੁਲੇ ਮੇਰੇ
 5. ਘਰਸੀ ਫੁਲੇ ਨੇ ਵੀਲੇ ! ਤੇਰੇ ਤੇਰੇ ਮੇਰੇ ਫੁਲੇ ਮੇਰੇ ਘਰਸੇ ਫੀਰੇ ਵੀਸੇ
 ਮੁਨੇ ਤੇਰੇ ਤੇਰੇ ਮੁਨੇ ਨੇ ਫੀਰੇ ਪੀਓ ਤੇਰੇ ਮੇਰੇ ਫੁਲੇ ਫੁਲੇ !
 ਤੇਰੇ ਮੇਰੇ ਏਹੀ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਤੇਰੇ ਮੇਰੇ ਫੁਲੇ
 ਵੀਸੇ ਨੇ ਮੁਨੇ ਵੀਸੇ ਵੀਸੇ ! ਤੇਰੇ ਮੇਰੇ ਮੁਨੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ
 ਵੀਸੇ ਵੀਸੇ ਫੁਲੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ! ਤੇਰੇ ਮੇਰੇ ਵੀਸੇ
 10. ਵੀਸੇ ਵੀਸੇ ਤੇਰੇ ਤੇਰੇ ਫੁਲੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ
 ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ
 ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ
 ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ
 ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ
 15. ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ ਵੀਸੇ

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

LITERAL TRANSCRIPTION IN THE NĀGARĪ CHARACTER.

- एकी मानसो रे दुइः छोहटु थे । लोखड़े छोहटुए बाबे खे बोलो ए बाबा
 जो तेरे घरचे हौ तेइः रा बांडा मु ले ओरु दे । तेबै तेंगे अपंगे
 घरची दुइः वीले बांडीयो दींगे । तेबे हकड़े दुसो पाछे कांगछः छोहटु
 अपंग्णा बांडा पाकड़वो परदेसवो लेः नासो । तेबे तेंगये अपंगे सारे
 5. घरची देआळे दे खोए । जैबे तेहरे सए अपंगे सारे घरचे खावो बेचेवो
 मुके तेबै तेस मुलका दो काळ पड़ो । तेबे सए दाळजे हुअः ।
 तेबे सए एकी जीमीदारो मांजी रंहदा लागा । तेंगे से अपंगे
 डोखरे दे सुंगरा चारदः छाड़वोः । तेबै से सुंगर रे बचे हींदे सळे-
 कड़ै करे अपंगवोः पेछड़ा भरना चावो था । होर ना देवो थे
 10. कोए कीछ तेस ले । तैबै तेस रे अपंगे बाप रे रीगड़ धगड़
 रे आद आजे जे तीन रे आपु खाइयो रोट्टी पोळी बचदी थी
 हाँवो इःछा भूखा मरु । तेंगे अपंगे जीवो दाव सुँचो हाँवो
 इःथा अपंगे बाप वीले डेउ हाँवो तेस खे बोलु जे मोर्ये पंग-
 सर ना देखीयो ताँवो आसदे पाप कीय । एबै हाँवो तेरो छोहटु
 15. फीरने जोगा ना रहाः । तु मुं अपंगे एकी रीगड़वो नहीरे अपु आगे

छाड़ । तेबे सए तेथीवो अपंणे बाप वीलो चाला । अ:जी सए दुरङ्गः
 था तेस रे बापे तेस देखीवो घीण की । तेंणे फेटी डेवेयो तेस
 छोहटु री कीरवो दे घ्याळ देङ्ग:यो मुंह दे खोबु देंणे । तेस रे छोहटुए
 बोलआ: मों बाबा पंणसर ना देखीयो तांबो आसदे पाप कीयो

8. एबै तेरो छोहटु फीरने जोग: ना रह: । तीणयें अपंणे रीगड़वो: खे
 बोलो: जे एस खी भीतरा गाड़ीयो आछे आछे जुड़की बमांबो ।
 हाथ दे कांगणे लातवो दे ल्वाआटे लावो । जे आज ये मेरा छोहटा
 मुआ होंदा जीवा खोआ होंदा मीला । तेबे सए दुङ्ग: सुखा दे पड़े ॥
 तेहरा बडड़ा छोहटा डोखरे दे डेउआ दो था: । जेबे सअ घरव: नेड़े

10. पुजा तीणयें नाचणो गाआणो सुणवो । तेबै तेंणे एक रीगड़
 बोदीयो पुछो जे म्हारे काये य: का: होए रवो: । तेंणे तेस खी बोलो
 जे तेरा दाद आए रओ सवो: । तेरे बाबे तेए खी भले चांगे आणे
 री तेंङ्ग: खाणोकारी की सवो: । एङ्ग: सुँणयो रुसे गोआ । भीतरे डेवोंदा
 भाजे गोआ । तेह रा बाब बाहारे आसेयो तेस खे मनावोंदा पतेवोंदा लागा: ।

15. छोहटे बोलो जे मींये तेरे ठहल ठकुरी क:ये बरसो की । तेरो
 बोलो नेङ्ग: टाला । तेंङ्ग: मुंखे एक छेळटु बी ना दीतो जेंङ्ग:ये हां अपंणे
 साउ संगे खुसी करदा । जेबै ए तेरा एजा छोहटा आज्ञा जेंणयें
 तेरे सारी घरचे छेवोड़ीयो दे खेवे तेस खे तयें खणोकारी देंणे ।
 बाबे तेस ख जवाब दीणा जे तु तो मुं संगे धिड़ी रये स: जे

ਦੀਏਂ ਖੁੰ ਭੰਗੇ ਭੁਏਂ ਸੇ ਸਕ ਤੋਰੇ ਸਨੁ ਤਿਨੇ ਸੁਸੀ ਤੇਲਿ ਖੜੁ ਸੇ
 ਦੇਵੈ ਹੈ ਤੇਰੇ ਦਿਨੁ ਮਾਰੇ ਗੋਭਿ ਬੀ। ਏਕੈ ਸੀਤਿਨੁ ਪੁਲਿ ਸਨੁ:
 ਸਕੁਤੈ ਗੋਭਿ ਬੀ ਮੀਲੇ ਗੋਭਿ

कौयें मुं आगे अःसो से सब तेरो सव । हांवौ खुसौ होणा पड़व था
केवोदः जै तेरा दाद मरै गोआ था । एवै जीउंदा हुआ सवः
गड़ावे गोआ था मीले गोआ ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

TRANSLITERATION ACCORDING TO PRONUNCIATION, AND
TRANSLATION.

Ēkī-mānsō-rē	duī	chōhtū	thē.	Laukhrē-chōhtūē	bābē-khē			
One-man-of	two	sons	were.	By-the-younger-son	the-father-to			
bōlō,	‘ē	bābā,	jō	tērē	ghōrchē	hau,	tēī-rā	bāḍā
it-was-said,	‘O	father,	what	thy	property	may-be,	that-of	share
mū-lē	ōrū-dē.’	Tēbē	tēnē	āpnē	ghōrchī	duī-wilē		
me-to	give-away.’	Then	by-him	his-own	property	the-two-near		
bāḍiyō	dīnē.	Tēbē	hōkrē-dusō-pāchhē	kāñchhā	chōhtū			
having-divided	was-given.	Then	some-days-after	the-younger	son			
āpnā	bāḍā	pākōriyō	pōrdēsō-lē	nāsō.	Tēbē	tēnē	āpnē	
his-own	share	having-taken	a-far-country-to	went.	There	by-him	his-own	
sārē	ghōrchī	dēālē-dē	khōē.	Jēbē	tēh-rē	sē	āpnē	sārē
all	property	bankruptcy-in	was-lost.	When	him-of	that	his-own	all
ghōrchē	khāyō	bēchiyō	mukē,	tēbē	tēs-mulkā-dō			
property	having-eaten	having-sold	was-finished,	then	that-country-in			
kāl	pōrō.	Tēbē	sē	dāl-jē	huā.	Tēbē	sē	ēkī-jimidārō-māji
a-famine	fell.	Then	he	poor	became.	Then	he	a-farmer-with
rahndā	lāgā.	Tēnē	sē	āpnē-dōkhrē-dē	sūgrā	chārdā		
remaining	began.	By-him	he	his-own-fields-in	swine	feeding		
chhārō.	Tēbē	sē	sūgōrō-rē	bōchē-hōndē-sōlēkrē-kōrē	āpnō			
was-appointed.	Then	he	the-swine-of	remained-becoming-husks-with	his-own			
pēchhrā	bhōrnā	chāō-thā,	hōr	nā	dēō-thē	kōē	kichh	
belly	to-fill	wishing-was,	and	not	giving-was	anyone	anything	
tēs-lē.	Tēbē	tēs-rē	āpnē-bāpō-rē	rīgōr-dhōggōrō-rē	ād	ājē		
him-to.	Then	him-of	his-own-father-of	servants-menials-of	memory	came		
jē,	‘tīn-rē	āpū	khāiyō	rōṭī-pōlī	bōchdī-thī,			
that,	‘them-of	themselves	having-eaten	bread-etcetera	remaining-over-and-above-was,			
hāñ	ichhā	bhūkhā	mōrū.’	Tēnē	āpnē-jiwō-dō	sūchō,		
I	here	hungry	die.’	By-him	his-own-soul-in	it-was-thought,		
‘hāñ	ithā (for ichhā)	āpnē	bāpō-wilē	dēū.	Hāñ	tēs-khē	bōlū	
‘I	here	my-own	father-near	may-go.	I	him-to	may-say	

jē, "mōē Pōnsōr nā dēkhiyō tāō āsdē pāp kīy(ō).
that, "by-me God not having-seen thee in-being sin was-done.
 Ēbē hāū tērō chōhtū phirnē jōgā nā rōhā. Tū mū
Now I thy son to-be-called worthy not remained. Thou me
 āpnē-rīgōrō-nōhōrē āpū-āgē chhār." Tēbē sē tēthiyō
thine-own-servants-like thyself-before keep." Then he from-there
 āpnē-bāpō-wilō chālā. Āji sē dūr-i thā, tēs-rē bāpē
his-own-father-near went. Still he far-even was, him-of by-the-father
 tēs dēkhiyō ghīn kī. Tēpē phēti dēwiyō
him having-seen compassion was-made. By-him having-run having-gone
 tēs-chōhtū-rī kērō-dē ghyāl dēiyō mūhō-dē khōbū dinē.
that-son-of neck-on clinging having-given the-face-on kisses were-given.
 Tēs-rē chōhtūē bōlā, 'mō, bābā, Paṇsōr nā dēkhiyō
Him-of by-the-son it-was-said, 'by-me, father, God not having-seen
 tāō āsdē pāp kiyō. Ēbē tērō chōhtū phirnē jōgā nā
thee in-being sin was-done. Now thy son to-be-called worthy not
 rōhā.' Tēpē āpnē-rīgōrō-khē bōlō jē, 'ēs-khī
I-remained.' By-him his-own-servants-to it-was-said that, 'this-one-to
 bhitrā gāriyō achhē achhē jhurkē bōmāō. Hāthō-dē
from-inside having-brought good good garments put-on. Hand-on
 kāgnē, lātō-dē lwātē lāō. Jē āj yē mērā chōhtā muā
a-ring, feet-on shoes put. That to-day this my son dead
 hōndā, jiwā; khōā hōndā, milā.' Tēbē sē duī sukhā-dē
being, lived; lost being, was-got.' Then they two happiness-in
 pōrē.
 fell.

Tēh-rā bōdīrā chōhtā dōkhrē-dē dēuā-dō thā. Jēbē sē
Him-of the-elder son the-field-in gone was. When he
 ghōrō-nērē pūjā, tēpē nāchnō gānō sunō. Tēbē tēpē
the-house-near arrived, by-him dancing singing was-heard. Then by-him
 ēk rīgōr bōdiyō pūchhō jē, 'mhārē-kāē yah kā
a servant having-called it-was-asked that, 'our(-house)-in this what
 hōi rōō? Tēpē tēs-khī bōlō jē, 'tērā
having-become remained?' By-him him-to it-was-said that, 'thy
 dād āē rōō-sō. Tērē-bābē tē-khī bhōlē
younger-brother having-come remained-is. By-thy-father him-for well
 chōngē āpē-rī tēi khānō-kārī kī-sō.' Ēi suniyō
healthy coming-of for a-feast made-is.' This having-heard
 rusē-gōā. Bhitrē dēōndā bhājē-gōā. Tēh-rā bāb
he-became-angry. Within going he-refused. Him-of the-father

bāhārē āsiyō tēs-khē manāōndā patēōndā lāgā. Chōhtē
outside having-become him-to reconciling coaxing began. By-the-son
 bōlō jē, 'mōē tērē tōhōl tōkuri kāk-bōrsō kī,
it-was-said that, 'by-me thy service attendance for-several-years was-done,
 tērō bōlō nēi tālā. Tēi mū-khē ēk chhēlū
thy said-thing not-even was-disobeyed. By-thee me-to a kid
 bī nā dittō, jēiē hā āpnē-sāū-sōngē khusī
even not was-given, by-which I my-own-friends-with rejoicing
 kōrdā. Jēbē ē tērā ējā chōhtā ājā, jēnē
might-have-made. When this thy such son came, by-whom
 tērē sārī ghōrchī chhēwīō-dē khēwē, tēs-khē tāē
thy all property harlots-on was-caused-to-be-eaten, him-for by-thee
 khānō-kārī dēnē.' Bābē tēs-khē jawāb dīnā jē,
a-feast was-given.' By-the-father him-to answer was-given that,
 'tū tō mū-sōngē dhērī rōē-sō. jē-kīē
'thou indeed me-with for-days (i.e. always) remained-art. Whatever
 mū-āgē āsō, sē sōb tērō sō. Hāō khusī hōnā
me-to is, that all thine is. For-us rejoiced to-become
 pōrō-thā, kēāi jē tērō dād mōrē-gōā-thā, ēbē
proper-was, because that thy younger-brother died-gone-was, now
 jiundā huā-sō; gōrāē-gōā-thā, milē-gōā.'
living become-is; lost-gone-was, got-went.'

STANDARD LIST OF WORDS AND SENTENCES
FOR THE KIŪTHALĪ GROUP.

STANDARD LIST OF WORDS AND

English.	Kiūṭhali.	Haṇḍūri.
1. One . . .	Ēk . . .	Ēk . . .
2. Two . . .	Dō . . .	Dō . . .
3. Three . . .	Chaun . . .	Tin . . .
4. Four . . .	Tsār . . .	Chār . . .
5. Five . . .	Pānz, pāñjh . . .	Pāch . . .
6. Six . . .	Tshē . . .	Chhē . . .
7. Seven . . .	Sāt . . .	Sat . . .
8. Eight . . .	Atth . . .	Ath . . .
9. Nine . . .	Nau . . .	Nē . . .
10. Ten . . .	Daś . . .	Das . . .
11. Twenty . . .	Biś . . .	Bi . . .
12. Fifty . . .	Pajāh . . .	Pañjah . . .
13. Hundred . . .	Śau . . .	So . . .
14. I . . .	Ā . . .	Hāū . . .
15. Of me . . .	Mērā, mērō . . .	Mērā . . .
16. Mine . . .	Mērā, mērō . . .	Mērā . . .
17. We . . .	Hamē . . .	Āsē . . .
18. Of us . . .	Māhrā (or -ō), mārā (or -ō)	Asāḍā . . .
19. Our . . .	Māhrā (or -ō), mārā (or -ō)	Asāḍā . . .
20. Thou . . .	Tū . . .	Tū . . .
21. Of thee . . .	Tērā, tērō . . .	Tērā . . .
22. Thine . . .	Tērā, tērō . . .	Tērā . . .
23. You . . .	Tumē, tussē . . .	Tusē . . .
24. Of you . . .	Tumāhrā (or -ō) . . .	Tusāḍā . . .
25. Your . . .	Tumāhrā (or -rō) . . .	Tusāḍā . . .

PHRASES FOR THE KIŪṬHALĪ GROUP.

Simla Sirāji.	Śōrāchōli.	English.
Ēk	Ēk	1. One.
Dō	Dui	2. Two.
Chaun	Chin	3. Three.
Chār	Chār	4. Four.
Pāñj	Pāj	5. Five.
Chhō	Chha	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Nau	Nau	9. Nine.
Daś	Dauś	10. Ten.
Biś	Biś	11. Twenty.
Pajā	Ādō śau	12. Fifty.
Śau	Śau	13. Hundred.
Ā	Āñ	14. I.
Mērā	Mērā, mērō	15. Of me.
Mērā	Mērā, mērō	16. Mine.
Āī, ē, aimū, ōū	Hāmē, amē	17. We.
Māhrā	Āmōrā, amōrō, amārā, āmārō, āmrā, āmrō.	18. Of us.
Māhrā	Āmōrā, amōrō, amārā, āmārō, āmrā, āmrō.	19. Our.
Tū	Tū	20. Thou.
Tērā	Tērā, tērō	21. Of thee
Tērā . . . . .	.....	22. Thine.
Tūaī, tūē	Tumē	23. You.
Tuaur	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	24. Of you.
Tuaurō	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	25. Your.

English.	Kiūṭhali.	Haṇḍūrī.
26. He . . .	Sē . . .	Sē . . .
27. Of him . . .	Tēs-rā . . .	Tēs-dā . . .
28. His . . .	Tēs-rā . . .	Tēs-dā . . .
29. They . . .	Sē . . .	Sē . . .
30. Of them . . .	Tin-rā, tihnan-rā . . .	Tinā-rā . . .
31. Their . . .	Tin-rā, tihnan-rā . . .	Tinā-rā . . .
32. Hand . . .	Hāth . . .	Hāth . . .
33. Foot . . .	Lāt . . .	Pair . . .
34. Nose . . .	Nāk . . .	Nāk . . .
35. Eye . . .	Ākkhē . . .	Hākh . . .
36. Mouth . . .	Mūh . . .	Mūh . . .
37. Tooth . . .	Dānd . . .	Dānd . . .
38. Ear . . .	Kān . . .	Kān . . .
39. Hair . . .	Bāl . . .	Kēs . . .
40. Head . . .	Mūṇḍ . . .	Sir . . .
41. Tongue . . .	Jib . . .	Jib . . .
42. Belly . . .	Pēt . . .	Pēt . . .
43. Back . . .	Pīth . . .	Pīth, pīthī . . .
44. Iron . . .	Lōā . . .	Lohā . . .
45. Gold . . .	Soēnā . . .	Soinā . . .
46. Silver . . .	Chāūd . . .	Chāḍī . . .
47. Father . . .	Bāpū, bāō . . .	Babā . . .
48. Mother . . .	Āmā, ījī . . .	Ammā . . .
49. Brother . . .	Baiā, bāō . . .	Dādā . . .
50. Sister . . .	Bebī, būhn . . .	Bobō . . .
51. Man . . .	Māchh, thīṇḍ . . .	Māpū . . .
52. Woman . . .	Jwānas, chhēwṛī . . .	Jawāṇas . . .

Simla Sirāji.	Śōrāchōli.	English.
Sē	Sēō, sē	26. He.
Tēs-rā	Tēs-rō	27. Of him.
Tēs-rā	Tēs-rō	28. His.
Sē	Sēō, sē	29. They.
Tinau-rā	Tiū-rō	30. Of them.
Tinau-rā	Tiū-rō	31. Their.
Hāth	Ānth	32. Hand.
Lāt	Bāgnō	33. Foot.
Nāk	Nāk	34. Nose.
Ākh	Ākh	35. Eye.
Mū	Khāb	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kōnthā	38. Ear.
Bāl	Māḍal	39. Hair.
Mūḍ	Mūḍ	40. Head.
Jib	Jib	41. Tongue.
Pēt	Pēt	42. Belly.
Pīthi	Pīth	43. Back.
Lohō	Loh	44. Iron.
Sāno	Sunō	45. Gold.
Rūpō	Rūpō	46. Silver.
Babā	Bābū, bāy	47. Father.
Ī	Ije, āy	48. Mother.
Dādā, bhāi	Bhāi, bhāyā	49. Brother.
Dās	Dādē, bonē	50. Sister.
Māchh	Māpichh, māpchh	51. Man.
Astrō	Chhēwri	52. Woman.

English.	Kiūṭhālī.	Haṇḍūrī.
53. Wife . . .	Chhēwṛī . . .	Bahū . . .
54. Child . . .	Bagēhr . . .	Bhāū . . .
55. Son . . .	Bētā, bagēhr . . .	Baṛā bhāū . . .
56. Daughter . . .	Bēṭī . . .	Chhōṭī . . .
57. Slave . . .	Āḷī . . .	Kāmā . . .
58. Cultivator . . .	Bastarū . . .	Pāū . . .
59. Shepherd . . .	Baḍālā . . .	Gawāl . . .
60. God . . .	Thāukur . . .	Paṛmēśwar . . .
61. Devil . . .	Bhūt . . .	Lūḍ . . .
62. Sun . . .	Sūraj . . .	Sūraj . . .
63. Moon . . .	Jūḥ . . .	Chaud . . .
64. Star . . .	Tārā . . .	Tārē . . .
65. Fire . . .	Āg . . .	Āg . . .
66. Water . . .	Chīs . . .	Pāṇī . . .
67. House . . .	Gauhr . . .	Ghar . . .
68. Horse . . .	Gohṛā . . .	Ghōṛā, kōṛā . . .
69. Cow . . .	Gāū . . .	Gāyē . . .
70. Dog . . .	Sakāri, kukkar . . .	Kūtā . . .
71. Cat . . .	Giṇḍā (m.), braiḷī (f.) . . .	Bilī . . .
72. Cock . . .	Kukkrā . . .	Kukhrā . . .
73. Duck . . .	.....	Bātak . . .
74. Ass . . .	Gādhā . . .	Gadhā . . .
75. Camel . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Chapḱū, pañchhi . . .	Pauchhi . . .
77. Go . . .	Dē . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .
79. Sit . . .	Bēṭh . . .	Baith . . .

Simla Sirājī.	Śōrāchōlī.	English.
Chheōṛī	Bōṭī	53. Wife.
Chōhṭū, chōhṭā	Lōbrē	54. Child.
Chhāngṭū	Chhāgṭā, māyū	55. Son.
Chhāngṭī	Chhāgṭī, māī	56. Daughter.
Kāmōṇ	Kāmī	57. Slave.
Bōsṇū	Bōsī	58. Cultivator.
Bōṛhālā	Bēdhālā	59. Shepherd.
Ṭhākūr	Pōpēsōr	60. God.
Rīḍ	Satān	61. Devil.
Dēs	Śuruj	62. Sun.
Jū	Jūhaṇ	63. Moon.
Tārā	Tārō	64. Star.
Āg	Āg	65. Fire.
Pāṇī	Pāṇī	66. Water.
Gauhr, gōhr	Gaur, gauhr	67. House.
Gōhrā	Ghōṛō, gōhrō	68. Horse.
Gāo	Gāo	69. Cow.
Kūkar	Kukur	70. Dog.
Dhōḍā	Birālī	71. Cat.
Kūkhṛā	Kukhrō	72. Cock.
Bōtōkh	Bōtōk	73. Duck.
Gādā	Gādō	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Pōkhrā	Chōṛkā	76. Bird.
Ḍē	Ḍē	77. Go.
Khā	Khā	78. Eat.
Bōṭh	Bēs	79. Sit.

English.	Kiūṭhali.	Haṇḍūri.
80. Come . . .	Ā . . .	Ā . . .
81. Beat . . .	Ṭip . . .	Mār . . .
82. Stand . . .	Ūbhā o . . .	Ubē-hō . . .
83. Die . . .	Mōr . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Daur . . .	Daur . . .
86. Up . . .	Ūbhā . . .	Ubē . . .
87. Near . . .	Nēūrē . . .	Nēūrē . . .
88. Down . . .	Bhūṭdā, tndhā . . .	Udē . . .
89. Far . . .	Dūr . . .	Dār . . .
90. Before . . .	Gāṭkā . . .	Āgē . . .
91. Behind . . .	Pāchhukā, picchhāṭkā . . .	Pichhā . . .
92. Who . . .	Kuṇ . . .	Kiō . . .
93. What . . .	Kāh . . .	Kyā . . .
94. Why . . .	Kōnni-khē, kōē . . .	Kaṭ . . .
95. And . . .	Hōr . . .	Phēr . . .
96. But . . .	Par . . .	Par . . .
97. If . . .	Jai . . .	Jē . . .
98. Yes . . .	Āh . . .	Hā . . .
99. No . . .	Nīh, na . . .	Nā . . .
100. Alas . . .	Rakh . . .	Dukh . . .
101. A father . . .	Bāpū . . .	Bāō . . .
102. Of a father . . .	Bāpū-rā . . .	Bāō-rā . . .
103. To a father . . .	Bāpū-khē, -hāgō . . .	Bāō-khē . . .
104. From a father . . .	Bāpū-dā, -hāgō . . .	Bāō-tē . . .
105. Two fathers . . .	Dō bāpū . . .	Dō bāē . . .
106. Fathers . . .	Bāpū . . .	Bāō . . .

Simla Sirāji.	Śōrāchōli.	English.
Āj	Āś	80. Come.
Piṭ	Piṭ	81. Beat.
Ubā ॐ	Ubs-hō	82. Stand.
Mōr	Mū	83. Die.
Dē	Dē	84. Give.
Phēṭ	Śig	85. Run.
Gāsh	Gās	86. Up.
Nērā	Nēri	87. Near.
Niṭhō	Niūdō	88. Down.
Dūr	Dūr	89. Far.
Āgē	Āgū	90. Before.
Pāchhō	Pichhā	91. Behind.
Kūn-jā	Kuṇḍ	92. Who.
Kā	Kā	93. What.
Kāñi	Kēukhi	94. Why.
Tai	Tai, tē	95. And.
Sidhō	Par	96. But.
Jai	Jē	97. If.
Ō	Hābā	98. Yes.
Nā	Nā	99. No.
Jhauri	ērā	100. Alas.
Bābā	Bābū	101. A father.
Bābō-rā	Bābū-rā	102. Of a father.
Bābō-ka	Bābū-khē	103. To a father.
Bābō-dō	Bābū-dē	104. From a father.
Dō bābō	Dui bābū	105. Two fathers.
Bābō	Bābū	106. Fathers.

English.	Kiūṭhali.	Haṇḍūrī.
107. Of fathers . . .	Bāpū-rā . . .	Bāo-rā . . .
108. To fathers . . .	Bāpū-khē, -hāgē . . .	Bāo-khē . . .
109. From fathers . . .	Bāpū-dā, -hāgō . . .	Bāo-tē . . .
110. A daughter . . .	Bēṭi . . .	Bēṭi . . .
111. Of a daughter . . .	Bēṭi-rā . . .	Bēṭi-rā . . .
112. To a daughter . . .	Bēṭi-khē, -hāgē . . .	Bēṭi-khē . . .
113. From a daughter . . .	Bēṭi-dā, -hāgō . . .	Bēṭi-tē . . .
114. Two daughters . . .	Dō bēṭi . . .	Dō bēṭiyā . . .
115. Daughters . . .	Bēṭi . . .	Bēṭiyā . . .
116. Of daughters . . .	Bēṭi-rā . . .	Bēṭiyā-rā . . .
117. To daughters . . .	Bēṭi-khē, -hāgē . . .	Bēṭiyā-khē . . .
118. From daughters . . .	Bēṭi-dā, -hāgō . . .	Bēṭiyā-tē . . .
119. A good man . . .	Ēk bhalā māchh . . .	Khārā ādmī . . .
120. Of a good man . . .	Ēki bhalē māchhō-rā . . .	Kharē ādmī-rā . . .
121. To a good man . . .	Ēki bhalē māchhō-khē, -hāgē. . .	Kharē ādmī-khē . . .
122. From a good man . . .	Ēki bhalē māchhō-dā, -hāgō . . .	Kharē ādmī-tē . . .
123. Two good men . . .	Dō bhalē māchh . . .	Dō kharē ādmī . . .
124. Good men . . .	Bhalē māchh . . .	Kharē ādmī . . .
125. Of good men . . .	Bhalē māchhō-rā . . .	Kharē ādmiyā-rā . . .
126. To good men . . .	Bhalē māchhō-khē, -hāgē . . .	Kharē ādmiyā-jō . . .
127. From good men . . .	Bhalē māchhō-dā, -hāgō . . .	Kharē ādmiyā-tē . . .
128. A good woman . . .	Ēk tsōzzari jwānas . . .	Ēk khari jawāpas . . .
129. A bad boy . . .	Ēk natsōzzā (or natsōzzarō) bagēhr. . .	Ēk burā chhōṭṭā . . .
130. Good women . . .	Tsōzzari chhēwṛi . . .	Khariyā jawāpasā . . .
131. A bad girl . . .	Ēk natsōzzi chōṭṭi . . .	Ēk buri chhōkrī . . .
132. Good . . .	Tsōzzarā (or -rō) . . .	Kharā . . .
133. Better . . .	(Ēs-dā) bēh (better than this). . .	(Tēs-tē) kharā . . .

Simla Sirāji.	Śōrāchōli.	English.
Bābē-rā	Babū-rā	107. Of fathers.
Bābē-kā	Bābē-khē	108. To fathers.
Bābā-dō	Bābē-dō	109. From fathers.
Chōhṭi	Chhāgṭi	110. A daughter.
Chōhṭi-rā	Chhāgṭi-rā	111. Of a daughter.
Chōhṭi-ka	Chhāgṭi-khē	112. To a daughter.
Chōhṭi-dō	Chhāgṭi-dō	113. From a daughter.
Dō chōhṭiyā	Dāi chhāgṭi	114. Two daughters.
Chōhṭi	Chhāgṭi	115. Daughters.
Chōhṭi-rā	Chhāgṭi-rā	116. Of daughters.
Chōhṭi-ka	Chhāgṭi-khē	117. Two daughters.
Chōhṭi-dō	Chhāgṭi-dō	118. From daughters.
Bhōlē māchh	Bhōlē māchh	119. A good man.
Bhōlē māchh-rā	Bhōlē māchhō-rā	120. Of a good man.
Bhōlē māchh-ka	Bhōlē māchhō-khē	121. To a good man.
Bhōlē māchh-dō	Bhōlē māchhō-dō	122. From a good man.
Dō bhōlē māchh	Dāi bhōlē māchh	123. Two good men.
Bhōlē māchh	Bhōlē māchh	124. Good men.
Bhōlē māchh-rā	Bhōlē māchhō-rā	125. Of good men.
Bhōlē māchh-ka	Bhōlē māchhō-khē	126. To good men.
Bhōlē māchh-dō	Bhōlē māchhō-dō	127. From good men.
Bhōli chhēṛi	Bhōlē chhēwṛi	128. A good woman.
Burō chōhṭi	Ēk nikāmō chhāgṭi	129. A bad boy.
Bhōli chhēṛi	Bāṭhṇi chhēwṛi	130. Good women.
Ribi chōhṭi	Ēk nikāmī māī	131. A bad girl.
Āchhō, bhōlo	Āchhō	132. Good.
Āchhō, bhōlo	(Tēs-kiñ) āchhō	133. Better.

English.	Kiñṭhali.	Haṇḍūrī.
134. Best . . .	Sōbbī-dā ṣōzzarā (-rō)	(Sab-tō) kharā . . .
135. High . . .	Uchṭā (or -ṭō) . . .	Ūchā . . .
136. Higher . . .	(Ēs-dā) uchṭā (-ṭō) . . .	(Tēs-tō) ūchā . . .
137. Highest . . .	Sōbbī-dā uch ^a ṭā (-ṭō)	(Sab-tō) ūchā . . .
138. A horse . . .	Gōhrā . . .	Kōrā . . .
139. A mare . . .	Gōhrī . . .	Kōrī . . .
140. Horses . . .	Gōhrē . . .	Kōrē . . .
141. Mares . . .	Gōhrī . . .	Kōrīyā . . .
142. A bull . . .	Sān . . .	Bald . . .
143. A cow . . .	Gāni . . .	Gāyē . . .
144. Bulls . . .	Sān . . .	Bald . . .
145. Cows . . .	Gāni . . .	Gayē . . .
146. A dog . . .	Sakārī . . .	Kūtā . . .
147. A bitch . . .	Sakāran . . .	Kūtī . . .
148. Dogs . . .	Sakār . . .	Kūtē . . .
149. Bitches . . .	Sakārī . . .	Kūtīyā . . .
150. A he goat . . .	Bākrā . . .	Bakrā . . .
151. A female goat . . .	Bākri . . .	Bakri . . .
152. Goats . . .	Bākrē . . .	Bakrē . . .
153. A male deer . . .	Aran . . .	Hiran . . .
154. A female deer . . .	Arni . . .	Hirni . . .
155. Deer . . .	Aran . . .	Hiran . . .
156. I am . . .	Ā ōssū, āsū . . .	Hāū hē . . .
157. Thou art . . .	Tū ōssē, āsē . . .	Tū hē . . .
158. He is . . .	Sē ōssā, ōssō, āsā, āsō	Sē hē . . .
159. We are . . .	Hamē ōssū, āsū . . .	Āsē hē . . .
160. You are . . .	Tumē ōssō, āsō . . .	Tusē hē . . .

Simla Sirāji.	Śōrāchōli.	English.
Sabhi-dō āchhō . . .	Bādē-khū āchhō . . .	134. Best.
Uchhō	Gās	135. High.
Uchhō	(Tēs-khū) gās . . .	136. Higher.
Sabhi dō uchhā . . .	Bādē-khū gās . . .	137. Highest.
Gōhrā	Gōhrō	138. A horse.
Gōhri	Gōhri	139. A mare.
Gōhrē	Gōhrē	140. Horses.
Gōhri	Gōhri	141. Mares.
Bōlōd	Bōlōd	142. A bull.
Gāo	Gāo	143. A cow.
Bōlōd	Bōlōd	144. Bulls.
Gāo	Gāwī	145. Cows.
Kūkōr	Kukur	146. A dog.
Kukri	Kukrē	147. A bitch.
Kūkar	Kukōr	148. Dogs.
Kukri	Kukri	149. Bitches.
Bākṛā	Bākṛō	150. A he goat.
Bākri	Bākṛē	151. A female goat.
Bākṛē	Bākṛē	152. Goats.
Hōrin	Ōrin	153. A male deer.
Hōrni	Ōrin	154. A female deer.
Hōrni	Ōrin	155. Deer.
Āñ sō, ōsō, ōsō . . .	Āñ ōsū, āsū sū . . .	156. I am.
Tū ai, sō, ōsō, ōsō . . .	Tū ōsō, sō, āsā, sā . . .	157. Thou art.
Sē au, ō, ō, sō, ōsō, ōsō . . .	Sē, ōsō, sō, āsā, sā . . .	158. He is.
Āñ ū, sō, ōsō, ōsō . . .	Āmē, ōsū, āsū, sū . . .	159. We are.
Tūē ō, sō, ōsō, ōsō . . .	Tumē ōsō, sō, āsā, sā . . .	160. You are.

English.	Kiūṭhali.	Haṇḍūri.
161. They are . . .	Sē ōssā, ōssō, āsā, āsō	Sē hē . . .
162. I was . . .	Ā thā, thiyā . . .	Hāū thā . . .
163. Thou wast . . .	Tū thā, thiyā . . .	Tū thā . . .
164. He was . . .	Sē thā, thiyā . . .	Sē thā . . .
165. We were . . .	Hamē thē, thiyē . . .	Āsē thē . . .
166. You were . . .	Tumē thē, thiyē . . .	Tusē thē . . .
167. They were . . .	Sē thē, thiyē . . .	Sē thē . . .
168. Be . . .	Ō . . .	Hō . . .
169. To be . . .	Ōnū, ohnū . . .	Hōnā . . .
170. Being . . .	Hundā . . .	Hundā . . .
171. Having been . . .	Ōē-rā (or -rō) . . .	Hōi-kē . . .
172. I may be . . .	A ōā, ohū . . .	Hāū hōū . . .
173. I shall be . . .	Ā ohūmā . . .	Hāū hūgā ūgā . . .
174. I should be . . .	Ā ōū, ohū . . .	.....
175. Beat . . .	Ṭip . . .	Mār . . .
176. To beat . . .	Ṭipnū . . .	Mārā . . .
177. Beating . . .	Ṭip-dā . . .	Mārde . . .
178. Having beaten . . .	Ṭipē-rā (or -rō) . . .	Mārī-kē . . .
179. I beat . . .	Ā ṭipū . . .	Hāū mārū . . .
180. Thou beatest . . .	Tū ṭipē . . .	Tū mārē . . .
181. He beats . . .	Sē ṭipā, ṭipō . . .	Sē mārē . . .
182. We beat . . .	Hamē ṭipū . . .	Āsē mārē . . .
183. You beat . . .	Tumē ṭipā, ṭipō . . .	Tusē mārō . . .
184. They beat . . .	Sē ṭipā, ṭipō . . .	Sē mārē . . .
185. I beat (<i>Past Tense</i>) . . .	Moē ṭipā . . .	Mē mārēyā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Toē ṭipā . . .	Tē mārēyā . . .
187. He beat (<i>Past Tense</i>) . . .	Tiniē ṭipā . . .	Tiniyē mārēyā . . .

Simla Sirāji.	Sōrāchōli.	English.
Sē au, ō, ǒ, sō, ǒsō, ǒsō	Sē ǒsō, sō, āsā, sā	161. They are.
Ā tā, thā	Āñ thō	162. I was.
Tū tā, thā	Tū thō	163. Thou wast.
Sē tā, thā	Sē thō	164. He was.
Ē tē, thē	Āmē thiē	165. We were.
Tūē tē, thē	Tumē thē	166. You were.
Sē tē, thē	Sē thē	167. They were.
Hō	Ō	168. Be.
Ōhñū	Ōñā	169. To be.
Hundā	Ōndā	170. Being.
Hōē-rō	Ōiyō	171. Having been.
Hōū	Āñ ōū	172. I may be.
Ā hūlā	Āñ ōūlō	173. I shall be.
.....	.....	174. I should be.
Piṭ	Piṭ	175. Beat.
Piṭñū	Piṭñā	176. To beat.
Piṭdā	Piṭdā	177. Beating.
Piṭē-rō	Piṭiyō	178. Having beaten.
Ā piṭū	Āñ piṭū	179. I beat.
Tā piṭē, piṭā	Tā piṭō	180. Thou beatest.
Sē piṭō	Sē piṭō	181. He beats.
Ē piṭū	Āmē piṭē	182. We beat.
Tūē piṭō	Tumē piṭē	183. You beat.
Sē piṭō	Sē piṭō	184. They beat.
Mōē piṭā	Mñī piṭō	185. I beat (<i>Past Tense</i>).
Toē piṭā	Tñī piṭō	186. Thou beatest (<i>Past Tense</i>).
Tēnnē piṭā	Tñī piṭō	187. He beat (<i>Past Tense</i>).

English.	Kiūṭhali.	Haṇḍūri.
188. We beat (<i>Past Tense</i>)	Hamē ṭipā	Āsē mārēyā
189. You beat (<i>Past Tense</i>)	Tumē ṭipā	Tusē mārēyā
190. They beat (<i>Past Tense</i>).	Tihnē ṭipā	Tinē mārēyā
191. I am beating	Ā ṭipdā lāgē-rōā	Hāū mārē lagī-rayā
192. I was beating	Ā ṭipū-thā	Hāū mari rayā-thā
193. I had beaten	Moē ṭipā-thā	Mē mārēyā-thā
194. I may beat	Ā ṭipū	Hāū mārū
195. I shall beat	Ā ṭipūmā, ṭipūā	Hāū mārūgā
196. Thou wilt beat	Tū ṭipolā	Tū mārā
197. He will beat	Sē ṭipolā	Sē mārā
198. We shall beat	Hamē ṭipūmē	Āsē mārē
199. You will beat	Tumē ṭipolē	Tusē mārōgē
200. They will beat	Sē ṭipolē	Sē mārē
201. I should beat	Ā ṭipū . . . .	.....
202. I am beaten	Ā ṭipā jāū	Hāū mārēyā gēyā
203. I was beaten	Ā ṭipā goā	Hāū mārēyā gēyā-thā
204. I shall be beaten	Ā ṭipā jāūmā	Hāū mārēyā gayā-hūgā
205. I go	Ā dēū	Hāū jāū
206. Thou goest	Tū dēwē	Tū jāē
207. He goes	Sē dēwā, dēwō	Sē jāē
208. We go	Hamē dēū	Āsē jāē
209. You go	Tumē dēwā, dēwō	Tusē jāē
210. They go	Sē dēwā, dēwō	Sē jāē
211. I went	Ā dēwā	Hāū gēyā
212. Thou wentest	Tū dēwā	Tū gēyā
213. He went	Sē dēwā	Sē gēyā
214. We went	Hamē dēwē	Āsē gayē

Simla Sirāji.	Śōrāchāl.	English.
Ē piṭā	Āmē piṭo	188. We beat (<i>Past Tense</i>).
Tūṣ piṭā	Tumē piṭo	189. You beat (<i>Past Tense</i>).
Tinē piṭā	Tinē piṭo	190. They beat (<i>Past Tense</i>).
Ā piṭē rōhā ū	Ā ū piṭū-lāgē-rōā-sū, ā ū piṭū-sū.	191. I am beating.
Ā piṭē rōhā tā	Ā ū piṭū-thā	192. I was beating.
Moṣ piṭā tā	Mā ū piṭo-tho	193. I had beaten.
Ā piṭū	Ā ū piṭā	194. I may beat.
Ā piṭulā	Ā ū piṭālo	195. I shall beat.
Tā piṭelā	Tā piṭlo	196. Thou wilt beat.
Sē piṭelā, piṭlā	Sē piṭlo	197. He will beat.
Ē piṭomē, piṭmē	Āmē piṭālē	198. We shall beat.
Tūṣ piṭolē, piṭlē	Tumē piṭālē	199. You will beat.
Sē piṭolē, piṭlē	Sē piṭlē	200. They will beat.
.....	.....	201. I should beat.
Ā piṭā goā	Ā ū piṭo-jāu-sū	202. I am beaten.
Ā piṭā goā tā	Ā ū piṭo-goā	203. I was beaten.
Ā piṭā jāulā	Ā ū piṭo-jāulā	204. I shall be beaten.
Ā dēā	Ā ū dēū	205. I go.
Tū dēā	Tū dēwō	206. Thou goest.
Sē dēo	Sēo dēwā	207. He goes.
Ē dēā	Āmē dēū	208. We go.
Tūṣ dēo	Tumē dēwā, dēo	209. You go.
Sē dēo	Sē dēwā, dēo	210. They go.
Ā dēwā	Ā ū dēwō	211. I went.
Tū dēwā	Tū dēwō	212. Thou wentest.
Sē dēwō	Sē dēwō	213. He went.
Ē dēwā	Āmē dēwō	214. We went.

English.	Kiūṭhali.	Haṇḍūri.
215. You went . . .	Tumē ḍēwē . . .	Tusē gayē . . .
216. They went . . .	Sē ḍēwē . . .	Sē gayē . . .
217. Go . . .	Ḍē . . .	Jā . . .
218. Going . . .	Ḍēundā . . .	Jāndā . . .
219. Gone . . .	Goā . . .	Gayā . . .
220. What is your name ?	Tērā kāh nā ōssō ? . .	Tērā kyā nāw ? . .
221. How old is this horse ?	Ēs gōhrē-ri kāh ummōr ōssō ?	Is ghōrē-ri kyā umar hē ? .
222. How far is it from here to Kashmir ?	Ēthā-dā Kāsmīr kitnā dūr āsā ?	Kāsmīr ēthā-tē kitnī dūr hē ?
223. How many sons are there in your father's house ?	Tērē bāō-rē gauhrē kitnē bagōhr āsā ?	Tērē bāwā-rē ghar kitnē maṭhē hai ?
224. I have walked a long way to-day.	Ā āj bahutā haṇḍā . .	Hāū āj baṭiyē dūrnā-tē āyā
225. The son of my uncle is married to his sister.	Mērē kākē-rā chōhṭā tēs-ri bauhpē-sāthī biā āsā.	Mērē chāchū-rā put tēs-riyā baihap-sāthī byā hē.
226. In the house is the saddle of the white horse.	Chitṭē gōhrē-ri zīn tēs gauhrē āsā.	Bagē ghōrē-ri jīn ghar-hī rakhū-ri.
227. Put the saddle upon his back.	Tēs pāndē zīn tsār . .	Jīn piṭhī-parō rākhi-dō .
228. I have beaten his son with many stripes.	Mōē tēs-rā chōhṭā chitē- sāthī ṭipā.	Mai tēs-rē putō-jō bahut kuṭiyā.
229. He is grazing cattle on the top of the hill.	Sē ṭibbe-pāndē pāsū tsārō .	Ō uthī dhārā par pasuā chārāyā karō-ā.
230. He is sitting on a horse under that tree.	Sē tēs ḍālō nbētē gōhrē- pāndē bēthā āsā.	Ō ḍālō-hēth ghōrē-parō chaṭū-rā.
231. His brother is taller than his sister.	Tēs-rā bhāīā tēs-ri bauhpē- dā lāhā āsā.	Tēs-rā bhāī tēs-tē (than him) lāmā ā.
232. The price of that is two rupees and a half.	Tēs-rā mōl ḍāhē rupōyā āsā.	Tētē-dā mōl ḍhāī rupaiyē ā.
233. My father lives in that small house.	Mērā bāō tēs mhāṭhrē gauhrō-dā rauhā.	Mērā bāō tēs chhōṭiyā jhuṇ- giyā raā.
234. Give this rupee to him	Ēh rupōyā tēs-khē dā . .	Ē rupaiyā ē-jō dō . .
235. Take those rupees from him.	Sē rupōyō tēs-hāgō urē lo .	Ē rupaiyē tēs-tē lēi-lō .
236. Beat him well and bind him with ropes.	Tēs āchhā ṭip ōr rōssī-sāthī bānh.	Ēs-jō ain kuṭi-kē rasō-kanē bādhō.
237. Draw water from the well.	Kūē-dā chīs āp . .	Kūē-tē pāṇī chakī-lē . .
238. Walk before me . .	Mā dā gāō-kā ḍē . .	Mā-tē āgē chal . .
239. Whose boy comes be- hind you ?	Tussō-phā pichhāū-kā kōs- rā chōhṭā āo ?	Tē-tē pichhē kēs-rā bhāū hai ?
240. From whom did you buy that ?	Sē tussē kōs-phā loā-thā ? .	Ē tē kēs-tē lēyā-hai ? .
241. From a shopkeeper of the village.	Gā-rē bāniyē-phā . .	Gāw-rē haṭāniyē-tē .

Simla Sirāji.	Śōrāchōli.	English.
Tnē dēwē	Tūmē dēwē	215. You went.
Sē dēwē	Sē dēwē	216. They went.
Ḍē	Ḍē	217. Go.
Ḍēundā	Ḍēundā	218. Going.
Ḍēwā	Ḍēwā	219. Gone.
Tērō nāwō kā ō ? . .	Tērō kā nāwō rē ? . .	220. What is your name ?
Ē ghōṛā keti umari-rā ? .	Ēs ghōṛē-rē kā umōr āsā ?	221. How old is this horse ?
Ith-dā Kashmir kitnō dūr sō ?	Ichhē-kiñ Kōsmir kēṭi dūr āsā ?	222. How far is it from here to Kashmir ?
Tērē bāp-rē keti chōṭṭē ō ?	Tērē bābū-rē kēṭṭē chhaṅg- tū āsā ?	223. How many sons are there in your father's house ?
Āj ā dūr tēi hāṇḍā . .	Āñ āj bhōutō hāṇḍō . .	224. I have walked a long way to-day.
Mērē kākē-rē chōṭṭē ēs-ri būhṇ āṇi sō.	Mērē kākē-rē chhāgtū tēs- ri dādī-rō jāṛō huō.	225. The son of my uncle is married to his sister.
Śuklē ghōṛē-ri jin gauhrē ō.	Śuklē ghōṛē-rē kāṭhē ghōrō biṭrē āsā.	226. In the house is the sad- dle of the white horse.
Jin ēs-ri pīṭhī-gās chhār .	Tēs-ri pīṭhē gāsī kāṭhē pāṛō.	227. Put the saddle upon his back.
Mō ēs-rō chōṭṭū chīṭṭē pīṭā.	Mūi tēs-rō chhāgtū chhīṭṭē- kōrē pīṭō-sō.	228. I have beaten his son with many stripes.
Sē tēs dāhrō gōrū dēwāṇḍā.	Sēō tīr gāsī bōhchē chārō āsā.	229. He is grazing cattle on the top of the hill.
Sē tēs-rukh-nīṭhē ghōṛē gās ō.	Sēō tēs bikh-tholi ghōṛē- gāsē bōṭhā-sā.	230. He is sitting on a horse under that tree.
Tēs-rā bhāi tēs-ri banhṇō-dā lāmbā ō.	Tēs-rā bhāyā tēs-ri bōṇē- kiñ lābā āsā.	231. His brother is taller than his sister.
Tēs-rō mōl dhāi rupē . .	Tēthū-rō mōl dhāi rupayā āsā.	232. The price of that is two rupees and a half.
Mērā bābā tēs nāḍē gauhrō- dā rō-ō.	Mērō bābū chhōṭṭē ghōrō- dō rōā-sā.	233. My father lives in that small house.
Ē rupē tēs dē	Ēs rupayē ēs dēō	234. Give this rupee to him.
Tēs-dā sējā rupeā āṇ . .	Tiyō rupayē tēs-kiñ ōr kōr.	235. Take those rupees from him.
Tēs āchhē pīṭē bī ōr rāsīyē bī bānē.	Tēs āchhō pīṭ tēō rōṣṭē kōri bānh.	236. Beat him well and bind him with ropes.
Bāo-dō pāṇī khīch . . .	Kñē-kiñ pāṇi gār . . .	237. Draw water from the well.
Mū-dō gāṭ-kā chāl . . .	Mūi āgū chāl	238. Walk before me.
Tā pāchhē kōs-rā chōṭṭā ājō ?	Tumūi pōchhi kās-rā māyū āsā ?	239. Whose boy comes be- hind you ?
Tnē kōs-dā ginā ? . . .	Tumē sēō kās-dō ginō- thō ?	240. From whom did you buy that ?
Gāṭ-rē ēki bōniyē-dā . .	Gōṛō-rē bāniyē-kiñ . . .	241. From a shopkeeper of the village.

THE SATLAJ GROUP.

The River Satlaj forms the northern boundary of the tract of country consisting of the Simla District and its connected Hill States, including the western portion of the State of Bashahr. To its north lie, on the west, the State of Suket, and, going eastward, the Sirāj tract of Kulu. The language of Suket is Sukētī, and will not be discussed here (*vide* pp. 757 ff.). The meaning of Sirāj has been explained on p. 593. The word signifies the kingdom of Śiva, *i.e.* the Highlands. There are several tracts in the Panjab Himalayas called by this name. We have already met with one Sirāj in Simla. There is another south-west of Kashtāwār far to the west of the country with which we are now dealing. Finally, there is the Kulu Sirāj. This is the hill country between the River Bias and the River Satlaj, and consists of a high range dividing two systems of valleys,—one feeding the former and the other the latter river. At one place the two rivers are less than thirty miles apart. The northern, or Biās, system of valleys is known as Inner Sirāj, and the southern, or Satlaj, system is known as Outer Sirāj.

South of the Satlaj, in the Simla Hill States, there is a similar system of valleys also connecting with that river. Along the river, and in its vicinity, on the southern bank lie, from west to east, the States of Bhajji, Sangri, parts of Keonthal and Kumharsain, the Kōtḡurū (Kotgarh) 'alāqa of Simla, and the State of Bashahr. Bhajji has been already disposed of (*vide* p. 550). Its language is Kiūṭhālī. So also, on the east, Kōchī, the principal Aryan language of Bashahr, has been described on pp. 613 ff. There remain the portion of the south side of the Satlaj Valley opposite Outer Sirāj, and including the State of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr, and the Kōtḡurū 'alāqa. This tract is locally known as Sadōch or Śōdōch.

The language of this tract is closely allied to that spoken across the Satlaj in Outer Sirāj, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Sirāj, on the Biās side of the watershed, is different, and is allied to Kulūi.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of the Kulu Group. It consists, as explained, of two dialects, *viz.* Šödōchī spoken south of the Satlaj, and Outer Sirājī spoken north of that river. Returns have been received for the number of speakers of Šödōchī, but not for those of Outer Sirājī.

It has been reported that the total number of speakers of both kinds of Sirāji is 50,551. Of these, we may estimate 20,000 as speaking the Outer dialect.

We may, therefore, put the number of speakers of the Satlaj Group of dialects as follows :—

Södöchi—																			
Sangri . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2,606
Keonthal . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,026
Kumharsain . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	6,039
Bashahr . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,658
Kotgarh . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,564
																			18,893
Outer Siraji . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	20,060
																			38,953
TOTAL																			38,953

Both Śōdōchī and Outer Sirājī have been described by the Rev. T. Grahame Bailey in his *Languages of the Northern Himalayas*. He calls Śōdōchī 'Kotgurū.' For the purposes of this Survey, specimens of Śōdōchī have been received. These agree exactly with Mr. Bailey's Kotgurū. No specimens have been received of Outer Sirājī. This is a matter of small importance, as Śōdōchī and Outer Sirājī present very few points of difference.

As a specimen of Śōdōchī there are appended a version of the Parable of the Prodigal Son, and the ordinary list of words. In the grammatical sketch I have freely utilized the account given by Mr. Bailey. I have noted any points in which Outer Sirājī differs. The information given regarding the latter is entirely taken from that gentleman's work.

Vocabulary.—As in other Pahārī forms of speech, the Vocabulary contains many words strange to ordinary Hindī. The following are a few that have been collected from Mr. Bailey's work, Mr. Diack's *Kulū Dialect of Hindī*, and other sources. Some of the words are Śōdōchī and others are Outer Sirājī, but no doubt all are intelligible over the whole area. Words only noted in Outer Sirāj are marked 'O. S.' :—

āgdē, before.

ākkh, the eye.

āl, a weaving machine (O. S.).

ārnau, to be defeated.

ārśā, on this side.

ātshau, see *hātshau*.

auhṇau, or *aunau*, to be, to become.

aul, a plough.

bāb, a father.

bāḡṇau, to run.

bāḡur, wind, air.

bāhrīau, a load.

bāzī, *bāē*, *bhāzī*, a brother.

baiḥṇ, see *būḥṇ*.

bailī, the evening meal (O. S.).

barērā, a brother (O. S.).

bauhrī, much.

bauṇ, a forest, jungle.

bāwtā, one of the slanting roofs of a house (O. S.).

bēdṇau, or *bōdṇau*, to call, summon.

bēdzau, seed.

bēhṇ, a sheep.

bēsṇau, to sit.

bēḥhū, a low-caste servant, a slave.

bhōrī, great, excessive.

bijā, drought (O. S.).

bīlau, good, beautiful.

bōḍḍau, great, large.

bōḍkau, great, excessive.

- bōdṇau*, see *bēdṇau*.
bōld, an ox.
brailau, fem. *braili*, a cat.
bū, a grandfather (O. S.).
būhṇ, *baiḥṇ*, a younger sister.
būt, a tree.
chāṇ, ready.
chanṇau, to make.
chaun, three.
chēi, a younger sister.
chhēōrī, see *tshēōrī*.
chhōtū, see *tshōtū*.
chir, a plot of cultivated land (O. S.).
chiūkhū, fem. *chiūkhī*, a small bird.
dāhr, a hill.
dāi, an elder sister.
daiḥrau, a day, the sun.
daiḥrē, daily, continually, always.
dālji, poor, indigent.
dāṇau, to place.
dānd, a tooth.
dau, sunshine.
dēuṇau, to go.
dhaṇ, the belly (O. S.).
dhōi jāṇau, to tumble down (O. S.).
dhōṇi, the master of a *bēthū* (O. S.).
dōl, a plain (O. S.).
dzāḍau, cold.
dzai, if, that.
dzibh, the tongue.
dzōṇau, a man, a person.
dzōrkī, a fish (O. S.).
dzōt, a hill-top, pass (O. S.).
dzōth, *dzōth*, the moon.
gāē, upon.
gās, up.
gauhr, a house.
gēō, ghī.
ghīṇ, compassion.
ghōrchī, property, possessions.
gōṛāṇau, to be lost.
gōḥrau, a horse.
grāsni, a household god (O. S.).
grañ, a village.
gulūau, sweet.

- hāṇḍṇau*, to walk.
hātth, a hand.
hātshau, *hātsau*, *ātshau*, good.
hīḍzē, yesterday. In (O. S.) *hīj*.
hōknau, little, small.
hōr'h, a wife (O. S.).
hōtsau, little, small (O. S.).
hūbhī, up.
hūndī, down.
ī, *īj*, a mother.
ichhṇau, to come (O. S.).
jāt, the mouth.
jhētṇau, to fight.
jhīrnau, to draw (water).
jhūtṇau, to drink (O. S.).
jōchnau, to yoke, *aul jōchnau*, to plough.
jōlkā, clothes (O. S.).
kāē, near.
kāgnī, a ring.
kāllē, to-morrow.
kēnkī, alone, separate (O. S.).
khākkh, the corner of the mouth (O. S.).
khāssau, much (O. S.).
khēch, *khētṣ*, a field.
khēṇau, to give to eat.
khōrānt, the beams at the gable ends of a house for supporting the framework of the roof (O. S.).
khōrau, upright, standing.
khōṭṇau, to serve, to do service.
kōnak, wheat (O. S.).
kōnōrā, a winnowing tub (O. S.).
lāgtī, a field.
laiṇau, to take.
lāṇau, to apply, appoint (*lagānā*).
lāt, a foot.
lōlōṭā, a haystack (O. S.).
lōṭṇau, to fall.
māhṭrau, i.q. *mhātṭrau*.
māṇḍzau, a bed (O. S.).
māṇḍzhā, in, within, from in.
māṇōchh, *māṇś*, a man.
māss, meat.
mātrī, a mortgage (O. S.).
mērā, kindness (O. S.).
mhātṭrau, little, small.

- möndör*, a roof (O. S.).
mūh, the face.
naitau, hot.
nāñi, a wife.
naū, a name.
nēddhī, *nērī*, near.
nēwöl, low-lying land (O. S.).
nikkau, bad (O. S.).
nīñau, to take away (O. S.).
ōr, other, another ; and.
ōrtā *pōrtā*, hither and thither (O. S.).
ōrū-lainau, to take away.
ōtāñau, to put to one side.
ōtñau, to go to one side, to turn.
painau, sharp.
pāñd, the top story of a house (O. S.).
pañēñau, to give to drink.
pārśā, beyond.
pātshā, behind.
phābñau, to meet.
phuāl, a shepherd.
phōrōz, the day before yesterday (O. S.).
piñdī, a house (O. S.).
pinnī, an egg.
piññau, to beat.
pitshū, behind (O. S.).
piñth, the back.
pōhlū, *pōñōhōl*, hay (O. S.).
pōlñau, a shoe.
pōr, but.
pōt, *pēt*, the belly.
pōtsēlī, a blanket (O. S.).
rāch, *rāchī*, night.
rāmlau, clean (O. S.).
rāñdū, a husband.
rauññau, *rauññau*, *rōññau*, to remain.
rīau, bad, ugly.
rīgōr, a servant.
saigōrñau, to make (O. S.).
śaīññau, a fox.
sāū, a friend, companion.
śēlau, cold.
sithē, with, together with ; with, by means of.
śittau, white (O. S.).
śōbhñau, good, beautiful, well (O. S.).
śōhrāj, highland (=Sirāj) (O. S.).
śōlōkhñau, chaff, husk.

sorlau, a plain (O. S.).
śorū, a boy, a son (O. S.).
śrāl, hair.
suhōn, wild hay-grass (O. S.); a large roof-beam (O. S.).
sulai, lazy (O. S.).
sūnau, gold.
suttṇau, to lie down, to sleep.
ṭhurnau, to run.
tichchkhau, sharp (O. S.).
tōl, *tōl*, down, below.
tsāgau, well, healthy (*chaṅgā*).
tshāh, buttermilk.
tshēkau, swift (O. S.).
tshēōrī, *chhēōrī*, a woman, a wife.
tsikṇau, to beat (O. S.).
tshōṭū, *chhōṭū*, a boy, a son.
tsōrnau, to graze, eat grass.
ulī, a cave (O. S.).
utshṭrau, *utshṭau*, *utṣṭrau*, high, lofty.
uzṇau, *uzunau*, to rise, arise.

Pronunciation.—The pronunciation of Śōdōchī and Outer Sirājī follows the usual Western Pahārī lines. The letter *a* is almost always pronounced as the *ō* in hot, and is then so transliterated. There is the same continual change of a final *ā*, to *ū* or *ō*. Thus we have *tshōṭā*, but much more often *tshōṭū*, a son. Unlike, however, the other Simla dialects, the letter *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus the Hindi *hōnā*, to become, is represented in Śōdōchī by *auṇau* or *auhṇau*. Sometimes we even find *ō* becoming *au*, as in *rōṇau* or *rauṇau*, the Hindi *rahnā*, to remain. Similarly, the letter *ē* often becomes *ai*, as in *laiṇau*, Hindi *lēnā*, to take.

The letter *ch* often becomes *ts*, as in *chhōṭū* or *tshōṭū*, a son, and similarly *j* becomes *z*, as in *uzunau*, for *ujunau*, to arise, or *dz*, as in *dzibh*, for *jibh*, the tongue.

The letter *h* is often dropped, as in *ōṇau*, to go to one side, Hindi *haṭnā*; *śēlau*, equivalent to the Kāshmirī *śēhol*, cold. Sometimes the *h* is retained, but is placed after the vowel which it originally preceded, as in *auṇau* or *auhṇau*, the Hindi *hōnā*, to become. The same is the case with aspirated sonant consonants. Thus, the aspiration is dropped in *gēō* (cf. Kāshmirī *gēv*), clarified butter (*ghī*), and is transferred in *gauhr*, for *ghar* or *ghōr*, a house; in *gōhrā*, a horse; and in *daihrāu*, usually written *dhairāu*, a day.

A medial soft consonant is sometimes dropped, as in *lāṇau*, the Hindi *lagānā*, to apply. Similarly the letter *r* of the genitive termination *rau* is invariably dropped, so that we have *hāthō* for *hāthī-rō*, of an elephant.

The letter *t* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus we have *chaun*, three; *jēchṇau*, Hindi *jōtnā*, to yoke; and *rāch*, Hindi *rāt*, night.

Nouns.—A very common termination for nouns and adjectives is *ṭau* (or *ṭrau*) added without changing the meaning. Thus we have *bāhrṭau*, a load, Hindi *bhār*; and *utṣṭau* or *utṣṭrau*, high, Hindi *ūchā*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *rō* of Simla drops its initial *r*, and becomes *au* (or *ō*), which is added, like a true termination, to the main word. Thus the genitive of *gauhr*, a house, is *gauhrau* or *gauhrō*, and of *tshōfī*, a girl, *tshōfīau*. It may be noted that in Sainjī, a dialect of the adjoining Kulu Group, the reverse course is followed, the *ō* being dropped and the *r* retained. The case of the agent takes the termination *ai* (or *ē*) as in *tshōfīai* (*-ē*), by the girl.

In the case of nouns ending in *au* (*ā*, *ō*) or *ū*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *ēau*, that of the agent being *ēyai*. Thus from *gōhrau*, a horse, the genitive (singular or plural) *gōhrēau* (*gōhrēō*), and the agent (singular or plural) *gōhrēyai* (*-ēyē*).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. In the case of masculine nouns ending in *au* (*ā*, *ō*, or *ū*), the oblique form, singular or plural, is made by changing *au* to *ai* or *ē*. Thus, *gōhrau*, a horse, oblique singular or plural, *gōhrai* or *gōhrē*. In the case of masculine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ā*. Thus *gauhr*, a house, oblique form, singular or plural, *gauhrā*.

In the case of feminine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ī*. Thus, *būhn* or *baihn*, a sister; oblique form, singular or plural, *baihī*. In the case of all other nouns, the oblique form, singular or plural, is the same as the nominative singular.

The nominative plural of masculine nouns in *au* (*ā*, *ō*, *ū*) is made by changing the *au* to *ai* or *ē*. Thus, *gōhrau*, a horse; *gōhrai* or *gōhrē*, horses. In the case of feminine nouns ending in a consonant, it is formed by adding *ī*. Thus, *baihn*, a sister; *baihī*, sisters. Outer Sirājī, however, has no nasalization (*baihī*). In the case of all other nouns, the nominative plural is the same as the nominative singular.

The vocative of masculine nouns ends in *ā* in the singular, and in *ō* in the plural. In the case of feminine nouns it ends in *ē* in the singular, and in *ō* or *ē* in the plural.

It will thus be seen that the plural has the same form as the singular, except in the vocative, and in the case of nominative plurals of masculine nouns in *au* (*ā*, *ō*, *ū*) and of feminine nouns ending in a consonant.

The following table gives these changes in a succinct form :—

Nom. sing.	Nom. plur.	Gen. sing. and plur.	Ag. sing. and plur.	Obl. sing. and plur.	Voc. sing.	Voc. plur.
<i>gōhrau</i> (<i>ā</i> , <i>ō</i>), a horse	<i>gōhrai</i> (<i>ē</i>)	<i>gōhrēau</i> (<i>ō</i>)	<i>gōhrēyai</i> (<i>ē</i>)	<i>gōhrai</i> (<i>ē</i>)	<i>gōhrēā</i>	<i>gōhrēō</i>
<i>gauhr</i> , a house	<i>gauhr</i>	<i>gauhrau</i> (<i>ō</i>)	<i>gauhrai</i> (<i>ē</i>)	<i>gauhrā</i>	<i>gauhrā</i>	<i>gauhrō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>bāthīau</i> (<i>ō</i>)	<i>hāthīai</i> (<i>ē</i>)	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīyō</i>
<i>tshōfī</i> , a girl	<i>tshōfī</i>	<i>tshōfīau</i> (<i>ō</i>)	<i>tshōfīai</i> (<i>ē</i>)	<i>tshōfī</i>	<i>tshōfīyē</i>	<i>tshōfīyō</i>
<i>būhn</i> or <i>baihn</i> , a sister	<i>baihnī</i> (O. S. <i>baihnē</i>).	<i>baihīau</i> (<i>ō</i>)	<i>baihīai</i> (<i>ē</i>)	<i>baihnī</i>	<i>baihnē</i>	<i>baihnō</i>

According to Mr. Bailey, the vocative singular of *bāb*, a father, is irregular, being *bābb*, but in the specimen, the regular form, *bābā*, is always given.

The genitive (singular or plural) of *gāō*, a cow, is *gāwō*, and its agent *gāwai*.

As regards the formation of cases, the genitive termination is, as usual, adjectival, changing to *ai* or *ē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *i* when agreeing with a feminine noun. The masculine oblique singular of *gōhrēau* is *gōhrēai* (*-ē*) or *gōhrāi* (*-ē*).

Sometimes in the parable, instead of the regular termination *au* of the genitive, we come across the fuller form *rau* (*rō*), masculine singular; oblique and plural *rai* (*rē*); fem. *ri*. This is evidently borrowed from Kiūṭhali.

The postposition of the dative-accusative is *lai* (of which *lē* and *lhē* are variants) or *kē*. That of the locative is *dē* or *dī*, though sometimes, in the parable, we come across the Kiūṭhali adjectival *dō*. For the ablative the postposition is *kā*, or *thakā*. *Mā* means 'from in.' Outer Sirāji has *kē*, from, just as we shall see that Inner Sirāji has *kā*.

Adjectives call for no remarks. Those in *au* (*ā*, *ō*, *ū*) change to *ai* (*ē*) when agreeing with masculine nouns in the oblique singular or in the plural, and to *i* when agreeing with feminine nouns.

Comparison is made as usual, the thing with which comparison is made being put in the ablative.

Pronouns.—The first two personal pronouns are declined as follows:—

		I.	Thou.
Sing.	Nom.	<i>mū</i> (O. S. <i>hū</i>)	<i>tū</i> .
	Agent	<i>maī</i>	<i>taī</i> .
	Obl.	<i>mū</i> , <i>mū</i>	<i>tā</i> , <i>tā</i> .
	Gen.	<i>mērau</i> (<i>-ō</i>)	<i>tērau</i> (<i>-ō</i>).
Plur.	Nom. }	<i>hamē</i> , <i>hāmē</i>	<i>tumē</i> , <i>tūmē</i> .
	Agent }		
	Obl.	<i>hamā</i> , <i>hāmā</i>	<i>tumā</i> , <i>tūmā</i> .
	Gen.	<i>māhrāu</i> (<i>-ō</i>)	<i>thārau</i> (<i>-ō</i>).

In the nominative plural, the final nasal may be omitted. Thus *hamē*, etc.

The Demonstrative Pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used whatever may be the gender of the noun with which they are in agreement. Thus, in the parable we have *tēū* (not *tētth*) *mulkhā-rē ēkī māṇsā sōngē*, with a man of that country.

	He, she, it, this.			He, she, it, that.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.—						
Nom.	<i>jau</i> (<i>jō</i>), <i>ēū</i> , <i>ēh</i> (O. S. also <i>ē</i>)	<i>jau</i> (<i>jō</i>), <i>ēū</i> , <i>ēh</i>	<i>jau</i> (<i>jō</i>), <i>ēū</i> , <i>ēh</i>	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>) (O. S. also <i>ōh</i>)	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>)	<i>sau</i> (<i>sō</i>), <i>sai</i> (<i>sē</i>) (O. S. <i>ōh</i>)
Agent	<i>ēūai</i> (<i>-ē</i>)	<i>ai</i> (<i>ē</i>)	<i>ēūai</i> (<i>-ē</i>)	<i>tīnī</i> (O. S. <i>tēī</i>)	<i>tai</i> (<i>tē</i>) (O. S. <i>tai</i>)	<i>tīnī</i> (O. S. <i>tēī</i>)
Obl.	<i>ēū</i> , <i>ēs</i>	<i>aiā</i> (<i>ēā</i>)	<i>ētth</i>	<i>tēū</i> , <i>tēs</i> , <i>tēh</i>	<i>taiā</i> , <i>tēā</i>	<i>tētth</i>
Gen.	<i>ēh-rau</i> (<i>-rō</i>)	<i>aiāu</i> (<i>-ō</i>) (O. S. <i>ēsso</i>)	<i>ētthau</i> (<i>-ō</i>)	<i>tēūau</i> (<i>-ō</i>), <i>tēh- rau</i> (<i>-rō</i>), <i>tēs- rau</i> (<i>-rō</i>)	<i>taiāu</i> (<i>-ō</i>) (O. S. <i>tēsso</i>)	<i>tētthau</i> (<i>-ō</i>)
Plur.—						
Nom.		<i>jai</i> (<i>jē</i>), <i>ēū</i>			<i>sai</i> (<i>sē</i>)	
Agent		<i>īnai</i> (<i>īnē</i>)			<i>tīnē</i>	
Obl.		<i>īnā</i>			<i>tīnā</i>	
Gen.		<i>īnau</i> (<i>īnō</i>), <i>īnāu</i> (<i>-ō</i>)			<i>tīnau</i> (<i>tīnō</i>), <i>tīnāu</i> (<i>-ō</i>)	

Note the form *jau*, meaning 'this.' The same use of a form resembling the relative pronoun also obtains in Rājasthānī.

The **Relative Pronoun** *d̤zau* or *d̤zun*, who, which, is declined as follows. Sing. ag. *d̤zunī* or *d̤zīnī*, obl. *d̤zauā*, gen. *d̤zau-rō*. The plural is the same as the singular, except that the ag. is *d̤zunīyai* or *d̤zīnīyai*.

The **Interrogative Pronoun** *kuṇ*, who, is declined exactly like *d̤zun*. Its neuter is *kai* (*kē*), gen. *kiūwō*.

Indefinite Pronouns are: *kōi*, anyone, someone (ag. *kuṇī*, gen. *kōsuī*), and *kichh*, anything, something. *D̤zau kuṇī* or *d̤zun kuṇī* is 'whoever,' and *d̤zau kichh* or *d̤zun kichh* is 'whatever.'

VERBS.—A. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive in the present takes the form *ā*, *āsā*, or (O. S.) *āssā*, all of which are used for all persons of both numbers. In the first person singular and plural, we also find the form *ā̃*. O. S. has also *ū̃* in the first person singular.

The past tense is *tau* (*tō*), pl. *tai* (*tē*); fem. sing. and plur. *tī*. We occasionally come across the Kiūṭhali forms *thau* (*thō*), *thai* (*thē*), *thī*. As usual, this does not change for person.

A negative Verb substantive is *nēhī ainthī*, I am not. It does not change for number or person. Outer Sirājī has *āthī* instead of *ainthī*.

B. Active Verb.—Infinitive *piṭṇau* (-*ṇā*, -*ṇō*), to strike. After *r* we have *nau* instead of *ṇau* as in *tsōrnau*, to graze. Outer Sirājī has optionally -*ṇū* instead of -*ṇō*.

Present Participle *piṭḍau* (-*dā*, -*dō*), striking. After a vowel the termination is *ndaṇ*, as in *jāndaṇ*, going. So *rauhndaṇ*, *raundaṇ*, or *rōndaṇ*, remaining, from *rauhṇau*, *rauṇau* or *rōṇau*, to remain.

Past Participle, *piṭau* (-*ā*, -*ō*), struck.

Irregular are :—

<i>auhṇau</i> or <i>aunṇau</i> , to be, to become,	past part. <i>ūhau</i> , <i>ūau</i>
<i>ḍēuṇau</i> , to go,	<i>ḍēūau</i>
<i>laggṇau</i> , to be joined,	<i>lāgau</i>
<i>jāṇau</i> , to go,	<i>gōau</i> or <i>gau</i> , plur. <i>gēai</i> , <i>gai</i> ; fem. <i>gēi</i>
<i>kōrṇau</i> , to do,	<i>kīau</i>
<i>dēṇau</i> , to give,	<i>dīau</i> (O. S. <i>dēnnau</i>)
<i>laiṇau</i> , to take, is regular.	

The Outer Sirājī *ichhṇau*, to come, has its past participle *āō*.

Future Passive Participle, *piṭṇau*, meet to be struck.

Same in form as the Infinitive, but declinable as an adjective.

Conjunctive Participle, *piṭṭō*, having struck (in compounds, *piṭṭi*). Outer Sirājī, *piṭṭē-kōrē*.

Adverbial Pres. Part., *piṭḍā*, while striking.

Noun of Agency, *piṭṇēālā*.

Imperat. 2 sing. *piṭ*, strike thou.

2 plur. *piṭau* (O. S. *piṭā*), strike ye.

In this form Mr. Bailey doubles the final consonant of the root. Thus, *piṭṭi*, *piṭṭau*.

Present. Used both as a Present Indicative and as a Present Subjunctive, and in Outer Sirājī as a Future ; I strike, I may strike (O. S. I shall strike), etc.

	Sing.	Plur.
1.	<i>piṭū</i>	<i>piṭi</i> , <i>piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be observed that the second and third person of both numbers have all the same forms.

āṇau, to come, has :—

	Sing.	Plur.
1.	<i>āū</i>	<i>āi</i> , <i>ā</i>
2 & 3.	<i>ā</i>	<i>ā</i>

ḍeṇṇau, to go, has:—

	Sing.	Plur.
1.	<i>ḍēū</i>	<i>ḍēwī, ḍēwā</i>
2 & 3.	<i>ḍēwā</i>	<i>ḍēwā</i>

A Definite Present may be formed with the past participle of the verb *lagṇau*, and the present participle, as in *mū piṭḍau lāgau aundau*, I am beating, equivalent to the Hindi *mañ mārtā lagā hōtā (hū)*.

The Imperfect is formed from the present by adding *tau (tō)* (plur. *tai (tē)*; fem. *tī*) to the present. Thus *mū piṭū tau*, I was beating.

Or it may be formed on the same principle as the present definite. Thus, *mū piṭḍau lāgau aundau tau*, I was striking.

The Past Conditional is simply the present participle, and does not change for person. Thus, *mū piṭḍau*, (if) I had struck.

The Future is thus conjugated:—

	Sing.	Plur.
1.	<i>piṭmū, piṭū</i>	<i>piṭmē, piṭī, piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural. In that person, *ḍeṇṇau*, to go, makes *ḍēmū, ḍēmē*. Outer Sirājī has no forms in *mū* or *mē*.

The past tenses are formed from the past participle as usual, and need no remarks.

Thus:—

mū ḍēūau, I went.
mañ piṭau, I struck him.
mū ḍēūau tau, I had gone.
mañ piṭau tau, I had struck him.

Mr. Bailey gives as a continuative compound, a phrase corresponding to *mū piṭḍau raukū*, I continue to fall. The present participle is also used in inceptive compounds, as in *sau raundau lāgau*, he began to dwell (with a man of that country). It is also used as an infinitive of purpose, as in *sau suṅgrai tsārdau lāau*, he appointed him to feed swine.

The conjunctive participle in *ī* is used in various verbal compounds, as in *lōpōdāwī mukau* (when), he had completely wasted.

Mr. Bailey draws attention to an idiomatic use of the genitive with the present participle, the latter being used in a passive sense. Thus, *jau kitāb tēūē nēhī pōrhī*, as for his (part), this book is not being read, i.e., he cannot read this book; *mērē nēhī ḍēundau*, as for my (part), there is not going, i.e., I cannot go.

The usual verb for 'to go' is *ḍeṇṇau*. *Jāṇau* is mainly employed in composition.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (ŚODŌCHĪ).

एकी बाबे दोई छोटू ते । तीना माँ हखने छोटूए बोलौ हे बाबा आपणी घरची मांभा जी मेरौ बाँडी पड़ा तेज मूल्हे दे । तेबी तीनी तीना ले आपणी घरची बाँडी । थोड़े धेड़े ऊए ते तीनी छोटूए आपणे बाँडेई घरची कठी करय दूर देशा री सैली के डेऊअौ । तेती आपणी घरची जादपणे-दी लपडावी दीनी । जेबी सारी घरची लपडावी मुकौ । तेबी तेज मुलखा दे बड़ौ काळ पड़ौ । तेबी सौ बड़ौ दाळजी ऊअौ । तेबी सौ तेज मुलखा रे एकी माण्शा संगे रौंदौ लागौ । तीनी सौ आपणी लाँगटी दो सुंगरे चारदौ लाअौ । तेबी सौ सुंगरे रे बचे औंदे शलोकड़े सिथे आपणौ पोठभरा तौ । तेज ले ओर कोई किछ ना देआ तौ । तेबी तेज ले सोच आई । आपणे जी दे सूँचौ जे मेरे बाबा काए जेतर रीगड़ बेठू आसा तीना काए खाणे बाँडणे ले रोटी मुक्ती ओआ । मूँ लागौ औंदो भूखौ मरदौ । मूँ एबी उजुयो आपणे बाबा काए ले डेऊ । तेज के बोलू जे बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी ऊअौ । मूँ एबी तेरौ छोटूबोलणे जोगौ ना रौही । मूँ ले एकी रीगड़ा बराबरी रख । तेबी सौ खड़ौ उजुअौ । आपणे बाबा काले आअौ । तेबी सै भरी दूर तौ तेतरी तेजए बाबे हेरौ । देखी घीण की । ठूरयो तेजए मूँहा दी पोप्पी दीनी । तेजए छोटूए तेज ले बोलौ ए बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी ऊअौ । मूँ एबी तेरौ छोटू बोलणे जोगौ ना रौअौ । तेजए बाबे आपणे रीगड़ा ले बोलौ जे सभी का बीतै जुड़कै आणौ एज ले बटेअौ । एऊए हाथा दे काँगणी लाअौ लाता दे पोलड़े लाअौ । हामाँ ले खाणौ पीणौ खुशी औणे देअौ । की ले जे मेरौ जौ छोटू मुअौ तौ फिरे जीउंदौ ऊअौ गड़ाअौ तौ एबी मिली गोअौ । सै खुशी औंदी लागी ॥

तेजअौ बड़ौ छोटू खेचा दो तौ । जेबी सौ घौरा सेठे पूजौ तीनी नाचणौ गाणौ शुणौ । तो एकी रीगड़ा ले बोदिय पूछौ जे कै जौ लागे औंदे करदे । तीनी बोलौ तेज ले तेरौ भाज आअौ तेरे बाबे खानाकारी की की ले जे तेज ले सौ भकौ चाँगौ जीउंदौ मिलौ । तेथी गाए सौ नराज

जअौ । भौत्रे डेउंदौ भाजौ । तेखी गाए तेजअौ बाब बारे आअौ । तेज
 लै प्रतेउंदौ लागौ । तीनी बोलौ जै एत्री बरश ताँ सिथे रौहंदे खटदे
 जई । कीबीए तेरौ बोल ना अटाअौ । तैं मेरौ तार्ई कीबी एक छेकू बौ
 ना दीनौ जेथ का मूँ बौ साज संगे खुशी रअंदौ । जेबी तेरौ छोटू आअौ
 जीनी तेरी सारी घरची छेवड़ी के मरार्ई तैं एह री तार्ई खानाकारी की ।
 बाबे तेज लै बोलौ ए छोटू तू तो मूँ संगे धेड़ी रौहा । जौ मूँ काए आ, सौ
 सब तेरौ आ । हमाँ लै खुशी मनाउणी चेइजे । की लै जै तेरौ भार्ई मोरी
 गोअौ तौ तेबी जीउंदौ फिरौ गड़ार्ई गोअौ तौ एबी मिली गोअौ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (ŚODŌCHĪ).

TRANSLITERATION AND TRANSLATION.

Eki-bābē dōi tshōtū tai. Tinā-mā hōknē-tshōtūē
Of-one-father two sons were. Them-from-among by-the-younger-son
 bōlau, 'hē bābā, āpnī-ghōrchī-māndzhā dzau mērau bāḍau pōrā,
it-was-said, 'O father, thine-own-property-from-in what my share falls,
 tēu mū-lhai dē.' Tēbi tinī tinā-lai āpnī ghōrchī bāḍī.
that me-to give.' Then by-him them-to his-own property was-divided.
 Thōrai daihrai ūai-tai, tinī-tshōtūē āpnē-bāḍēi ghōrchī kōtthi
A-few days become-were, by-that-son of-his-own-share the-property togethe,
 kōrēō dūr-dēsā-rī sailī-kē dēūau. Tēti āpnī ghōrchī
having-made a-far-country-of journey-to it-was-gone. There his-own property
 jādpōnē-dī lōpōḍāwī dinī. Jēbi sārī ghōrchī
debauchery-on having-squandered was-given. When all property
 lōpōḍāwī mukau, tēbi tēu-mulkhā-dē bōḍḍau kāl pōrau.
having-squandered he-completed, then that-country-in a-great famine fell.
 Tēbi sau bōḍḍau dālji ūau. Tēbi sau tēu-mulkhā-rē. ēki-māṇsā-sōṅgē
Then he very poor became. Then he that-country-of a-man-with
 raundau lāgau. Tinī sau āpnī-lāgti-dō suṅgrai tsārdau lāau.
dwelling began. By-him he his-own-fields-in swine feeding was-appointed.
 Tēbi sau suṅgrē-rē bōchē-aundē-sōlōkrē-sithē āpnau pōt bhōrā-tau.
Then he the-swine-of remaining-being-husks-with his-own belly filling-was.
 Tēu-lai ōr-kōi kichh nā dēā-tau. Tēbi tēu-lai sōch āi.
Him-to other-anyone anything not giving-was. Then him-to thought came.
 Āpnē-ji-dē sūichau dzai, 'mērē-bābā-kāē jētrē rigōr bēthū
His-own-soul-in it-was-thought that, 'my-father-near as-many servants slaves
 āsā, tinā-kāē khānē-bāḍnē-lai rōṭi mukti ōā. Mū lāgau-aundau
are, them-near eating-dividing-for bread much was. I occupied-being
 bhūkhau mōrdau. Mū ēbi uzuēō āpnē-bābā-kāē-lai dēu.
hungry (am-)dying. I now having-arisen my-own-father-near-to may-go.
 Tēu-kē bōlū dzai, "bābā, mū tā-kāē Pōrmēsā-kāē bōḍkau pāpī
Him-to I-may-say that, "father, I thee-near God-near great sinner
 ūau. Mū ēbi tērau tshōtū bōlnē jōgau nā rauhau. Mū-lai
became. I now thy son to-say worthy not remained. Me(acc.)
 ēki-rigōrā-bōrābōrī rōkh." Tēbi sau khōrau uzuau. Āpnē-bābā-kālai
a-servant-like keep." Then he standing arose. His-own-father-near

āau. Tēbī sai bhōrī dūr tau, tētrī tēūē-bābē hērau.
he-came. Then he great distance was, then by-his-father he-was-seen.

Dēkhi ghīn kī. Thūrēō tēūē-mūhā-dī pōppī dīnī.
Having-seen pity was-made. Having-run his-face-on kisses were-given.

Tēūē-tshōtūē tēū-lai bōlau, 'ē bābā, mū tē-kāē Pōrmēsra-kāē bōdkau
By-his-son him-to it-was-said, 'O father, I thee-near God-near great
 pāpī ūau. Mū ēbī tērau tshōtū bōlpē jōgau nā rauau.'
sinner became. I now thy son to-say worthy not remained.'

Tēūē-bābē āpnē-rīgōrā-lai bōlau dzai, 'sōbhi-kā bītai jurkai
By-his-father his-own-servants-to it-was-said that, 'all-than good garments
 ānau, ēū-lai bōdhēau; ēūē-hātthā-dē kāgnī lāau, lātā-dē pōlrai lāau.
bring, this-one-to put-on; this-one's-hand-on a-ring put, foot-on shoes put.

Hāmā-lai khānau pīnau khuśī aupē dēau. Kī-lai dzai
Us-to eating drinking happiness to-become give. What-for that
 mērau jau tshōtū muau-tau, phirē jiundau ūau; gōrāau-tau, ēbī
my this son dead-was, again living became; lost-was, now
 mili-gōau.' Sai khuśī aundi lāgi.
got-went.' That happiness being began.

Tēūau bōddau tshōtū khētsā-dō tau. Jēbī sau gauhrā-sēthē
His elder son the-field-in was. When he the-house-near
 pūjau, tinī nātsnau gānau 'sunau. Tō ēkī-rīgōrā-lai bōdēō
arrived, by-him dancing singing was-heard. Then a-servant-to having-called
 pūchhau dzai, 'kai jau lāgē-aundē-kōrdē?' Tinī
it-was-asked that, 'what this (they)-employed-being-(are)-doing?' By-him
 bōlau tēū-lai, 'tērau bhāū āau; tērē-bābē khānākārī kī,
it-was-said him-to, 'thy brother came; by-thy-father a-feast was-made,
 kī-lai dzai tēū-lai sau bhōlau tsāgau jiundau milau.' Tēth-i-gāē
what-for that him-to he well healthy living was-got.' That-even-upon
 sau nōrāj ūau. Bhitrē dēundau bhājau. Tēth-i-gāē tēūau
he angry became. Within going he-refused. That-even-upon his
 bāb bārē āau. Tēū-lai pōtēundau lāgau. Tinī bolau
father outside came. Him-to remonstrating began. By-him it-was-said
 dzai, 'ētrī bōrōs tē-sithē rauhndē khōtdē ūi. Kēbiē
that, 'so-many years thee-with in-living in-serving became (passed). Ever-even
 tērau bōl nā ōtāau. Taī mērī-tāī kēbī ēk chhēlū bī
thy word not was-put-aside. By-thee me-for ever one kid even
 nā dīnau, jēth-kā mū bī sāū-sōngē khuśī rōōndau.
not was-given, which-from I also friend-with happy might-have-remained.
 Jēbī tērau tshōtū āau, dzīnī tērī sārī ghōrchī tshēōrī-kē mōrāi,
When thy son came, by-whom thy all property harlots-to was-wasted,

taĩ ēh-ri-tāĩ khānākārī kī. Bābē tēu-lai bōlau,
by-thee him-of-for a-feast was-made. By-the-father him-to it-was-said,
 'ē tshōtū, tū tō mū-sōngē daihri rauhā. Dzau mū-kāē ā,
'O son, thou verily me-with (for-)days remainest. What me-near is,
 sau sōb tērau ā. Hamā-lai khuśi mōnāunī chēijē, kī-lai
that all thine is. Us-for happiness to-be-celebrated is-proper, what-for
 dzai tērau bhāi mōri-gōau-tau, tēbī jūndau phirau;
that thy brother having-died-gone-was, then living returned;
 gōrāi-gōau-tau, ēbī mili-gōau.
having-been-lost-gone-was, now having-been-found-went.'

STANDARD LIST OF WORDS AND PHRASES IN THE ŠODŌCHI DIALECT.

English.	Šodōchi.	English.	Šodōchi.
1. One . . .	Ēk.	26. He . . .	Šō, sau.
2. Two . . .	Dōē, doi.	27. Of him . . .	Tēh-rō, tēs-rō, tēñō.
3. Three . . .	Chaun.	28. His . . .	Tēh-rō, tēs-rō, tēñō.
4. Four . . .	Tsār.	29. They . . .	Sai.
5. Five . . .	Pañj.	30. Of them . . .	Tināō, tinō.
6. Six . . .	Chbē, chhan.	31. Their . . .	Tināō, tinō.
7. Seven . . .	Sāt.	32. Hand . . .	Hātth.
8. Eight . . .	Āṭh.	33. Foot . . .	Lāt.
9. Nine . . .	Nau.	34. Nose . . .	Nāk.
10. Ten . . .	Dōś.	35. Eye . . .	Ākkh.
11. Twenty . . .	Biś, bi.	36. Mouth . . .	Mūh.
12. Fifty . . .	Pajāh.	37. Tooth . . .	Dānd.
13. Hundred . . .	Šau.	38. Ear . . .	Kān.
14. I . . .	Mū.	39. Hair . . .	Šrāl.
15. Of me . . .	Mērau, mērō.	40. Head . . .	Mūṇḍ.
16. Mine . . .	Mērau, mērō.	41. Tongue . . .	Dzibh.
17. We . . .	Hamē, hamē, hāmē, hāmē.	42. Belly . . .	Pēṭ, pōṭ.
18. Of us . . .	Mābrō.	43. Back . . .	Piṭṭh.
19. Our . . .	Māhrō.	44. Iron . . .	Lohā.
20. Thou . . .	Tā.	45. Gold . . .	Sūnau.
21. Of thee . . .	Tēraa, tērō.	46. Silver . . .	Rāpan.
22. Thine . . .	Tērau, tērō.	47. Father . . .	Bāb.
23. You . . .	Tumē, tumē, tūmē, tūmē.	48. Mother . . .	Ī.
24. Of you . . .	Thārō.	49. Brother . . .	Bāē.
25. Your . . .	Thārō.	50. Sister . . .	Dāi (elder), baiṇ (younger).

English.	Södöchi.	English.	Södöchi.
51. Man . . .	Māpöchh, dzöñā, mörd.	78. Eat . . .	Khā.
52. Woman . . .	Chhewrī, tshewrī.	79. Sit . . .	Bes.
53. Wife . . .	Nāñi.	80. Come . . .	Ā.
54. Child . . .	Mhātrō, chhōtū, tshōtū.	81. Beat . . .	Piṭ.
55. Son . . .	Chhōtū, tshōtū.	82. Stand . . .	Khōrō, au.
56. Daughter . . .	Chhōtī, tshōtī.	83. Die . . .	Mōr, Mōr.
57. Slave . . .	Bēthū.	84. Give . . .	Dē.
58. Cultivator . . .	Basan.	85. Run . . .	Thūr, bāg.
59. Shepherd . . .	Phuāl, bakrālā.	86. Up . . .	Gās, hūbhi.
60. God . . .	Nāraṇ.	87. Near . . .	Nērī, nēddhi.
61. Devil . . .	Rākas.	88. Down . . .	Tōl, tōl, hāndi.
62. Sun . . .	Sūraj, daihrō.	89. Far . . .	Dūr.
63. Moon . . .	Dzōth, dzōth.	90. Before . . .	Āgdē.
64. Star . . .	Tārō.	91. Behind . . .	Pāghā.
65. Fire . . .	Āg.	92. Who . . .	Kuṇ.
66. Water . . .	Pāpī.	93. What . . .	Kē.
67. House . . .	Gauhr, ghaur.	94. Why . . .	Kilē, kilai.
68. Horse . . .	Gohrō, ghōrō.	95. And . . .	⁂ Ā, or.
69. Cow . . .	Gāō.	96. But . . .	Sidhō, pōr.
70. Dog . . .	Kūkar.	97. If . . .	Dzai.
71. Cat . . .	Braiḷō.	98. Yes . . .	Ō.
72. Cock . . .	Kukhrō.	99. No . . .	Nā.
73. Duck . . .	Batak.	100. Alas . . .	Jharī.
74. Ass . . .	Gādhō.	101. A father . . .	Bāb.
75. Camel . . .	⁂ Uṭ.	102. Of a father . . .	Bābō.
76. Bird . . .	Chiūkhī.	103. To a father . . .	Bābā-lai.
77. Go . . .	Dēw.	104. From a father . . .	Bābā-kā.

English.	Södöchi.	English.	Södöchi.
105. Two fathers . . .	Döe bāb.	132. Good . . .	Ātshō, hāfshō.
106. Fathers . . .	Bāb.	133. Better . . .	(Ēh-thakā) hāfshō.
107. Of fathers . . .	Bābō.	134. Best . . .	(Söbhi-kā) hāfshō.
108. To fathers . . .	Bābā-lai.	135. High . . .	Utshtō, utshtrō.
109. From fathers . . .	Bābā-kā.	136. Higher . . .	(Ēh-thakā) utshtrō.
110. A daughter . . .	Tshōti.	137. Highest . . .	(Söbhi-kā) utshtrō.
111. Of a daughter . . .	Tshōtiō.	138. A horse . . .	Gōhrō.
112. To a daughter . . .	Tshōti-lai.	139. A mare . . .	Gōhri.
113. From a daughter . . .	Tshōti-kā.	140. Horses . . .	Gōhrai.
114. Two daughters . . .	Döe tshōti.	141. Mares . . .	Gōhri.
115. Daughters . . .	Tshōti.	142. A bull . . .	Böld.
116. Of daughters . . .	Tshōtiō.	143. A cow . . .	Gāō.
117. To daughters . . .	Tshōti-lai.	144. Bulls . . .	Böld.
118. From daughters . . .	Tshōti-kā.	145. Cows . . .	Gāō.
119. A good man . . .	Hāfshō māpōchh.	146. A dog . . .	Kākar.
120. Of a good man . . .	Hāfshē māpōchhō.	147. A bitch . . .	Kūkri.
121. To a good man . . .	Hāfshē māpōchhā-lai.	148. Dogs . . .	Kākar.
122. From a good man . . .	Hāfshē māpōchhā-kā.	149. Bitches . . .	Kūkri.
123. Two good men . . .	Döe hāfshē māpōchh.	150. A he goat . . .	Bākrō.
124. Good men . . .	Hāfshē māpōchh.	151. A female goat . . .	Bākri.
125. Of good men . . .	Hāfshē māpōchhō.	152. Goats . . .	Bākrō.
126. To good men . . .	Hāfshē māpōchhā-lai.	153. A male deer . . .	Rāl.
127. From good men . . .	Hāfshē māpōchhā-kā.	154. A female deer . . .	Rālpi (doubtful).
128. A good woman . . .	Hāfshi tshēwri.	155. Deer . . .	Rāl.
129. A bad boy . . .	Riw tshōti.	156. I am . . .	Mū ā, ā, āsā.
130. Good women . . .	Hāfshi tshēwri.	157. Thou art . . .	Tū ā, āsā.
131. A bad girl . . .	Riw tshōti.	158. He is . . .	Sō ā, āsā.

English.	Śōdōchi.	English.	Śōdōchi.
159. We are . . .	Hamē ā, ā, āsā.	186. Thou beatest (<i>Past Tense</i>).	Taī piṭau.
160. You are . . .	Tumē ā, āsā.	187. He beat (<i>Past Tense</i>)	Tini piṭau.
161. They are . . .	Sai ā, āsā.	188. We beat (<i>Past Tense</i>)	Hamē piṭau.
162. I was . . .	Mū tau.	189. You beat (<i>Past Tense</i>)	Tumē piṭau.
163. Thou wast . . .	Tū tau.	190. They beat (<i>Past Tense</i>).	Tinē piṭau.
164. He was . . .	Sō tau.	191. I am beating . . .	Mū piṭau lāgau aundau.
165. We were . . .	Hamē tai.	192. I was beating . . .	Mū piṭau lāgau aundau tau.
166. You were . . .	Tumē tai.	193. I had beaten . . .	Maī piṭau tau.
167. They were . . .	Sai tai.	194. I may beat . . .	Mū piṭu.
168. Be . . .	Au.	195. I shall beat . . .	Mū piṭmū.
169. To be . . .	Aupan, aubpau.	196. Thou wilt beat . . .	Tū piṭā.
170. Being . . .	Aundan, anhdau.	197. He will beat . . .	Sō piṭā.
171. Having been . . .	Anō.	198. We shall beat . . .	Hamē piṭmē.
172. I may be . . .	Mū au.	199. You will beat . . .	Tumē piṭā.
173. I shall be . . .	Mū aumū.	200. They will beat . . .	Sai piṭā.
174. I should be . . .	.....	201. I should beat . . .	.....
175. Beat . . .	Piṭ.	202. I am beaten . . .	Mū piṭau jāu.
176. To beat . . .	Piṭpau.	203. I was beaten . . .	Mū piṭau gau.
177. Beating . . .	Piṭdau.	204. I shall be beaten . . .	Mū piṭau jāmū.
178. Having beaten . . .	Piṭyō, piṭō.	205. I go . . .	Mū dēu.
179. I beat . . .	Mū piṭu.	206. Thou goest . . .	Tū dēwā.
180. Thou beatest . . .	Tū piṭā.	207. He goes . . .	Sō dēwā.
181. He beats . . .	Sō piṭā.	208. We go . . .	Hamē dēwī.
182. We beat . . .	Hamē piṭi, piṭā.	209. You go . . .	Tumē dēwā.
183. You beat . . .	Tumē piṭā.	210. They go . . .	Sai dēwā.
184. They beat . . .	Sai piṭā.	211. I went . . .	Mū dēūau.
185. I beat (<i>Past Tense</i>) . . .	Maī piṭau.	212. Thou wentest . . .	Tū dēūau.

English.	Śōdōchī.	English.	Śōdōchī.
213. He went . . .	Sō dēūau.	228. I have beaten his son with many stripes.	Maī ēh-rō tshōtū chhiuntai-kē piṭau.
214. We went . . .	Hamē dēūai.	229. He is grazing cattle on the top of the hill.	Sō dōgai chārdau dāhrā-gāē lāgō aundau āsā.
215. You went . . .	Tumē dēūai.	230. He is sitting on a horse under that tree.	Sō tēū būta pārē gohrē-gāē bēsau aundau ā.
216. They went . . .	Sai dēūai.	231. His brother is taller than his sister.	Ēh-rō bās ēh-rī baiḥai-kā utshō ā.
217. Go . . .	Dēō.	232. The price of that is two rupees and a half.	Tēh-rō mōl qhāhē rupayyē ā.
218. Going . . .	Dēundau.	233. My father lives in that small house.	Mērau bāb tēs māhtpē gauhrā-di rauhā.
219. Gone . . .	Dēūau, gau.	234. Give this rupee to him.	Ēs rupayyē tēs-lai dē.
220. What is your name ?	Tērō kē naū ?	235. Take those rupees from him.	Tinā rupayyē tēū-kā ōrā lai.
221. How old is this horse ?	Ēū johrēai kai umar ā ?	236. Beat him well and bind him with ropes.	Rōsī-di bānyō tēū khūb piṭ.
222. How far is it from here to Kashmir ?	Kāsmirā tāī indā-kā kētrē dūr āsā ?	237. Draw water from the well.	Kūē-kā pāṇi jhīrō.
223. How many sons are there in your father's house ?	Tērē bābē gauhrā-di kētrē tshōtū āsā ?	238. Walk before me.	Mā-kā āgdi hāṇḍ.
224. I have walked a long way to-day.	Mū āz dūrā tāī hāṇḍō.	239. Whose boy comes behind you ?	Tā-pā āndau kaurō tshōtū ā ?
225. The son of my uncle is married to his sister.	Mērē kākēau tshōtū ēh-rī baiḥai sōngē baiṇau aundau āsā.	240. From whom did you buy that ?	Tāī jau kauā-kā laiō ?
226. In the house is the saddle of the white horse.	Šuklē ghōrēai kāthī gauhrā-dē āsā.	241. From a shopkeeper of the village.	Grāuē ēk bāṇiē-kā.
227. Put the saddle upon his back.	Kāthī piṭthi-gāē dā.		

KULU GROUP.

The Kulu subdivision of the Kangra District includes the two Tahsils of Kulu and Plach or Siraj, together with the outlying cantons of Lahul and Spiti. Lahul and Spiti, situated respectively on the headwaters of the Chenab and of the Satlaj river systems, between the mid and western Himalayas, belong rather to Tibet than to India, and in them the languages spoken belong to the Tibeto-Burman Group, and do not concern us at present.¹

The Kulu and Sirāj Tahsils lie on the hither side of the Mid-Himalayan range, and belong to India proper. Here, except in a few isolated spots such as Malana in Kulu, the language is Indo-Aryan, and belongs to the western Pahārī Group. The principal river of the Kulu Tahsil is the Bias. The River Sainj, running east to west, joins the Bias at Lārjī, near the western boundary of the subdivision.

Sirāj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jalori or Suket range. The northern portion being known as Inner Sirāj, and the southern as Outer Sirāj.

As has been explained, *ante*, p. 593, the name 'Sirāj' means 'the kingdom of Śiva,' and hence 'highlands.' The language of Outer Sirāj forms a member of the Satlaj Group of Western Pahārī languages, and has been described on pp. 647 ff.

The language of Kulu proper is known as Kuḷuī or Kuḷuhi.² That of Inner Sirāj is known as Inner Sirājī. In the Valley of the Sainj, there is a distinct dialect, akin to Inner Sirājī, which Mr. Grahame Bailey names Sainjī.

We have no figures for the number of speakers of Inner Sirājī or Sainjī. All that are available are the figures for the total number of speakers of both Sirāj dialects including Sainjī. These have been given as 50,551, and we have estimated on p. 647 that the number of speakers of Outer Sirājī may be taken as 20,000. We may roughly estimate the number of speakers of Sainjī at 10,000, and give the remaining 20,551 to Inner Sirājī. Separate figures for Kuḷuī have been received, and we may therefore give the total number of speakers of the Kulu Group of dialects as follows:—

Kuḷuī	54,080
Inner Sirājī (estimated)	20,551
Sainjī (estimated)	10,000
TOTAL	84,631

¹ The Lahul and Spiti languages are dealt with in Vol. III, Part I, of this Survey, pp. 69 ff. and 83 ff.

² The Kuḷuī language does not stop at the western boundary of Kulu. Separating Kulu from the Kangra Valley proper lies the mountainous Kangra canton of Bangāhal, which is very sparsely populated. North (or Barā) Bangāhal contains but a single small village. South (or Chhōṭā) Bangāhal is divided north and south by a mountain range into an eastern and a western half. The eastern half, containing only eighteen scattered hamlets, belongs linguistically to Kulu, and here a mixture of Kuḷuī and Maṇḍālī (the language of Maṇḍī State) is spoken, which for convenience of classification may be looked upon as identical with Kuḷuī. The western half of Chhōṭā Bangāhal, known as Bīr Bangāhal belongs linguistically to Kangra.

KUḷUĪ.

Kuḷuī, or Kuḷuhī, is spoken in Kulu proper, *i.e.*, in the Kulu Valley on the Upper

Special peculiarities.

Bias. It possesses most of the peculiarities of the Western Pahārī dialects already described, but presents a few independent features. Although it has the usual Western Pahārī tendency to pronounce *a* like the *ō* in 'hot,' and *ā* like *ō* or *ā*, this is not so universal as in the Simla Group. This is specially the case in regard to the letter *ā*, which is very commonly preserved. We also find the Simla change of *t* derived from an old *tr* to *ch*, and the pronunciation of *ch*, as *tʃ*, but these peculiarities are again not so marked as in Simla. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *ē* or *ā*, and that similar feminine nouns have an oblique form in *ī*. The postposition of the dative is *bē*, and *na* is used both for the locative and for the ablative. The demonstrative pronouns have distinct forms for the feminine, but, so far as noted, none for the neuter. The word for 'he is' is *sā* or *hē*, and for 'he was,' *tī* or *thā*. The Present and Imperfect tenses of the active verb are formed by adding *ā* to the root, and then suffixing the appropriate tense of the verb substantive. So formed, they do not change for number or person. The distinguishing mark of the future tense is the letter *l*, and the past participle usually ends in *ū*, but sometimes in *ā*.

Kuḷuī is briefly referred to in Adelung's *Mithridates* (Berlin, 1806, Vol. I., p. 294).

Authorities.

In 1871, the Rev. W. J. P. Morrison laid before the American Oriental Society a Kuḷuī Vocabulary which was not published, but regarding which some remarks by the Rev. S. H. Kellogg are printed on p. xxxvii of Vol. X. (1871) of the Journal of the Society.

The first serious study of Kuḷuī is contained in MR. A. H. DIACK'S—*The Kulu Dialect of Hindī: some Notes on its Grammatical Structure, with Specimens of the Songs current amongst the People, and a Glossary* (Lahore 1896).

The late Mr. E. O'Brien prepared some notes on Kuḷuī and Gādī, which were put into type. He did not, however, live to prepare his notes finally for the press, and they never got beyond the stage of being in proof. Finally the Rev. T. Grahame Bailey prepared a general account of all the Dialects of Kulu for the new edition of the District Gazetteer, and these have been republished in his *Languages of the Northern Himalayas*, issued by the Royal Asiatic Society in 1908.

In the following pages, the freest use has been made of Mr. Diack's and Mr. Bailey's works, and I gladly take this opportunity of acknowledging the assistance I have derived from their labours.

Kuḷuī is invariably written in a form of the Tākri character. The letters differ slightly in Upper Kulu on the one hand, and in Lower Kulu and Sirāj on the other. The following plate shows the forms which the letters take:—

Written character.

The Kului Alphabet.

When letters are separated by a comma, the letter or letters before the comma are used in Upper Kulu, and those after the comma in Lower Kulu and Sirāj.

Vowels.		Consonants.		tha	ba
a	ṭa, ṭa	ka	ṭa	ṭa	ṭa, ṭa
ā	ṭā, ṭā	kha	ṭā	ṭā	ṭā, ṭā
kā	ṭā	ga	ṭā	ṭā	ṭā, ṭā
i	ṭi	gha	ṭi	ṭi	ṭi, ṭi
ī	ṭī	cha	ṭī	ṭī	ṭī, ṭī
ki, kī	ṭi, ṭī	chha	ṭi, ṭī	ṭi, ṭī	ṭi, ṭī
u, ū	ṭu	ja	ṭu	ṭu	ṭu, ṭu
ku, kū	ṭu	jha	ṭu, ṭū	ṭu	ṭu, ṭū
ē, ai	ṭe, ṭā	ṭa	ṭa	ṭa	ṭa, ṭa
kē, kai	ṭe	ṭa	ṭa	ṭa	ṭa, ṭa
ō, au	ṭo	ṭa	ṭa	ṭa	ṭa, ṭa
ko, kau	ṭo	ṭa	ṭa	ṭa	ṭa, ṭa

Ya is usually indicated by initial i, and wa by initial u. Thus ṭaṭi yā, ṭaṭi wā.

As full Vocabularies are given by Mr. Diack and by Mr. Bailey, it is not necessary to deal with the matter at any length here. Generally speaking, the Kuḷuī Vocabulary resembles that of other Western Pahārī dialects, with, as usual, some local peculiarities. The following are a few words mainly taken from Mr. Bailey's longer list, which have not been recorded in the Vocabularies given above for the Simla dialects:—

Vocabulary.

- āl̥s̥i*, lazy, foolish.
- ammā̃*, a mother.
- barāg*, a leopard.
- bhrōtū*, a load.
- bōtt*, a way, path.
- biānnā*, wind.
- butṭā*, a tree.
- chītṭhā* or *chitṭhā*, black.
- chhēt*, a field.
- chhōll̥i*, maize.
- ḍāg* or *ḍhōg*, a hill.
- ḍānnā* or *ḍannā*, an egg.
- dhunṇā*, to meet, to be obtained.
- ḍzhaurṇā* or *jhaurṇā*, to fall.
- ḍzōi* or *jō*, a wife.
- ēnā*, *ējnā* or *ēchhṇā*, to come.
- gāh̥i* or *ghāi*, a bear.
- gaṇḍū*, wise.
- gās̥*, rain.
- grā̃*, a village.
- hērnā*, to see.
- hōtshā* or *hōchchhā*, small.
- jēū*, the body.
- jō* or *ḍzōi*, a wife.
- kērnā*, to do.
- kōṇak*, wheat.
- lāhṛ̥i*, a wife.
- lummā paunā*, to lie down.
- māndzā*, a bed.
- mārā*, ugly.
- nōshṇā*, to go.
- paunā*, to fall.
- pōddhrā*, a plain, level ground.
- rāmṛō*, good.
- śētṇā*, to throw.
- śetta*, white.
- śikhā*, meat.
- śir*, hair.
- śōbhlā*, good, beautiful, clean.

śōhrū, a boy.
takrā, swift.
tōttā, hot.
tshēkā, swift.
uthrā, high.
yā, a mother.

Pronunciation.—There is a tendency to shorten long vowels, as in *hōth* or *hāth*, a hand; *kōnn*, instead of the Hindī *kān*, an ear. As will be seen from these examples, a short *a* is usually pronounced like the *ō* in ‘hot.’ A final long *ā* of *tadbhava* masculine nouns, such as *ghōrā*, is often changed into *ō* or *ū*, but this is not so general as in the Simla dialects, in which the change is the rule. In Kulūi it is most often observed in the case of past participles, as in *āū*, come; *khāū*, eaten; *pīū*, drunk; *kērū*, done; *jānū*, known. But even here some participles more often end in *ā*, e.g. *hūā*, become; *nōtthā*, gone; *gōā*, gone; *bēttā*, seated; *dhīnā*, given. We also often find the termination *ū* in infinitives, as in *hōnū*, to become; *āunū*, to come; *kērnū*, to do: but we may also have *hōnā*, *āunā*, and *kērnā*. In the case of nouns substantive the *ā* termination is the most common, although some few words, such as *śōhrū*, a boy, always have *ū*.

The consonantal changes noted in the Simla dialects also occur in Kulūi, but are not so frequent.

Final *s* is often changed to *h*, as in *brās* or *brāh*, rhododendron. Instead of initial *kh*, we have *chh* in the word *chhēt*, a field. The tendency of the Simla dialects to transfer the aspiration of words like *ghōrā*, a horse, also occurs, but is not so universal. For instance, we have both *ghōrā* and *gōhrā*. Similarly we have *ghāi* or *gāhī*, a bear.

A curious instance of hardening a soft consonant, and at the same time of inverting the position of consonants is given by Mr. Diack in the name of the month *magsīr*, which is pronounced *kaśmīr*.

In the Simla dialects *ch* is often pronounced *ts*, and *j* is often pronounced *z* or *dz*. These changes also occur in Kulūi, but are not so common. As examples we may quote *hōtshā* or *hōchchhā*, small; *tshēkā*, for *chhēkā*, swift; *jānā* or *dzānā*, to go; and *dzōnghā*, a foot, for Hindī *jānghā*, the leg.

When *t* was originally followed by an *r*-sound, it often became *ch* in the Simla dialects. This also occurs in Kulūi, but principally in the dialect spoken in the Lower Valley. Thus we have Upper Kulu *trāz*, but Lower Kulu *chīn*, ‘three,’ representing the Sanskrit *trayaḥ* or *trīṇi*; and Upper Kulu *rāt*, but Lower Kulu *rāt* or *rāch*, night, representing a Sanskrit *rātrī*.

As in the Simla dialects, there is a preference to the *ś*-sound, instead of *s*. Numerous examples will be found in the specimens.

Nouns.—As in the Simla Pabāri dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in *ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *ā* to *ē*; thus *ghōrā*, a horse; *ghōrē*, horses. The latter add *ī* in the nominative plural. Thus, *bēhī*, a sister; *bēhīī*, sisters. The oblique cases of the plural are always the same as those of the singular.

The oblique case, singular and plural, of *tadbhava* masculine nouns in *ā* is made by changing the *ā* to *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*.

Masculine nouns ending in a consonant make the oblique form singular and plural by adding *ā* or *ē*. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā* or *ghōrē*.

All nouns ending in *ī* or *ū* have the oblique form the same as the nominative. Thus *ādmī*, a man, obl. sing. and plur. *ādmī*; *bēṭī*, a daughter, obl. sing. and plur. *bēṭī*; *māṇhū*, a man, obl. sing. and plur. *māṇhū*.

Feminine nouns ending in a consonant make the oblique form by adding *ī*. Thus, *bēhṇ*, a sister, obl. sing. and plur. *bēhṇī*.

Nouns have also a case of the agent singular or plural formed by adding *ē* to the oblique form. But if the oblique form already ends, or can end, in *ē*, this *ē* is dropped before the *ē* of the agent case. Thus *ghōrā*, a horse, obl. form *ghōrē*, ag. *ghōrē*; *ghōr*, a house; obl. form *ghōrā* or *ghōrē*, ag. *ghōrē*; *māṇhū*, a man, obl. form *māṇhū*, ag. *māṇhūē*; *bēhṇ*, a sister, obl. form *bēhṇī*, ag. *bēhṇīē*.

The above cases are shown more conveniently in the following table:—

	Nom. Plur.	Obl. Sing. and Plural.	Ag. Sing. and Plural.
<i>ghōrā</i> , a horse	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>
<i>ghōr</i> , a house	<i>ghōr</i>	<i>ghōrā</i> , <i>ghōrē</i>	<i>ghōrē</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīē</i>
<i>māṇhū</i> , a man	<i>māṇhū</i>	<i>māṇhū</i>	<i>māṇhūē</i>
<i>bēṭī</i> , a daughter	<i>bēṭī</i>	<i>bēṭī</i>	<i>bēṭīē</i>
<i>bēhṇ</i> , a sister	<i>bēhṇī</i>	<i>bēhṇī</i>	<i>bēhṇīē</i>

According to Mr. Diack, all nominatives plural are formed by adding *ān*, and the oblique form of *ghōrā* is *ghōra*, but I have not noted any instance of this in the specimens; nor have I met it elsewhere.

According to the specimen, feminine nouns ending in consonants, sometimes have the oblique form like the corresponding masculines, ending in *ā* or *ē* instead of *ī*. Thus we have *burī chālā-na*, (wasted his substance) in bad conduct; and *ēkī dūrē-rē dēsā-bē*, to a country of distance, i.e., to a far country, in which *dūr* is feminine.

The cases are, as usual, formed by postpositions added to the oblique form. There are *rā*, of; *bē*, to; *rī tāī* or *rī tāē*, for; *na*, from; *na*, in; *mōñjhē* or *māñjē*, in; *mōñjhē-na*, from in; *sōnghē*, with, together with, or with, by means of; *aggē*, near, towards, to near.

After verbs of speaking *bē* and *sōnghē* are used indifferently, as in *tēī-bē bōl* or *tēī-sōnghē bōl*, say to him. The ablative of comparison is formed with *na*. Thus, *bēhṇī-na lōmbā*, taller than the sister (sentence 231). Observe that *na* means both 'in' and 'from.' The former meaning is not mentioned by Mr. Bailey.

The genitive postposition is, as usual, an adjective, being *rā* when agreeing with a masculine singular noun in the form of the nominative, and changing to *rē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *rī* when agreeing with a feminine noun.

Adjectives in *ā* (*ō* or *ū*) are similarly treated.

Pronouns.—The first two personal pronouns are declined as follows. Forms given by Mr. Diack, and for which I have no other authority, are marked with an asterisk.

I.		Thou.
<i>Sing.</i>		
Nom.	<i>haũ, mē*, mu*</i>	<i>tũ, thau*</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Dat.-Acc.	<i>mũ-bě, mũmē</i>	<i>tau-bě, tu-vě*</i>
Abl.	<i>mũ-na, mōn, mu-ana*</i>	<i>tau-na, tawn, thau-ana*</i>
Gen.	<i>mērā</i>	<i>tērā</i>
<i>Plur.</i>		
Nom.	<i>āssē, ham*, hāmē*</i>	<i>tussē, tum*</i>
Ag.	<i>āssē</i>	<i>tussē</i>
Dat.-Acc.	<i>āssā-bě, saussē*, sumē*</i>	<i>tussā-bě</i>
Abl.	<i>āssā-na, āssān, hamana*</i>	<i>tussā-na, tussān</i>
Gen.	<i>āssā-rā, mhārā*, assān-rā*</i>	<i>tussā-rā, tusrā, thamārā*</i>

In the case of all pronouns, the dative postposition *bě* is also pronounced *wě* or *ve*.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the third Person**, are declined as follows. They have feminine forms in the singular, but nothing corresponding to the neuter forms of the Simla dialects has been noted :—

	THIS.		THAT.	
	Masc.	Fem.	Masc.	Fem.
<i>Sing.</i>				
Nom.	<i>ēh</i>	<i>ēh</i>	<i>sau</i>	<i>sau</i>
Ag.	<i>ēv̄</i>	<i>ēssē</i>	<i>tēv̄</i>	<i>tēssē</i>
Obl.	<i>ēī</i>	<i>ēssā</i>	<i>tēī</i>	<i>tēssā</i>
<i>Plur.</i>				
Nom.		<i>ēh</i>		<i>tē</i>
Ag.		<i>īnhē</i>		<i>tīnhē</i>
Obl.		<i>īnhā</i>		<i>tīnhā</i>

In the specimen, the form *uī* or *ōī* (once in each form) occurs instead of *tēī*. The phrase is *uī (ōī) jōgā nahī*, I am not worthy of that.

The **Relative and Interrogative Pronouns** are declined as follows. As usual, the latter has a neuter :—

	Who.	Who ?
Sing.		
Nom.	<i>jē</i>	<i>kuṃ</i>
Ag.	<i>jūṇē</i>	<i>kuṇē</i>
Obl.	<i>jōs</i>	<i>kōs</i>
Plur.		
Nom.	<i>jē</i>	<i>kuṃ</i>
Ag.	<i>jēnhē</i>	<i>kēnhē</i>
Obl.	<i>jēnhā</i>	<i>kēnhā</i>

The neuter interrogative is *kī*, what? dat. *kī-bē*, why? *kōī* is anyone, someone; *kichh*, anything, something; *jē-kichh*, whatever.

Verbs. A.—Auxiliary Verbs, and Verbs Substantive.

The present, I am, etc., is *sā*; plural *sā* or *sī*, used for all persons. If the subject is feminine, *sī* may also be optionally used in the singular. Mr. Bailey also gives the following, but I have not come across it elsewhere. It is the same for both genders :

Sing.	Plur.
1. <i>hē</i>	<i>hē</i>
2. <i>hē</i>	<i>hā</i>
3. <i>hē</i>	<i>hā</i>

The negative verb substantive is *nēh āthī*, I am not, etc., used for all persons of both numbers. According to Mr. Diack, *āthī*, by itself, can also be used affirmatively, and a common local variant is *astī*. Mr. Diack also gives *nīsā*, as an alternative negative form.

The past tense, I was, etc., is *tī*, used throughout for both genders, both numbers, and all persons. In the vernacular character the word is often spelt *thī*, but the correct pronunciation appears to be *tī*, and I have so transliterated it whenever it occurs. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī*, used exactly as in Hindī.

B.—Active Verb.

The **Infinitive** ends in *ṇā* or *nū*, which, after *l*, *r*, or *r*, is changed to *nā* or *nū*. Thus *hōṇā*, or *hōnū*, to be; *miṇā*, to be joined; *ḍzhaurṇā* or *jhaurṇū*, to fall; *mārṇā* or *mārnū*, to strike. We may note the word *ēṇā*, *ējṇā* or *ēchhṇā*, to come, and also that the Hindī *karnā*, to do, is sometimes represented by *kōrnā*, but more often by *kērnā*.

The **Present Participle** ends in *dā*, or, after a vowel, in *ndā*. Thus *mārdā*, striking; *dēndā*, giving. Irregular is *hundā* from *hōṇā*, to become. From *ēṇā*, etc., to come, we have *ēndā*, *ējdā* or *ēchhdā*.

The present participle is used in inceptive compounds, as in *sau gārjū hundā lāgā*, he began to be poor; *tē khuṣī kērdē lāgē*, they began to make rejoicing. It is also used as an infinitive of purpose as in *tēiē sau sūrā chārdā bhējjū*, he sent him to feed swine.

The **Past Participle** is usually formed by adding *ū* to the root, but sometimes we have *ā* instead of *ū*. Thus *mārū*, beaten; *hōā*, become. The following past participles are irregular :—

<i>ēṇā</i> , <i>ējṇā</i> , or <i>ēchhṇā</i> , to come,	past part. <i>āū</i> , plur. <i>āē</i> ; fem. <i>āī</i>
<i>nōshṇā</i> , to go	„ <i>nōṭṭhā</i>
<i>bēshṇā</i> , to sit	„ <i>bēṭṭhā</i>
<i>jāṇā</i> , to go	„ <i>gōā</i>
<i>dēṇā</i> , to give	„ <i>dhīnā</i>
<i>paunā</i> , to fall	„ <i>pōū</i>
<i>lagṇā</i> , to be joined	„ <i>lāgā</i>
<i>mōrnā</i> , to die	„ <i>muā</i>

The verbs *lēṇā*, to take, and *kērnā*, to do, form their past participles regularly. Thus, *lēū*, *kērū*; ‘to take away’ is *nēṇā*, past participle *nēū*.

In the specimen, the past participle of *miḷnā*, to be joined, is once given as *miḷūā* (*gōlē miḷūā*, he fell on his neck). Elsewhere it is *miḷū*. Similarly, we have *mārūā* forming the passive voice in sentences 202 and 203.

The **Future Passive Participle** is the same in form as the infinitive. Examples in the specimen are :—

mū ghōrē nāi jāṇā, for me it is not to be gone into the house, *i.e.*, I should not enter the house.

khuṣī kērnā hōr khuṣī hōṇā, happiness is to be made, and happy is to be become, *i.e.*, we should make rejoicing and be happy.

In the last phrase, *khuṣī*, as is often the case, is used once as a substantive, and once as an adjective.

The **Conjunctive Participle** ends in *ī* or *iē*. The form in *ī* is principally used in intensive compounds as in *bāṇḍī dhīnā*, he divided. When used as an ordinary conjunctive participle *kē* is added, as in Hindi. Thus, *mārī-kē*, having struck. In such a case, however, the form in *iē* is much more common, thus *mārīē*, having struck; *kōriē*, having done. In the vernacular character we often have *iā* instead of *iē*. Thus, in the specimen, *uṭṭhiē*, having arisen, is written *uṭṭhiā*.

This form of the participle is used in completive compounds, as in *khōrch kōriē nibhū*, expenditure was completely done, *i.e.*, all was expended.

The second person singular of the **Imperative** is the same in form as the root, and the plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. From *ēṇā*, etc., we have *ē* or *ēj*, come thou.

Mr. Bailey mentions a polite imperative in *ēit*, as in *mārēit*, be pleased to strike.

The **Old Present**, corresponding to the Hindi *maī mārū*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sā* (or *sī*, etc., as above), I strike, thou strikest, etc., for all persons of both numbers.

A **Present Definite** is formed by suffixing *sā* to the present participle. Thus *mārdā-sā*, I am striking; but the final *ā*, in this case, is usually dropped, so that we get *mārdās* (plur. *mārdēs*; fem. *mārdīs*), for all persons. Another way of forming the present definite is to employ *lāgā hundā-sā*, with the present participle. Thus *sau mārdā lāgā hundā-sā*, he is striking.

The **Imperfect** is formed like the Present, substituting *tī* (or *thā*, etc.), for *sā*. Thus *sau mārdā-tī* or *mārdā-thā*, he was striking. *Thā*, of course, changes for number and gender, but *mārdā* remains unaltered. Or we may follow the lines of the present definite. Thus *sau mārdā-thā*, or *sau mārdā lāgā hundā-thā*.

As in Hindī, the **Past Conditional** is the simple present participle, as in *haũ mārdā*, (if) I had struck.

The **Future** is thus conjugated:—

‘I shall strike,’ etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>māraũ, mārñũ</i>	<i>māraũ, mārñũ</i>	<i>māraũ, mārñũ</i>	<i>māraũ, mārñũ</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>marlī</i>

Mr. Diack gives *mārēsā* as an optional form of the first person singular.

When the root of a verb ends in a vowel, the *n* and the *l* in this tense are usually doubled. Thus from *ēñā*, to come, we have *ēnnũ* and *ēllā*, and from *khāñā*, to eat, *khānnũ* and *khāllā*.

A curious form occurring in the specimens is *khāmm*, let us eat, and *hōmm*, let us become. These are possibly variant forms of the first person plural future.

The tenses formed from the past participle, call for no remark. They are formed, and used, exactly as in Hindī.

Thus:—

Past, *haũ āũ*, I came.

maĩ māru, I struck him.

Perfect, *haũ āũ-sā*, I have come.

maĩ māru-sā, I have struck him.

Pluperfect, *haũ āũ-tī* (or *-thā*), I had come.

maĩ māru-tī (or *-thā*), I had struck him.

There is a distinct **Passive Voice**. In the Infinitive, Present Participle, and Future, *ī* is added to the root. Thus *mārīñũ*, to be beaten; *mārīndā*, being beaten; *haũ māriññũ*, I shall be beaten. For the other tenses, the Past Participle in *ũā* (see above) seems to be used, as in *haũ māruā sā*, I am beaten; *haũ māruā-tī* (or *-thā*), I was beaten.

The Passive is often employed to express ability, as in *mārindā-sā*, it can be struck, *i.e.*, striking is possible; *mērē nēh mārindā*, as for my (part) it cannot be struck, *i.e.*, I cannot strike.

Causal Verbs.—The following are a few examples of causal verbs :—

pīṇā, to drink; *piāṇā*, to give to drink.

khāṇā, to eat; *khiāṇā*, to give to eat.

tsōrnā, to graze (intransitive); *tsārṇā*, to graze (cattle).

sunṇā, to hear; *šinēṇā*, to cause to hear.

The following specimen of Kuḷuī is a version of the Parable of the Prodigal Son, written in the local Tākri character. Opposite each page is a word for word, and line for line, transliteration and translation. The usual list of Kuḷuī words will be found on pp. 705 ff.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULŪĪ).

પ્રત્યક્ષ સંપર્ક રહેતો

ગાંધીજીના જન્મદિવસે યુવાઓ 6:44 નજીક

ਮੇਰੇ ਚਿੰਤਨ ਦੇ ਪ੍ਰਧਾਨ ਪ੍ਰਭੂ ਦੇ ਤੇਜ਼ ਹੋਣ

॥ श्रीगणेशाय नमः ॥

5. பெரிய அகாடமிக்குள் உள்ளே உள்ளே உள்ளே

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சென்னை நகராட்சி நிர்வாகம்

કચ્છના જિલ્લાના પંચાયતના સભ્ય

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULŪĪ).

TRANSLITERATION AND TRANSLATION.

Ēki-māṇhū-rē <i>One-man-of</i>				dūi <i>two</i>		bēṭē <i>sons</i>		tī. <i>were.</i>
Tinhā-mōṅjhē-na <i>Them-in-from</i>		hōchchhē-bēṭē <i>by-the-younger-son</i>		bāpū-sōṅghē <i>the-father-to</i>		bōlū, <i>it-was-said,</i>	‘Ī bābā, <i>‘ O father,</i>	māl-mōṭā- <i>the-property-</i>
rī jē <i>of what</i>	bāṇḍ <i>share</i>	mū-bē <i>me-to</i>	pujjā-sā <i>arrives</i>	mū-bē <i>me-to</i>	dē. <i>give.’</i>	Tēbbē <i>Then</i>	tēiē <i>by-him</i>	tī- <i>the-</i>
nhā-bē <i>m-to</i>		bāṇḍī-dhīnā. <i>it-was-divided-(and-)given.</i>		Hōr <i>And</i>	thōrē <i>a-few</i>	dhiāṛē <i>days</i>	pīchchhē <i>afterwards</i>	hōchchhē-bē- <i>by-the-younger-so-</i>
5. tē <i>-n</i>	sōbh-kichh <i>everything</i>	kōṭṭhē <i>together</i>	kōriē, <i>having-made,</i>	ēki-dūrē-rē <i>a-distance-of</i>		dēsā-bē <i>country-to</i>	nō- <i>it-was-</i>	
tṭhā. <i>gone.</i>	Hōr <i>And</i>	tōkkhē <i>there</i>	āpnā <i>his-own</i>	māl <i>property</i>		burī-chālā-na <i>bad-conduct-in</i>	ḍabāū <i>was-wasted.</i>	
Hōr <i>And</i>	jēbbē <i>when</i>	sōbh <i>all</i>	khōrch <i>expenditure</i>	kōriē-nibhū, <i>was-made-completely,</i>		tēi-dēsā-na <i>that-country-in</i>	bōḍḍā <i>a-great</i>	
nōkāl <i>famine</i>	pōū, <i>fell,</i>	hōr <i>and</i>	sau <i>he</i>	gārjū <i>poor</i>	hundā-lāgā. <i>being-began.</i>	Tēbbhē <i>Then</i>	tēi-dēsē- <i>that-country-</i>	4 s

ਭੋਲਾ ਫੁਲੇ ਫੁਲ ਮੇ ਫੁਲੇਭੋਲਾਫੁਲ ਫੁਲੇਭੋਲੇ ਫੁਲੇਭੋਲੇ

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5. ਫੁਲੇਭੋਲੇ ਫੁਲੇਭੋਲੇ ਫੁਲੇਭੋਲੇ ਫੁਲੇਭੋਲੇ ਫੁਲੇਭੋਲੇ

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10. ਫੁਲੇਭੋਲੇ ਫੁਲੇਭੋਲੇ ਫੁਲੇਭੋਲੇ ਫੁਲੇਭੋਲੇ ਫੁਲੇਭੋਲੇ

-rē ěki-bōḍḍē-ādmī-āggē jāi-pujjū. Tēbbhē tēiē sau āp-
-of one-great-man-near having-gone-he-arrived. Then by-him he his-

ṇē-chhētā-na sūrā chārdā bhējju. Hōr tēi-bē bhābh ti jē 'tinhē-
own-fields-in swine feeding was-sent. And him-to wish was that 'with-those-

śēktē, jinhā-bē sūr khā(ā)-sī, āpnā pēt bhōrnū, pōr kōi tē(i)-
husks, which (acc.) the-swine eat, my-own belly I-will-fill, but anyone him-

bē nēi dēndā-ti. Tēbbhē hōsī-na āiā (for āiē) bōlū, 'mērē-bā-
to not giving-was. Then senses-in having-come it-was-said, 'my-fa-

5. bā-rē kētrē bhuṇḍārā-bē bōhū rōṭi sī, pōr hāu (for hāū) bhū-
ther-of how-many servants-to much bread is, but I by-hun-

khē mōrdā-lāgā-hundā-sā. Hāu (for hāū) uṭṭhiā (for uṭṭhiē) āpnē bā-
ger dying-am. I having-arisen my-own fa-

bā-āggē jānnū, hōr tēi-bē bōlnū jē, "i bābā, māi sōrgā-rā
ther-near will-go, and him-to I-will-say that, "O father, by-me heaven-of

hōr tērā darōh kērū, hōr abbhē hāu (hāū) uī jōgā nahī jē
and of-thee sin was-done, and now I (of-)that worthy not that

phiri tērā bētā bōlnū, mū-bē āpnē ěki-bhuṇḍārā-mōñjhē-
again thy son I-will-say, me (acc.) thine-own one-servant-among-

10. na ěki-bhuṇḍārā-sahī banā." Tēbbhē uṭṭhiē āpnē-
from one-servant-like make." Then having-arisen his-own-

bābā-āggē chōlū, hōr sau ōjjhi dūr tī jē tē (for tēi)-bē hēriē tē(tēi)-rē
father-near he-went, and he still far was that him (acc.) having-seen him-of

bābā dēā āi, hōr thōr-māriē sau tēi-rē gōlē miḷū-
father(-fo) pity came, and having-run he him-of on-neck was-join-

ā, hōr bōhū māpi dhīnī. Bēṭē tēi-bē bōlū, 'ēi bā-
ed, and many kisses were-given. By-the-son him-to it-was-said, ' O fa-

bā, māi sōrgā-rā hōr tērā darō(h) kērū ; abbhē hāu (for haū) ōi jōgā
ther, by-me heaven-of and of-thee sin was-done ; now I (of-)that worthy

5. nai jē phiri tērā bēṭā bōlnū.' Bābē āppē-naukrā-
not that again thy son I-will-say.' By-the-father his-own-servants-

bē bōlū jē, 'achch(h)i-na achchhi pōśāk khōliā (for -ē) āṇ,
to it-was-said that, 'good-than good dress having-opened bring,

hōr tēi-bē lā ; hōr tēi-rē hōthā-na mundaṛi, dōṅghā-na ja-
and him-to apply ; and him-of hand-on a-ring, feet-on sho-

ṭṭē lā ; hōr asā (for āssē) khāmm hōr khuṣi hōmm, kī-bē jē mē-
es apply ; and we may-eat and happy may-be, what-for that m-

rā ē(h) bēṭā muā-ti, abbhē jiū-sā ; khōā-ti, abbhē mi-
y this son dead-was, now alive-is ; lost-was, now go-

10. lū-sā.' Tēbbhē tē khuṣi kērdē lāgē.
t-is.' Then they happiness making began.

Hōr tēi-rā bōddā bēṭā chhētā-na tī. Jēbbhē ghōrā-bhēṭi āū,
And him-of the-great son the-field-in was. When house-near he-came,

gāṇē nāchṇē-rī chhēr śuṇī. Tēbbhē āk piādā śādhiā (for śādhīe)
singing dancing-of noise was-heard. Then a footman having-called

pūchchhū jē, 'ē(h) kī sā ?' Tē(bb)hē tēi-sōṅghē bōlū jē, 'tērā bhāū āū,
it-was-asked that, 'this what is ?' Then him-to it-was-said that, 'thy brother came,

hōr tērē-bābē bōḍḍī dhāmm kērī, kī-bē jē sau rāji khuṣī milū.
and by-thy-father a-great feast was-made, what-for that he well happy was-got.'

Tē(i)ē-misīē sōtṭhū jē, 'hāū(haū for mū) ghōrē nai jānā.
On-that-reason (?)he-angered that, 'for-me in-the-house not (is-)it-to-be-gone.' Then by-his-fa-

5. bē bārē-bārē ējiā (for -ē) sau pōtiāū. Tēiē bābā-bē bada-
ther outside having-come he was-advised. By-him the-father-to answ-

l dhīnā jē, 'ētrī-bōrśā hāū(haū) tērī tē(h) l kērdā rōhū, hōr
er was-given that, 'so-many-years I thy service doing remained, and

kad(h)i tērē-bōlā-na dujā nahī chōlā. Pōr taī kadhi ēk chhēlū mū-
ever thy-speech-from apart not went. But by-thee ever one kid me-

bē nahī dhīnā jē āppē-mitrā-sōṅghī-sōṅghē khuṣī
to not was-given that my-own-friends-along-with happiness

kērdā. Jēbbhē tērā ē(h) bēṭā āū, jūṇiē tērā māl chhōrā-ra-
I-might-have-made. When thy this son came, by-whom thy property harl-

10. ṇḍā-bē khiāū, taī tēi-rī-tāē bōḍḍī dhāmm kērī.
ots-to was-caused-to-be-eaten, by-thee him-of-for a-great feast was-made.' Tē(i)ē tēi-
By-him him-

bē bōlū, 'ēi bēṭā, tū sōdāē mū-aggē sā, hōr jē-kichh
to it-was-said, 'O son, thou ever me-near art, and whatever

mērā sā, sau tērā sā. Pōr khuṣī kērnī, hōr khuṣī hōṇā, jōrū-
mine is, that thine is. But happiness to-be-done, and happy to-be-become, necessa-

rī tī, kī-bē jē tērā ē(h) bhāū muā-tī, sau jīū; khōā-tī, sau milū.
ry was, what-for that thy this brother dead-was he lived; lost-was, he was-got.'

INNER SIRĀJĪ.

The country in which Sirāji is spoken has been described, and the estimated number of its speakers has been given, in the introduction to the Kulū Group. Here it will be sufficient to offer a brief sketch of its grammar.

This is mainly based on the account of the dialect given by the Rev. T. Graham Bailey, in his *Languages of the Northern Himalayas*, but the specimens given below have also been carefully analyzed, and a number of additional forms found in them have been added. On the whole these specimens illustrate a language practically identical with that described by Mr. Bailey. They consist of a version of the Parable of the Prodigal Son, coming from Plach, the chief town of Inner Sirāj, and on pp. 705 ff. of the usual List of Words and Sentences.

Vocabulary.—The Vocabulary of Inner Sirāji is much the same as that of Kuḷuī and of the Simla dialects. The following few words may be noted. Most of them are taken from Mr. Bailey's longer list:—

- bāgē*, outside.
- baṁhū*, much.
- bēsṇā*, to sit.
- bēṭrī*, a woman.
- chēi*, a younger sister.
- chhēt* or *khēch*, a field.
- chingrū* or *chēlū*, a bird.
- chitṭhā*, black.
- ḍannā*, an egg.
- darērā*, far, distant.
- darōh*, sin.
- dhyārō* or *dihārō*, a day.
- ḍzōth* or *tsānanī*, the moon.
- gāhḍ*, a stream.
- gīs*, up.
- hōtshau*, little, small.
- ihṇō* or *ijṇō*, to come.
- ij*, a mother.
- jēhū*, before.
- jhuṭnā* or *pīnā*, to drink.
- jīlē*, down.
- kanēṭ*, the ear.
- katāb*, a book.
- khēch* or *chhēt*, a field.
- lachhmī*, a cow.
- mandzau*, bad.
- mārau*, foolish, ugly.
- mihāsī*, a buffalo.
- nāṇā* or *nāsṇā*, to go.

nauē, a stream.
niātā, *nigghā*, or *tātā*, hot.
nīhāl, a plain.
nīñā, to take, to take away.
nist, lazy.
pīñā or *jhuñā*, to drink.
rāch, night.
rāmṛā, good, beautiful.
sarāj, a hill.
satāz, wise.
sēfā, near.
sittau, white, clean.
śōbhālā, good, beautiful.
srēāl, hair.
tātā, *niātā*, or *nigghā*, hot.
ṭhurnā, to run.
tichchhā, sharp.
tsānanī or *dzōth*, the moon.
tshēkā, swift.
tsīknā, to beat.
ūjhē, up.
undhē, down.
whitar, inside.

Pronunciation.—This is the same as in the Simla dialects. There is the same sound of *a* as the *ō* in 'hot', and, as in Simla, a final *ā* is absolutely interchangeable with *ō*. It is also, as in Outer Sirājī and Śōdhōchī, equally interchangeable with *au*. So that, for instance, the word *ghōrā*, a horse, is equally often pronounced *ghōrō*, and *ghōrau*. As in Simla, some of these words, such as *śōhrū*, a son, end in *ū*. Most Past Participles end in *au* or *ū*, and Infinitives end in either *ā*, *ō*, or *au*.

The letter *a* is sometimes substituted for an unaccented *i*. Thus, the name *Sirāj* is locally pronounced *Sarāj*, and *kitāb*, a book, becomes *katāb*.

The dropping of an aspirate, and the change of position of an *h*, as in *gōhrā* for *ghōrā*, a horse, do not seem to be so common in Inner Sirājī as in the Simla dialects, but the other consonantal changes noted there are frequently met with. Thus *t* derived from an old *tr* is represented by *ch* in such words as *chēn*, three; *rāch*, night; *khēch*, a field, and *ch* and *j* are pronounced as *ts* and *dz* or *z* respectively as in *tsānanī*, the moon; *dzībkh*, the tongue.

When we have *s* in Hindī, we often have, as usual, an *ś* pronounced as *sh*, in Inner Sirājī, as in *śōbhālā*, good; *sittau*, white. To put the matter another way, Sanskrit *ś* is usually preserved. But this is not always the case, as the Sanskrit *śarīra* is represented by *sarīr*, not *śarīr*, a body.

Declension.—The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) change the final *ā*, etc., to *ē*. Thus *ghōrā*, a horse, pl. *ghōrē*. Feminine nouns ending in a consonant add *ā* in the plural. Thus *bhīn*, a sister, plural *bhīnā*. The oblique form plural is always the same as the oblique form

singular. The oblique form singular of *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) ends in *ē*. Thus *ghōṛā*, obl. sing. and plur. *ghōṛē*. Masculine nouns ending in a consonant add *ā* to make the oblique form. Thus *ghōṛ*, a house, obl. sing. and plur. *ghōṛā*. In the case of all nouns, masculine or feminine, ending in *ī* or *ū*, the oblique form is the same as the nominative singular. Feminine nouns ending in a consonant make the oblique form by adding *ā*. Thus *bhīṇ*, a sister, obl. sing. and plur. *bhīṇā*.

The Agent case, which is also used as a Locative, is generally formed in the case of masculine nouns by adding *ē*, or by changing a final *ā* (*ō*, *au*, *ū*) to *ē*. Thus *ghōṛā*, a horse; *ghōṛē*, by a horse, or by horses; *ghōṛ*, a house; *ghōṛē*, by a house or houses, or in a house or houses; *hāthī*, an elephant; *hāthīē*, by an elephant or elephants.

But in the case of feminine nouns the agent case is the same as the oblique form. Thus, *śōhrī*, a girl; *śōhrī*, by a girl or girls; *bhīṇ*, a sister; *bhīṇā*, by a sister or sisters.

These changes are conveniently shown in the following table, to which the vocative forms are also added:—

Nom. Sing.	Nom. plur.	Obl. sing. and plur.	Agent sing. and plural.	Voc. Sing.	Voc. plur.
<i>ghōṛā</i> , a horse . . .	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghōṛ</i> , a house . . .	<i>ghōṛ</i>	<i>ghōṛā</i>	<i>ghōṛē</i>	<i>ghōṛā</i>	<i>ghōṛō</i>
<i>hāthī</i> , an elephant . .	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>śōhrī</i> , a girl . . .	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrīē</i>	<i>śōhrīō</i>
<i>bhīṇ</i> , a sister . . .	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇē</i>	<i>bhīṇō</i>

Most of the postpositions are the same as in the other Western Pahārī dialects and in Kuḷuī, but there are a few peculiar to Inner Sirājī. The following are the more common:—

rā (*rō*, *rau*), of.

bē, to. Also used for the accusative like the Hindī *kō*. This is the same as in Kuḷuī.

rī tōṇī, for, for the sake of.

mōñjē or *mōñjhē*, in.

paraundē, on.

lēṛā, *nā*, *kā*, *āgē*, from, and all also used to form an ablative of the instrument.

As usual the postposition *rā* (*rō*, *rau*) is an adjective, its masculine singular oblique and its masculine plural being *rē*, and its feminine being *rī*.

Adjectives call for few remarks. As usual, only those ending in *ā* (*ō*, *au*, *ū*) are mutable, making the masculine oblique singular and the masculine plural in *ē*, and the feminine in *ī*.

Comparison is usually effected with the help of the ablative postposition *kā̃*, as in *bhīṇā-kā̃ lōmmā*, taller than the sister (sentence 231), and in *sōbbhī-kā̃ lōmmā*, tallest of all.

Pronouns.—The first two personal pronouns are thus declined—

		I.	Thou.
Sing.	Nom.	<i>hā̃, hā̃̃</i>	<i>tū</i>
	Ag.	<i>maĩ</i>	<i>taĩ</i>
	Gen.	<i>mērā (-ō, -au)</i>	<i>tērā (-ō, -au)</i>
	Obl.	<i>mā̃, mā</i>	<i>tā̃, tā</i>
Plur.	Nom.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Ag.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Gen.	<i>āssārā (-ō, -au)</i> <i>mhārā (-ō, -au)</i>	<i>tūssārā (-ō, -au), thārā (-o, -au)</i>
	Obl.	<i>āssā, hāmā</i>	<i>tūssā, tōmmā</i>

The dative singular sometimes appears under the forms *mambhē* and *tambhē*, instead of *mā̃-bē*, *tā̃-bē*, respectively. Thus, *taĩ chhēlū mambhē nē̃ dīnō*, thou didst not give to me a kid.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows. In the singular, they have feminine forms, but the neuter forms observed in the case of some of the Simla dialects have not been noted :—

This			That	
			Masc.	Fem.
Sing.—				
Nom.	.	.	<i>īō, yē</i>	<i>īō, yē</i>
Ag.	:	.	<i>īū, ēūē</i>	<i>ēssē</i>
Obl.	.	.	<i>īū ēū</i>	<i>ēssā</i>
Plur.—				
Nom.	.	.	<i>īā, ēā</i>	<i>tēā.</i>
Ag.	.	.	<i>īā, ēā</i>	<i>tēā</i>
Obl.	.	.	<i>īē, ēāē</i>	<i>tēā, tēāē</i>

The demonstrative pronoun *sau*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, give it. Sometimes, exactly like the similar *s* in Kāshmirī, it is used quite pleonastically, and refers to an object already expressed, as in *dzō suṅgōr khālē-s*, what the swine will eat it, in which the 'it' represents the 'what' and the whole simple means 'what the swine will eat.'

The **Relative** and **Interrogative Pronouns** are declined as follows. The Interrogative has also a neuter form which is described immediately after the paradigm :—

	Who, which, that		Who, which	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom. . . .	<i>dzō, dzun</i>	<i>dzō, dzun</i>	<i>kuṇ</i>	<i>kuṇ.</i>
Ag. . . .	<i>dzū, dzēūē</i>	<i>dzēssē</i>	<i>kūṇī</i>	<i>kēssē.</i>
Obl. . . .	<i>dzū</i>	<i>dzēssā</i>	<i>kās, kāsā</i>	<i>kēssā.</i>
Plur.—				
Nom. . . .		<i>dzēā</i>		<i>kōṇā.</i>
Ag. . . .		<i>dzēāē</i>		<i>kās, kāsā.</i>
Obl. . . .		<i>dzēā</i>		<i>kūṇī.</i>

The Neuter Interrogative Pronoun is *kē*, what? Its oblique form is *kī*, as in *kī-bē*, why?

The **Indefinite Pronouns** are *kōī*, anyone, some one, and *kitsh*, anything, something. I have not noted any examples of the oblique forms of these, nor are they given by Mr. Bailey.

The following Pronominal adjectives may be noted :—

iērā, iēhrā, or yēhrā, like this.

tērā, tēhrā, like that.

kērā, kēhrā, like what?

ētrā, this much, plur. this many.

tētrā, that much, plur. that many.

kētrā, how much? plur. how many?

As usual, instead of the final *ā* of all these, we may have *ō* or *au*.

THE VERB.—A.—Auxiliary Verbs and Verbs Substantive.—The Present tense of the Verb Substantive is *āsā* or *sā*, I am, thou art, etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nīh* (or *nēī*) *ādō*, (I) am not. It has a masculine plural *nīh* (*nēī*) *ādē*, and a feminine singular and plural *nīh* (*nēī*) *ādī*, but it does not change for person.

The past of the verb substantive is *thī*, I was, thou wast, etc., which, like *āsā*, is immutable, and does not change for gender, number, or person.

B.—Active Verb.—The Infinitive ends in *ṇā* (*ṇō*, *ṇau*), which, after *l*, *r*, or *r* is changed to *nā* (*nō*, *nau*). Thus *tsikṇā* (*tsikṇō*, *tsikṇau*), to strike; *pōrnā*, (*-nō*, *-nau*) to fall.

The Present Participle is formed by adding *dā* (*dō*, *dau*) to the root. Thus, *tsikdāu* (*tsikdō*, *tsikdau*), striking. As in other Western Pahārī Dialects, this participle is used in Inceptive compounds, as in *tēā khuṣī kardē lāgē*, they began to make rejoicing, and also as an Infinitive of purpose, as in *tēūē tēū-bē suṅgōr tsārdā bhējū*, he sent him to feed swine.

When the root of a verb ends in a vowel or in a single *h*, *n* is inserted before the *dā*. Thus from *khāṇā*, to eat, pres. part, *khāndā*, and from *rauḥṇā*, to remain, pres. part. *rauḥndā*.

The following present participles are slightly irregular :—

hōṇā, to become, pres. part. *hundā*.

lauṇā, to take, „ „ *lauṇdā*.

The verb *ihṇā* or *ijṇā*, to come, makes its present participle *ihndā* or *ijdā*, and *nāṇā* or *nāśṇā*, to go, makes its present participle *nāndā* or *nāśdā*.

The Past Participle is formed by adding *ā* (*ō*, *au*, *ū*) to the root. Thus, *tsikā*, (*tsikō*, *tsikau*, *tsikū*), struck. The terminations in *au* and *ū* are those most commonly used.

Irregular Past Participles are :—

ihṇā or *ijṇā*, to come; past. part. *āō*.

nāṇā or *nāśṇā*, to go. „ „ *nāṭhau*.

jāṇā, to go. „ „ *gau* (pl. *gauō*; fem. *gauī*).

bēśṇā, to sit. „ „ *bēṭhau*.

dīṇā, to give. „ „ *dīnnau*, *dīnau*.

laggṇā, to be applied. „ „ *lāgau*.

The verbs *hōṇā*, to become; *lauṇā*, to take; and *kōrnā*, to do, form their past participles regularly. Thus, *hōā*, *lauā*, *kōrā*. Of course all these can end in *ō*, *au* or *ū*, instead of *ā*; so that, e.g., we have *hōū*, *lauū*, and *kōrū*, and, indeed, these *ū* forms are the most common of all.

The Future Passive Participle is the same in form as the Infinitive. Thus, *whītar nēī nāśṇā*, it is not to be gone inside, i.e., I will not go inside; *khuṣī kōrnī*, *khuṣī hōṇā zarūnī thī*, happiness to be made, happy to be become, was proper, i.e., it was proper to rejoice and to be happy.

The Conjunctive Participle is formed by adding *ī* to the root, thus *tsikī*, having struck, but this form is only used in Intensive compounds, as in *baṇḍī dīnā* (he) divided. When used as a regular conjunctive participle, *kōrī* is added, as in *tsikī-kōrī*, having struck.

The Noun of Agency is formed by adding *ṇwālā* to the root. Thus, *tsikṇwālā*, a striker, one who is about to strike.

The second person singular of the Imperative is the same in form as the root. The plural is formed by adding *ā*. Thus, *tsik*, strike thou; *tsikā*, strike ye. Some Imperatives are irregular: Thus:—

Imperative		
	2nd Sing.	2nd Plur.
<i>ihṇā</i> or <i>ijṇā</i> to come	<i>ichh</i>	<i>ichhā</i>
<i>nāṇā</i> or <i>nāśṇā</i> , to go	<i>nāū, nāś</i>	<i>nāū, nāśā.</i>

The Old Present or Present Subjunctive is conjugated as follows:—

I strike, I may strike:

	Sing.	Plur.
1.	<i>tsikū, tsikū</i>	<i>tsikū, tsikū</i>
2.	<i>tsikē</i>	<i>tsikā</i>
3.	<i>tsikē</i>	<i>tsikau</i>

The nasalized form of the first person is apparently most common after a vowel or a single *h*. Thus *nāū*, I may go; *ihū*, I may come; *galāū*, I may call (myself thy son).

The Future is formed by adding *lā* (*lō, lau*) to the root. Of these *lau* is the most common. This changes for number and gender, but does not change for person. Thus *tsiklau*, I (masc.), thou (masc.) or he will strike; *tsiklē*, we, you, or they (all masc.) will strike. The feminine is *tsikli* for all persons of both numbers. In the first person singular and plural, a *u* may be inserted before the *lau*, so that this person is singular masculine *tsikulau* or *tsiklau*; plural masculine *tsikulē* or *tsiklē*. Verbs whose roots end in a vowel or a single *h* change this *u* of the first person to *ū*. Thus, *nāṇā*, to go, has *nāūlau* or *nālau*, I shall go.

The verbs *ihṇā*, to come, and *rauṇā*, to remain, are slightly irregular. The former has for its first person *ihūlau*, *ihlau*, *ūūlau* or *īlau*, and so on for the other persons and for the plural. *Rauṇā*, to remain, has its first person singular, *rahūlau* or *rauhlau*. *Launā*, to take, has its first person *lauūlau*, and *dīṇā*, to give, *dēūlau*.

Regarding the form *khālē-s*, they will eat it, in *dzō suṅgōr khālēs*, of the parable, see under the head of demonstrative pronouns.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus *tsikdā* (*-dō, -dau*), I (masc.) strike, thou (masc.) strikest, and so on. The masculine plural is *tsikdē*, and the feminine for both numbers is *tsikdī*. Verbs like *khāṇā* and *rauṇā*, have, of course, *khāndā* (*khāndō, khāndau*), and *rauhndā* (*rauhndō, rauhndau*), etc.

Mr. Bailey notes a passive use of the present participle, indicating ability, as in *mērē nēhī kōrdau*, as for my (part), it is not being done, *i.e.*, I cannot do.

A definite present is formed with *lāgau* (past participle of *lagṇā*) added to the present participle, as in *hā tsikdau lāgau*, I am striking.

The Imperfect is formed by adding *thī* to the present participle, as in *hā tsikdau-thī*, I was striking. The participle changes for gender and number, but not for person. Or we may add *lāgau-thī*, as *hā tsikdau lāgau-thī*.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindī. Thus :—

hā̃ nāṭhau, I went.
maĩ tsīkau, I struck him.
hā̃ nāṭhau āsā, I have gone.
maĩ tsīkau āsā, I have struck him.
hā̃ nāṭhau thī, I had gone.
maĩ tsīkau thī, I had struck him.

The Passive Voice is hardly ever used in this dialect.

Possible forms are :—

hā̃ tsīkau hundau, I am being struck.
hā̃ tsīkau hundau thī, I was being struck.
hā̃ tsīkau jālau, I shall be struck.

No examples of causal verbs occur in the specimens or in Mr. Bailey's work. They are doubtless formed on the lines of other Western Pahārī dialects.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULŪĪ).

INNER SIRĀJĪ DIALECT.

एकू मणशा-रे दूई शोहरू थी । तेआ-मंभे छोटे शोहरूए बाबा-बे बोलू हे बाबा जो मेरा बंडा तेरी खटी-रा आसा सौ बंडी दे । तेबा तेजए बंडी दीना । थोड़े ध्याड़े पिछे होछे शोहरूए सभ माल कठे करू दूर दिशा-बे नाठो । तखे नाशी-करी अपणे बड़े-री खटी जारी-मंभे खोई । जेबा बौहू खरच करी केकू तेज देशे बड़ा नकाळ पड़ू । तेबा कंकाळ होई आओ । तेबा तेज देश-रे एकू बड़े आदमी-रे घरे नाठो । तेजए तेज-बे अपणे छेते सुंगर चारदा भेजू । तेबा तेजए मने बोलू जो सुंगर खालेस हाँज बी खाली । येहड़े तेज-बे कोई नेंई दींदा-थी । तेबा तेज-बे बुध फिरी । बोलू मेरे बाबा-रे केतरे ज्वारे-बे बौहू रोटी दीन्दा थी । हाँज एबा भोछे मरदा । हाँज एबा अपणे बाबा नेड़े नाशली । तेज-बे बोलली हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नेंई रौहू जे तेरा बेटा बोलले । मंभे एबा जेड़े होर ज्वारे सा तेड़ा माँ बी डाह । तेबा उठी-करी अपणे बाबा नेड़े नाठो । सौ मची दूर थी तेज-रे बाबे तेज हेरी-करी देया आई । ठुरी-करी तेज-रे गळे मिलू । बौहू मुघी दीनी । तेबा शोहरूए बोलू हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नेंई रौहू जे तेरा बेटा गलाज । बाबे अपणे सेउका-बे बोलू जे खरे खरे भीकड़े काढ़ी आणा । तेज-बे बनी-देआ । संघा एज-रे हाथे मुंदड़ी संघा पैरे पोलड़े लाउणे-बे देआ । एबा हामे खाले खुशी होले । पहिले मेरा शोहरू मुआ थी । एबा जीउंदा होज । गोजू थी । एबा भेटा । तेबा तेआ खुशी करदे लागे ॥

तेज-रा बड़ा शोहरू छेते थी । जेबा घरा नेड़े पूजू गीहा-री ता नाचणे-री छेड़ शुणी । तेबा एकू सेउका शादी-करी पूछू ये की सा । तेजए तेज-नेड़े बोलू जे तेरो भाज आओ । तेरे बाबे बड़ी खाणी पीणी करी एसे गले जे राँवड़ भेटा । तेजए भीखी-करी जाणू जे क्हीतर नेंई नाशशणा

तेबा तेज-रे बाबे बागे निखली-करी सौ पत्याऊ । तेजए बाबा नेड़े बोलू
 भाऊ एतरी बरशा हाँऊ तेरी टहील करदा रौहू । कधी तेरी गल नहीं
 काटी । पर तैं कधी एक बाकरी-रा छेलू संभे नैई दीनो अपने संघी-साथी
 खुशी करदे । जेबा तेरा ये बेटा आओ जेजए तेरी सारी खटी-पठी लूची
 राँडा-बे दीनी तैं तेज-री तणी खाणी पीणी करी । तेजए तेज-बे बोलू हे
 बेटेआ तू ता सदा माँ सेटा सा । जो किछ मेरा सा सौ सभ तेरा सा ।
 फिरी खुशी करनौ खुश होणा जरूरी थी केसे गले जे तेरा भाऊ मुओ थी ।
 सौ जीउंदा होऊ । गोजू थी । सौ भेटा ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUĪ).

INNER SIRĀJĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēkū-maṇasā-rē dūi śōhrū thī. Tēā-mōñjhē tshōtē-śōhrūē bābā-bē
One-man-of two sons were. Them-among by-the-small-son the-father-to
 bōlū, 'hē bābā, dzō mērā baṇḍā tērī-khaṭī-rā āsā, sau
it-was-said, 'O father, what my share thy-property-of is, that
 baṇḍī-dē.' Tēbbā tēūē baṇḍī-dinā. Thōrē-dhyārē-pitshē
divide-(and-)give.' Then by-him it-was-divided-(and-)given. A-few-days-after
 hōtshē-śōhrūē sōbh māl kōṭṭhē kōrū, dūr-diśā-bē nāṭhō.
by-the-small-son all property together was-made, a-far-country-to he-went.
 Tōkkhē nāśī-kōrī apñē-bōrē-rī khaṭī zārī-mōñjhē khōi.
There gone-having his-own-great-one-of the-property debauchery-in was-lost.
 Jēbbā bauhū khōrōch kōrī-chhēkū, tēū-dēsē bōrā
When much expenditure he-had-made-completely, in-that-country a-great
 nōkāḷ pōrū. Tēbbā kōñkāḷ hōi-āō. Tēbbā tēū-dēsā-rē ēkū-ādmī-rē
famine fell. Then poor he-became. Then that-country-of a-man-of
 ghōrē nāṭhō. Tēūē tēū-bē apñē-chhētē suṅgōr tsārdā
in-the-house he-went. By-him him-as-for in-his-own-field swine feeding
 bhējū. Tēbbā tēūē mōnē bōlū, 'dzō suṅgōr
it-was-sent. Then by-him in-the-mind it-was-said, 'what the-swine
 khālēs, hāñ bī khālau.' Yēhrē tēū-bē kōi nēi dindā-thī.
will-eat-it, I also will-eat.' Such him-to anyone not giving-was.
 Tēbbā tēū-bē budh phiri. Bōlū, 'mērē-bābā-rē kētrē-jwārē-bē
Then him-to memory returned. It-was-said, 'my-father-of how-many-servants-to
 bauhū rōṭī dindā-thī; hāñ ēbbā bhōchhē mōrdā. Hāñ ēbbā
much bread giving-was; I now by-hunger die. I now
 apñē-bābā-nērē nāślau. Tēū-bē bōllau, "hē bābā, māi
my-own-father-near will-go. Him-to I-will-say, "O father, by-me
 Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā jōgī nēi
God-of and of-thee sin was-done; now such worthy not
 rauhū jē tērā bētā bōllē. Mambhē ēbbā jērā hōr
I-remained that thy son they-will-say. Me now as other
 jwārē sā, tērā mā bī dāh." Tēbbā uṭhī-kōrī
servants are, such me also consider." Then arisen-having

apnē-bābā-nērē nāthō. Sau machī dūr thē, tēu-rē bābē
his-own-father-near he-went. He yet far was, him-of by-the-father
 tēu hērī-kōrī dēyā āi. Thuri-kōrī tēu-rē gōlē
him seen-having compassion came. Run-having him-of on-the-neck
 milū. Bauhū mughi dinī. Tēbbā sóhrūē bōlū,
he-was-joined. Much kisses were-given. Then by-the-son it-was-said,
 'hē bābā, maī Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā
'O father, by-me God-of and of-thee sin was-done; now such
 jōgī nēī rauhū jē tērā bēṭā galāū.' Bābē
worthy not I-remained that thy son I-may-say.' By-the-father
 apnē-sēukā-bē bōlū jē, 'kharē-kharē jhikrē kārhi
his-own-servants-to it-was-said that, 'good-good garments having-produced
 āṇā; tēu-bē banī-dēā. Sōnghā ēu-rē hāthē mundrī, sōnghā
bring; him-to clothe. Both this-one-of on-the-hand a-ring, and
 pairē pōlrē lāupē-bē dēā. Ēbbā hāmmē khālē, khuṣī hōlē.
on-the-feet shoes applying-for give. Now we will-eat, happy will-be.
 Pahilē mērā sóhrū muā-thī, ēbbā jiundā hōū; gōjū-thī, ēbbā
At-first my son dead-was, now living became; lost-was, now
 bhēṭā.' Tēbbā tēā khuṣī kardē lāgē.
was-met.' Then they rejoicing making began.

Tēu-rā bōrā sóhrū chhētē thī. Jēbbā ghōrā-nērē
Him-of the-great son in-the-field was. When the-house-near
 pūjū, gihā-rī tā nātsnē-rī tshēr suṇī. Tēbbā ēkū-sēukā
he-arrived, song-of and dancing-of noise was-heard. Then (to-)one-servant
 śādī-kōrī pūchhū, 'yē kē sā?' Tēuē tēu-nērē bōlū
called-having it-was-asked, 'this what is?' By-him him-near it-was-said
 jē, 'tērō bhāū āō. Tērē-bābē bōrī khāṇī pīṇī kōrī,
that, 'thy brother came. By-thy-father a-great eating drinking was-made,
 ēssē-galē jē rābar bhēṭā.' Tēuē jhikhī-kōrī
on-this-word that in-good-health he-has-been-met.' By-him angered-having
 dzāṇū jē, 'whitar nēī nāśnā.' Tēbbā tēu-rē
it-was-considered that, 'within not it-is-to-be-gone.' Then him-of
 bābē bāgē nikhalī-kōrī sau patyāū. Tēuē
by-the-father outside emerged-having he was-remonstrated-with. By-him
 bābā-nērē bōlū, 'bhāl, ētrī-bōrsā hāū tērī tōhil kōrdā
the-father-near it-was-said, 'lo so-many-years I thy service doing
 rauhū. Kōdhī tērī gal nahī kātī; pōr taī kōdhī
remained. Ever thy word not was-cut; but by-thee ever
 ēk-bākri-rā chhēlū mambhē nēī dinō, apnē-sōnghī-sāthī
a-she-goat-of kid to-me not was-given, (that) my-own-companions-friends

khuṣī kōrdē. Jēbbā tērā yē bēṭā āō, jēūē tērī sārī
rejoicing might-have-made. When thy this son came, by-whom thy all
 khaṭī-paṭhī lūchī-rārā-bē dīnī, taī tēū-rī-taṇī khāṇī pīnī
property-etcetera harlots-to was-given, by-thee him-of-for eating drinking
 kōrī.' Tēūē tēū-bē bōlū, 'hē bēṭā, tū tā sadā
was-made.' By-him him-to it-was-said, 'O son, thou verily ever
 mā-sēṭā sā; dzō-kitsh mērā sā, sau sōbh tērā sā. Phirī
me-with art; what-ever mine is, that all thine is. On-the-other-hand
 khuṣī kōrnī, khuṣ hōṇā zarūrī thī,
rejoicing to-be-made, happy to-be-become necessary was,
 kēssē-galē jē tērā bhāū muā-thī, sau jīundā hōū;
on-what-word (i.e., because) that thy brother dead-was, he living became;
 gōjū-thī, sau bhēṭā.'
lost-was, he was-met.'

SAINJĪ.

The country in which Sainjī is spoken, and the estimated number of its speakers, are dealt with in the Introduction to the Kulu Group. A brief account of the dialect is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, and this is our only source of information, as the dialect was not reported in the preliminary operations of this Survey, nor have any specimens of it been received.

Sainjī is closely connected with Inner Sirājī, and in the following pages all that is proposed is to give a brief account of the points in which it differs from that dialect, based entirely on the materials collected by Mr. Bailey. I have also given on pp. 705 ff. of list of Sainjī words and sentences compiled from the same source.

The **Pronunciation** of Sainjī may be taken as, on the whole, the same as that of Inner Sirājī.

There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kaḥā* or *kauḥāu*, from; *graū*, instead of *grā*, a village; *tāē* or *tauē*, by thee.

The most noteworthy difference, however, is the Sainjī tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōrē-rā*, Sainjī has *ghōrē-r*, of a horse; instead of the Inner Sirājī *ghara-bē*, Sainjī has *ghara-b*, to a house; and instead of the Inner Sirājī *kē sā*, Sainjī has *kē-s* what is (it)?

Declension.—The result of this tendency to drop final vowels has reduced two postpositions to being simple consonants, and this has again, owing to the shifting of the accent, sometimes reacted on the noun itself. The two postpositions thus apocopated are the *rā* of the genitive, and the *bē* of the dative-accusative. The former has become *r*, and the latter *b*. Before other postpositions the ordinary oblique form is used. As *rā* becomes *r*, so also do *rē* and *rī*; so that the genitive no longer changes for gender or number, as is the case with genitives with the full termination *rā*.

Sometimes, it may be added, the full terminations *rā* and *bē* are employed as in Inner Sirājī, and in such cases, the *rā* is liable to the usual changes. Before the *b* the termination of the noun generally undergoes certain changes. We must therefore give the following specimens of declension:—

	A horse	A house	An elephant	A daughter	A sister
Nom. Sing.	<i>ghōrā</i>	<i>ghar</i>	<i>hāthī</i>	<i>bēḷī</i>	<i>bhīṇ</i>
Obl. Sing. and Plur.	<i>ghōrē</i>	<i>gharā</i>	<i>hāthī</i>	<i>bēḷī</i>	<i>bhīṇē</i>
Ag. and Loc. Sing. and Plur.	<i>ghōrē</i>	<i>gharē</i>	<i>hāthīē</i>	<i>bēḷīē</i>	<i>bhīṇē</i>
Gen. Sing. and Plur.	<i>ghōrēr</i>	<i>gharār</i>	<i>hāthīr</i>	<i>bēḷīr</i>	<i>bhīṇār</i>
Dat. Sing. and Plur.	<i>ghōrāb</i>	<i>gharāb</i>	<i>hāthīb</i>	<i>bēḷīb</i>	<i>bhīṇab</i>
Nom. Plur.	<i>ghōrē</i>	<i>ghar</i>	<i>hāthī</i>	<i>bēḷī</i>	<i>bhīṇ</i>

Note that the *a* in *bhīṇab* is short.

The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *āgā*, and *kā*, *kaḥā*, or *kauḥā*.

The declension of the **Personal Pronouns** differs slightly from that given for Inner Sirāji. Mr. Bailey gives the following :—

	I.	Thou.
Sing.—		
Nom.	<i>haũ</i>	<i>tũ</i>
Ag.	<i>mōẽ.</i>	<i>tauẽ, tāẽ.</i>
Obl.	<i>maũ</i>	<i>tā.</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Dat.	<i>maũ-bhẽ.</i>	<i>tā-bhẽ.</i>
Plur.—		
Nom.	<i>āssẽ</i>	<i>tũssẽ</i>
Ag.	<i>āhẽ</i>	<i>tũssẽ</i>
Obl.	<i>āssā, āsā</i>	<i>tūā</i>
Gen.	<i>mhārā</i>	<i>thārā</i>
Dat.	<i>āssāb, āsāb</i>	<i>tūāb</i>

With the form *maũ-bhẽ* may be compared the Inner Sirāji *mambhẽ*.

The **Demonstrative Pronouns** are declined as follows :—

This.			That.	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>ēō</i>	<i>ēō</i>	<i>sō</i>	<i>sō</i>
Ag.	<i>ēūẽ</i>	<i>ēssẽ</i>	<i>tēōẽ</i>	<i>tēssẽ</i>
Obl.	<i>ēū (ēō)</i>	<i>ēssā</i>	<i>tēū (tēō)</i>	<i>tēssā</i>
Gen.	<i>ēū-rā, ēūr</i>	<i>ēssā-rā, ēssār</i>	<i>tēū-rā, tēūr</i>	<i>tēssā-rā, tēssār</i>
Dat.	<i>ēūb</i>	<i>ēssāb</i>	<i>tēūb</i>	<i>tēssāb.</i>
This.			That.	
	Masc. and Fem.		Masc. and Fem.	
Plur.—				
Nom.	<i>ēā</i>		<i>tēā</i>	
Ag.	<i>iāẽ</i>		<i>tēāẽ.</i>	
Obl.	<i>ēā.</i>		<i>tēā.</i>	
Gen.	<i>ēā-rā, ēār</i>		<i>tēā-rā, tēār</i>	
Dat.	<i>ēāb</i>		<i>tēāb</i>	

Some of the above forms are not in Mr. Bailey's paradigm, but are taken from his specimen sentences, or deduced from parallel occurrences found therein. Mr. Bailey gives the *e* in *ēssā*, etc. as long. Perhaps it should be short as in *tēssā*, etc.

The remaining pronouns do not present important variations. The oblique form of *kun*, who? is *kās* or *kāsū*, and that of *kẽ*, what? *kĩ*. 'Why' is *kĩ-dzũ*, in which *dzũ* is identical with *jō*, the dative postposition in Chamālī.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The present tense is *sā*, which, as in Inner Sirāji, is immutable. It is often suffixed to another word and then drops its vowel, as in *kēs*, what is (your name), for *kē-sā*; *raūh-s*, for *raūh-sā*, he dwells. The negative Verb substantive is *nēhā āthā*, is not, and is also immutable.

The past tense is *tā* as in Kuḷuī, instead of the *thā* of Inner Sirāji. It also is immutable.

B.—Active Verb.—The Old Present and Present Subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same.

I may strike, etc.

Sing. and Plur.

- | | |
|----------|----------------|
| 1. | <i>tsīkū</i> . |
| 2 and 3. | <i>tsīkē</i> . |

The Future has three forms, all different. I cannot say whether they can all be used with the same verb, but I give here the terminations attached in each case to the verb *tsīkṇā*, to strike.

The first form changes the *l* of the Inner Sirāji future to *r*.¹ We thus get the following, the singular and plural being identical.

I shall strike.

Sing. and Plur.

- | | |
|----|-----------------|
| 1. | <i>tsīkūr</i> |
| 2. | <i>tsīkar</i> |
| 3. | <i>tsīkār</i> . |

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus:—

I shall strike, etc.

1st, 2nd, and 3rd persons.

- | | |
|-------|----------------|
| Sing. | <i>tsīkū</i> |
| Plur. | <i>tsīkē</i> . |

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmirī has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the future of the Gawarbatī Pīśācha language. Mr. Bailey only gives examples of the first person, viz., *tsīkūb*, I shall strike. Whether the same form is used for the other persons, I do not know.

The Inner Sirāji Future, *hōlā*, he will be, is given by Mr. Bailey in one of his sentences.

The other tenses are formed as in Inner Sirāji, and call for no remarks, but in one of his sentences Mr. Bailey gives *raūhs* for 'he dwells,' which is evidently a compound of *raūh*, and *sā*, the verb substantive, with the final *ā* dropped as explained above. This

¹ So also in the Veron Pīśācha language, the *l* of the future has become *r*.

is probably really a present definite formed by suffixing *sā* to the old present, so that it stands for an original *rañhē-sā*.

The irregular verbs are much as in Inner Sirāji. The only one deserving special notice is *iēdzā*, to come; pres. part., *idzdā*; past part., *āwā*; Imperative, *idz*, plur. *idzā*; fut. *idzūr*, etc.

LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP.

English.	Kuḷai.	Inner Sirāji.	Sainji.
1. One	Ēk	Ēk	Iek.
2. Two	Dūi	Dūi	Dūi.
3. Three	Trāi, (in West Kulu) chin, chan.	Chēp	Chīp.
4. Four	Chār	Tsār	Tsār.
5. Five	Pōñj	Pandz	Panz.
6. Six	Chhau	Tshau	Tshan.
7. Seven	Sōtt	Sāt, sat	Satt.
8. Eight	Ōtth	Ātth, aṭh	Atth.
9. Nine	Noā	Nau	Nauū.
10. Ten	Dōś	Döss	Dass.
11. Twenty	Bihī, bih	Bih	Bih.
12. Fifty	Pōñjāh	Padzā . . . . .	.....
13. Hundred	Śauū	Shau . . . . .	.....
14. I	Haū	Hā, hāū	Haū.
15. Of me	Mērā	Mērau	Mērā.
16. Mine	Mērā	Mērau	Mērā.
17. We	Āssē, ham, hamē	Āssē, hāmmē	Āssē.
18. Of us	Āssārā, mhārā	Āssārā, mhārau	Mhārā.
19. Our	Āssārā, mhārā	Āssārā, mhārau	Mhārā.
20. Thou	Tū, thau	Tū	Tā.
21. Of thee	Tērā	Tērau	Tērā.
22. Thine	Tērā	Tērau	Tērā.
23. You	Tussē	Tussē, tōmmē	Tussē.
24. Of you	Tussārā, tūsrā, thamārā	Tūssārā, thārau	Thārā.
25. Your	Tussārā, tūsrā, thamārā	Tūssārā, thārau	Thārā.

English.	Kuṭi.	Inner Sirāji.	Sainji.
26. He . . .	Sō, sau, ō . . .	Sau . . .	Sō.
27. Of him . . .	Tēi-rā . . .	Teū-rā . . .	Tēū-rā.
28. His . . .	Tēi-rā . . .	Teū-rā . . .	Tēū-rā.
29. They . . .	Tē . . .	Tēā, sēā, sē . . .	Tēā.
30. Of them . . .	Tinhā-rā . . .	Tinhā-rā, tēā-rā . . .	Tēā-rā.
31. Their . . .	Tinhā-rā . . .	Tinhā-rā, tēā-rā . . .	Tēā-rā.
32. Hand . . .	Hōth, hāth . . .	Hāth, hōth . . .	Hāth.
33. Foot . . .	Dzōngh, dzōngā . . .	Pair, khur . . .	Paīr.
34. Nose . . .	Nāk . . .	Nāk . . .	Nāk.
35. Eye . . .	Hōchchhi, ōchchhi, ōkkhi . . .	Āchh, āchhi . . .	Ākkh.
36. Mouth . . .	Khākh . . .	Mūh . . .	Mūh.
37. Tooth . . .	Dōrd . . .	Dānd . . .	Dānd.
38. Ear . . .	Kōnn . . .	Kaṇēṭ . . .	Kaṇēṭ.
39. Hair . . .	Śōrāl, śir . . .	Śrēāl . . .	Tsōrā.
40. Head . . .	Muṇḍ . . .	Muṇḍ . . .	Muṇḍ.
41. Tongue . . .	Dzibbh . . .	Dzibh . . .	Dzibh.
42. Belly . . .	Pēṭ . . .	Pēṭ . . .	Pēṭ.
43. Back . . .	Piṭṭh . . .	Piṭh, piṭṭhi . . .	Pēṭh.
44. Iron . . .	Lōhā . . .	Lōhā . . .	Lōhā.
45. Gold . . .	Sunā . . .	Sunā . . .	.....
46. Silver . . .	Rupā . . .	Rupā . . .	.....
47. Father . . .	Dāpū, tābū, tāb . . .	Bāb . . .	Bābā.
48. Mother . . .	Ammā, yā, ij . . .	Īj, i . . .	Īj.
49. Brother . . .	Bhāi, Bhāū . . .	Bhāi, dād . . .	Bhāi (elder), bhāū (younger).
50. Sister . . .	Dāi (elder), bēhū (younger) . . .	Dāi (elder), bhīn (younger), chēi (younger) . . .	Dāi (elder), bhīn (younger).
51. Man . . .	Mābū . . .	Maṇās . . .	Mard.
52. Woman . . .	Bēṭri . . .	Bēṭri, tshēuri . . .	Bēṭri.

English.	Kuḷui.	Inner Sirāji.	Sainji.
53. Wife	Jō, dzōi, lāhri	Bētri, tabenri	Jōō, jō, dzōō.
54. Child	Yāpā	Haḷkā, bālak	Tshōrū.
55. Son	Śōhrū, bēṭā	Bēṭā, tshōtū, śōrū, śōhrū	Tshōrū.
56. Daughter	Śōhri, bēṭi	Bēṭi, tshōti, śōri, śōhri	Tshōri.
57. Slave	Bēṭhū	Sēuk, dērū . . . . .	.....
58. Cultivator	Hālī	Kōrsān . . . . .	.....
59. Shepherd	Puhāl, phuāl	Phuāl	Phuāl.
60. God	Pōrmēsōr	Pōrmēsūr . . . . .	.....
61. Devil	Rākhas, bhūt	Rākōs . . . . .	.....
62. Sun	Sūraj, dhiārā	Dhyārā, dihārō, sūraj	Dihārā.
63. Moon	Dzōth, dzuth	Dzōth, tsānanī	Dzōth.
64. Star	Tārā	Tārā	Tārā.
65. Fire	Ōgg	Āg . . . . .	.....
66. Water	Pāpi	Pāpi . . . . .	.....
67. House	Ghōr, gōhr	Ghar, dērā	Ghar.
68. Horse	Ghōrā, gōhrā	Ghōrā	Ghōrā.
69. Cow	Gāi	Lachmī, gāi	Gāi.
70. Dog	Kuttā	Kuttau or kūkar	Küttā.
71. Cat	Brālā, (fem. brāṭi)	Barēālau (fem. -ṭi)	Barēālā (fem. -ṭi).
72. Cock	Kukkar	Kukkar	Kukkar.
73. Duck	Batak	Abhi . . . . .	.....
74. Ass	Gaddhā, göddhā	Gadhau	Gādhā.
75. Camel	Ūṭ	Ūṭ	Ūṭ.
76. Bird	Chirū	Chinrū, chēlū . . . .	.....
77. Go	Nōś	Nāsh, nā	Nā, nās.
78. Eat	Khā	Khā	Khā.
79. Sit	Bēs	Bēsh	Bēs.

English.	Kuḷai.	Inner Sirāji.	Sainji.
80. Come . . .	Ēj, ij . . .	Īch, ēj . . .	Idz.
81. Beat . . .	Jōk, mār . . .	Tsīk . . .	Tsik.
82. Stand . . .	Khaṛā hō . . .	Khaṛā uṭh . . .	.....
83. Die . . .	Mōr . . .	Mar . . .	.....
84. Give . . .	Dē . . .	Dī . . .	Dē.
85. Run . . .	Ṭhur, ṭhōr, bhagg . . .	Ṭhur . . .	Ṭhur.
86. Up . . .	Ujjhē, jhāũ . . .	Ūjhē, gīs . . .	Ūjhē.
87. Near . . .	Bhēṭī, nēṛ . . .	Nēṛē, sēṭē . . .	.....
88. Down . . .	Bunhē, bihāũ, bhi . . .	Undhē, tōl, jilē . . .	Ūndhē.
89. Far . . .	Dūr . . .	Darēṛā, dūr . . .	.....
90. Before . . .	Āggē, āghē . . .	Jēhũ, āgũ . . .	Jēhũ.
91. Behind . . .	Pichchhē . . .	Paṭshēā, piṭahũ . . .	Piṭshē.
92. Who . . .	Kuṇ . . .	Kuṇ . . .	Kuṇ.
93. What . . .	Kī . . .	Kē . . .	Kē.
94. Why . . .	Kibē . . .	Kibē, kilē . . .	Kib, ki-dzũ.
95. And . . .	Hōr . . .	Hōr . . .	.....
96. But . . .	Pōr . . .	Pōr . . .	.....
97. If . . .	Jē . . .	Jē . . .	.....
98. Yes . . .	Hōē, hō . . .	Hō . . .	.....
99. No . . .	Nāĩ . . .	Nāĩ . . .	.....
100. Alas . . .	Hāi . . .	Darōh . . .	.....
101. A father . . .	Bāb . . .	Bāb . . .	Bābā.
102. Of a father . . .	Bābē-rā, bābā-rā . . .	Bābā-rā . . .	Bābēr.
103. To a father . . .	Bābē-bē, bābā-bē . . .	Bābā-bē . . .	Bābāb.
104. From a father . . .	Bābē-na, bābā-na . . .	Bābā-lēṛā . . .	Bābē-āgā.
105. Two fathers . . .	Dūi bāb . . .	Dūi-bāb . . .	Dūi bābē.
106. Fathers . . .	Bāb . . .	Bāb . . .	Bābē.

English.	Kuṭi.	Inner Sirāji.	Sainji.
107. Of fathers . . .	Bābē-rā, bābā-rā . . .	Bābā-rā	Bābēr.
108. To fathers . . .	Bābē-bē, bābā-bē . . .	Bābā-bē	Bābāb.
109. From fathers . . .	Bābē-na, bābā-na . . .	Bābā-lērā	Bābē-āgē.
110. A daughter . . .	Bēṭi	Bēṭi	Bēṭi.
111. Of a daughter . . .	Bēṭi-rā	Bēṭi-rā	Bēṭir.
112. To a daughter . . .	Bēṭi-bē	Bēṭi-bē	Bēṭib.
113. From a daughter . . .	Bēṭi-na	Bēṭi-lērā	Bēṭi-āgē.
114. Two daughters . . .	Dūi bēṭi	Dūi bēṭi	Dūi bēṭi.
115. Daughters . . .	Bēṭi	Bēṭi	Bēṭi.
116. Of daughters . . .	Bēṭi-rā	Bēṭi-rā	Bēṭir.
117. To daughters . . .	Bēṭi-bē	Bēṭi-bē	Bēṭib.
118. From daughters . . .	Bēṭi-na	Bēṭi-lērā	Bēṭi-āgē.
119. A good man . . .	Kharā māhṇū	Rāmṛā maṇaṣh	Rāmṛā mard.
120. Of a good man . . .	Kharē māhṇū-rā	Rāmṛē maṇaṣhā-rā	Rāmṛē mardār.
121. To a good man . . .	Kharē māhṇū-bē	Rāmṛē maṇaṣhā-bē	Rāmṛē mardāb.
122. From a good man . . .	Kharē māhṇū-na	Rāmṛē maṇaṣhā-lērā	Rāmṛē mardā-āgē.
123. Two good men . . .	Dūi kharē māhṇū	Dūi rāmṛē maṇaṣh	Dūi rāmṛē mard.
124. Good men . . .	Kharē māhṇū	Rāmṛē maṇaṣh	Rāmṛē mard.
125. Of good men . . .	Kharē māhṇū-rā	Rāmṛē maṇaṣhā-rā	Rāmṛē mardār.
126. To good men . . .	Kharē māhṇū-bē	Rāmṛē maṇaṣhā-bē	Rāmṛē mardāb.
127. From good men . . .	Kharē māhṇū-na	Rāmṛē maṇaṣhā-lērā	Rāmṛē mardā-āgē.
128. A good woman . . .	Kharī bēṭṛi	Rāmṛi bēṭṛi	Rāmṛi bēṭṛi.
129. A bad boy . . .	Burā śohṇū	Būrā śorū	Būrā tshōrū.
130. Good women . . .	Kharī bēṭṛi	Rāmṛi bēṭṛi	Rāmṛi bēṭṛi.
131. A bad girl . . .	Burī śohṇi	Būrī śorī	Būrī tshōrī.
132. Good . . .	Kharā	Rāmṛā	Rāmṛā.
133. Better . . .	(Ēē-na) kharā	(Īn-kā) rāmṛā	(Ēū-kā) rāmṛā.

English.	Kuṣi.	Inner Sirāji.	Sainji.
134. Best . . .	Sēbbhi-na kharā . . .	Sōbbhi-kā rāmpa . . .	Sōbbhi-kā rāmpa.
135. High . . .	Uthra . . .	Uchtā . . .	Uthlā, ujje.
136. Higher . . .	(Ēi-na) uthra . . .	(Īi-kā) uchta . . .	(Ēi-kā) uthlā.
137. Highest . . .	Sēbbhi-na uthra . . .	Sōbbhi-kā uchta . . .	Sōbbhi-kā uthlā.
138. A horse . . .	Ghōra . . .	Ghōra . . .	Ghōra.
139. A mare . . .	Ghōri . . .	Ghōri . . .	Ghōri.
140. Horses . . .	Ghōre . . .	Ghōre . . .	Ghōre.
141. Mares . . .	Ghōri, ghōriā . . .	Ghōri . . .	Ghōri.
142. A bull . . .	Bōhḍ . . .	Bōḍ . . .	Bauḍ.
143. A cow . . .	Gā . . .	Lachhmī . . .	Gā.
144. Bulls . . .	Baldh (bahū) . . .	Bōḍ . . .	Bauḍ.
145. Cows . . .	Gāi . . .	Lachhmī . . .	Gā.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttē . . .	Kuttē . . .	Kuttē.
149. Bitches . . .	Kutti, kuttiā . . .	Kutti . . .	Kutti.
150. A he goat . . .	Bōkrā . . .	Bākra . . .	Bākra.
151. A female goat . . .	Bōkri . . .	Bākri . . .	Bākri.
152. Goats . . .	Bōkre . . .	Bākre . . .	Bākre
153. A male deer . . .	Hōrn . . .	Kakkar (<i>barking deer</i>) . . .	.....
154. A female deer . . .	Hōrni . . .	Kakri . . .	.....
155. Deer . . .	Hōrn, hōrnā . . .	Kakkar . . .	.....
156. I am . . .	Haū sā, hē . . .	Hā sā, āsā . . .	Haū sā.
157. Thou art . . .	Tū sā, hē . . .	Tū sā, āsā . . .	Tū sā.
158. He is . . .	Sau sā, hē . . .	Sau sā, āsā . . .	Sō sā.
159. We are . . .	Āssē si, sā, hē . . .	Āssē sā, āsā . . .	Āssē sā.
160. You are . . .	Tussē si, sā, hā . . .	Tūssē sā, āsā . . .	Tūssē sā.

English.	Kuḷi.	Inner Sirāji.	Sainji.
161. They are . . .	Tē sī, sā, hā . . .	Teā sā, āsā . . .	Tēā sā.
162. I was . . .	Haũ thā, ti . . .	Hā thi . . .	Haũ ti.
163. Thou wast . . .	Tū thā, ti . . .	Tū thi . . .	Tū ti.
164. He was . . .	Sau thā, ti . . .	Sau thi . . .	Sō ti.
165. We were . . .	Āssē thē, ti . . .	Āssē thi . . .	Āssē ti.
166. You were . . .	Tussē thē, ti . . .	Tussē thi . . .	Tussē ti.
167. They were . . .	Tē thē, ti . . .	Teā thi . . .	Teā ti.
168. Be . . .	Hō . . .	Hō . . .	Hō.
169. To be . . .	Hōnā, hōnū . . .	Hōnau . . .	Hōnā.
170. Being . . .	Hundā . . .	Hundā . . .	Hundā.
171. Having been . . .	Hōi-kē . . .	Hōi-kōri . . .	Hōi-kōri.
172. I may be . . .	Haũ hōā . . .	Hā hōū . . .	Haũ hōū.
173. I shall be . . .	Haũ hōnū . . .	Hā hōulā, hōlā . . .	Haũ hōūr, hōlā.
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Tsik . . .	Tsik.
176. To beat . . .	Mārā, mārū . . .	Tsiknā . . .	Tsiknā.
177. Beating . . .	Mārdā . . .	Tsikdau . . .	Tsikdā.
178. Having beaten . . .	Māri-kē . . .	Tsikī-kōri . . .	Tsikī-kōri.
179. I beat . . .	Haũ mārā-sā . . .	Hā tsikdau . . .	Haũ tsikdā.
180. Thou beatest . . .	Tū mārā-sā . . .	Tū tsikdau . . .	Tū tsikdā.
181. He beats . . .	Sau mārā-sā . . .	Sau tsikdau . . .	Sō tsikdā.
182. We beat . . .	Āssē mārā-sā, -sī . . .	Āssē tsikdē . . .	Āssē tsikdā.
183. You beat . . .	Tussē mārā-sā, -sī . . .	Tussē tsikdē . . .	Tussē tsikdā.
184. They beat . . .	Tē mārā-sā, -sī . . .	Teā tsikdē . . .	Teā tsikdā.
185. I beat (<i>Past Tense</i>) . . .	Maĩ mārū . . .	Maĩ tsikū . . .	Mōē tsikū.
186. Thon beatest (<i>Past Tense</i>). . .	Taĩ mārū . . .	Taĩ tsikū . . .	Tanē tsikū.
187. He beat (<i>Past Tense</i>) . . .	Tēiē mārū . . .	Tūi tsikū . . .	Tēōē tsikū.

English.	Kului.	Inner Sirāji.	Sainji.
188. We beat (<i>Past Tense</i>)	Āssē mārū . . .	Āssē tsikū . . .	Āhē tsikū.
189. You beat (<i>Past Tense</i>)	Tussē mārū . . .	Tūssē tsikū . . .	Tūssē tsikū.
190. They beat (<i>Past Tense</i>)	Tinhē mārū . . .	Teā tsikū . . .	Teāē tsikū.
191. I am beating . . .	Haū mārā-lāgā-hundā-sā .	Hā tsikdau lāgau . . .	Haū tsikdā.
192. I was beating . . .	Haū mārā-lāgā-hundā-ti, -thā.	Hā tsikdau lāgau-thi .	Haū tsikdā-ti.
193. I had beaten . . .	Maī jāukū-ti, -thā . . .	Maī tsikū-thi . . .	Mōē tsikū-ti.
194. I may beat . . .	Haū mārā . . .	... ..	Haū tsikū.
195. I shall beat . . .	Haū mārū . . .	Haū tsikulau, tsiklau .	Haū tsikūr, tsikū, tsikūb.
196. Thou wilt beat . . .	Tū mārā . . .	Tū tsik(u)lau . . .	Tū tsikar, tsikū.
197. He will beat . . .	Sau mārā . . .	Sau tsik(u)lau . . .	Sō tsikār, tsikū.
198. We shall beat . . .	Āssē mārū . . .	Āssē tsik(u)lē . . .	Āssē tsikūr, tsikī.
199. You will beat . . .	Tussē mārē . . .	Tūssē tsik(u)lē . . .	Tūssē tsikar, tsikī.
200. They will beat . . .	Tē mārē . . .	Teā tsik(u)lē . . .	Teā tsikār, tsikī.
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Haū mārūā-sā . . .	.....	.....
203. I was beaten . . .	Haū mārūā-ti, (-thā) . . .	.....	.....
204. I shall be beaten . . .	Haū mārūnū . . .	.....	.....
205. I go . . .	Haū nōsā-sā . . .	Hā nāudau . . .	Haū nāndā.
206. Thou goest . . .	Tū nōsā-sā . . .	Tū nāudau . . .	Tū nāndā.
207. He goes . . .	Sau nōsā-sā . . .	Sau nāudau . . .	Sō nāndā.
208. We go . . .	Āssē nōsā-sā, -sī . . .	Āssē nāndē . . .	Āssē nāndē.
209. You go . . .	Tussē nōsā-sā, -sī . . .	Tūssē nāndē . . .	Tūssē nāndē.
210. They go . . .	Tē nōsā-sā, -sī . . .	Teā nāndē . . .	Teā nāndē.
211. I went . . .	Haū nōtthā . . .	Hā nāthau . . .	Haū nāthā.
212. Thou wentest . . .	Tū nōtthā . . .	Tū nāthau . . .	Tū nāthā.
213. He went . . .	Sau nōtthā . . .	Sau nāthau . . .	Sō nāthā.
214. We went . . .	Āssē nōtthē . . .	Āssē nāthē . . .	Āssē nāthē.

English.	Kuḷi.	Inner Sirāji.	Sainji.
215. You went . . .	Tussē nōṭṭhē . . .	Tüsse nāṭhē . . .	Tussē nāṭhē.
216. They went . . .	Tē nōṭṭhē . . .	Tēā nāṭhē . . .	Tēā nāṭhē.
217. Go . . .	Nōś . . .	Nās or nā . . .	Nā, nās.
218. Going . . .	Nōśdā . . .	Nāsdau, nāndan . . .	Nāudā, nāśdā.
219. Gone . . .	Nōṭṭhā . . .	Nāṭhau . . .	Nāṭhā.
220. What is your name ?	Tūsra nā ki sā ? . . .	Tērā kē nā ? . . .	Tērā, nā kēs ?
221. How old is this horse ?	Ēi ghōrē-ri kētri barēs sā ?	Ēū ghōrē-ri kētri ummar sā ?	Ēō ghōrē kētri ambar ?
222. How far is it from here to Kashmir ?	Kāsmīr ōkkhē-na kētri dūr sā ?	Īndhā-kā Kāsmīr kētrā dūr sā ?	Ēkkhā-kahā Kāsmīrā-taṅg kētrā dūr hōlā ?
223. How many sons are there in your father's house ?	Tussā-rē bābū-rē ghōrē kētrē bēṭe sī ?	Thārē bābā-rē ghōrē kētrē sōrū sā ?	Tērē bābūr gharē kētrē lāṅkē ?
224. I have walked a long way to-day.	Haū āj barī dūri-tāi nōṭṭhā-ti.	Maī āz bauhā bāt hāṇḍi .	Haū āḍz barē bārā zōṅghē hāṇḍi āwā.
225. The son of my uncle is married to his sister.	Mērē chāchē-rē bēṭe-rā biyāh tēi-ri bēhṇī sōṅghē hūā-hundā-sā.	Mērē chāchē-rē sōrū-rā biyāh tēi-ri bēhṇī sōṅghā hōā sā.	Mērē tsātsēr bēṭā ēūr bēhṇī sōṅghē bēā hōā.
226. In the house is the saddle of the white horse.	Ghōrā-na sēttē ghōrē-ri kāṭhī sā.	Sittē ghōrē-ri kāṭhī ghōrē sā.	Gharē sittē ghōrē zīn.
227. Put the saddle upon his back.	Tēi-ri piṭṭhi-pāndhē kāṭhī pā.	Kāṭhī tēi-ri piṭṭhi paraundē kōśā.	Ēār piṭṭhi āprē zīn bōnnhā.
228. I have beaten his son with many stripes.	Maī tēi-rē bēṭe-bē bōhū kōmchi māri.	Maī tēi-rē sōrū-bē bauhā tsikū.	Mōē ēūr bēṭā barā tsikū.
229. He is grazing cattle on the top of the hill.	Sau dhōgā-rē chorhē pāndhē gōrū charāndā lāgā-hundā-sā.	Sau dhārāṭi-rē gāhi dāgē chārā lāgā hundā.	Dzotār tsōrē āprē tsārā sō gā bākri.
230. He is sitting on a horse under that tree.	Sau tēi bēṭe-bēṭh ghōrē-pāndhē bēṭhā-hundā-sā.	Sau tēi bēṭe bēṭhē ghōrē paraundē bēṭhā hundā.	Ēō buṭṭē bēṭhē sō bēṭhā ghōrē āprē.
231. His brother is taller than his sister.	Tēi-rā bhāi tēi-ri bēhṇī-na lōmbā sā.	Tēi-rā bhāi āpī bēhṇī-kā lōmmā.	Ēūr bhāi āpī bāhṇī-kā baḍḍā.
232. The price of that is two rupees and a half.	Tēi-rā mūl dhāi rupaiyē sā.	Tēi-rā mūl dhāi rapai sā .	Ēār mūl dhāē rupayyā.
233. My father lives in that small house.	Mērā bābū tēi hōṭhē ghōrā-na rauhā-sā.	Mērā bāb tēi hōṭhē ghōrē rauhāndā.	Mērō bābū ēō hōṭhē gharē rauh.
234. Give this rupee to him	Ēh rupaiyā tēi-bē dē .	Īō rapai tēi-bē dē . . .	Ēūb rupayyā dēā (give rupees to him).
235. Take those rupees from him.	Tē rupaiyā tēi-na mōṅgā (ask for).	Sō tēā rapai tēi-lērā lai lau.	Ēā rupayyā ēū -āgā mōṅgā (ask).
236. Beat him well and bind him with ropes.	Tēi-bē bōhū jōkā hōr rōśsi-sōṅgē bōnnhā.	Tēi-bē khāsē tsikā tēbko rāshī-kā bānnhā.	Ēū rāmṛē-kōrī tsikā, rāśiē bi bōnnhā.
237. Draw water from the well.	Khūē-na pāṇi tiṅgrā . . .	Khūhē nā pāṇi kāṭh . . .	Kūē kauhaū paṇi kāḍḍhā.
238. Walk before me.	Mū-na āggē āggē hāḍ . . .	Mā āgē hāḍ . . .	Maū jehū tsal.
239. Whose boy comes behind you ?	Tussā-nā picchhē kōs-rā bēṭā ējā-sā ?	Thārē piṭhē kās-rā sōrū ijdā lāgā ?	Kās-rā lāṅkā tā piṭhē āwā ?
240. From whom did you buy that ?	Ēh tussē kōsan lēū ? . . .	Sau tussē kās-kā mūlī āṇā ?	Kāsū-āgā tāē mūl mōṅgā ?
241. From a shopkeeper of the village.	Garā-rē hāṭiāḷē-na . . .	Grā-rē ēkū karāḍā-āgē . . .	Grāūr dukaunadārā-āgā.

The language of Mandi is called Mandēālī, and that of Suket is called Sukētī, the two being closely connected.

Mr. Bailey says that there are said to be three dialects of Sukēti but that this is evidently an over refinement. The dialects are named Pahār, Dhar, and Bahal. Any information available regarding these three will be given under the head of Sukēti.

No separate returns have been received for Northern Maṇḍālī or for Chhōṭā Baṅgh-
 Number of speakers. ālī, both being included under the general head of
Maṇḍālī. The total number of speakers of this Group has been returned as follows :—

Maṇḍālī	.	.	.	.	.	.	.	.	.	.	.	150,000
Maṇḍālī-Pahārī	.	.	.	.	.	.	.	.	.	.	.	10,000
Sukēti	.	.	.	.	.	.	.	.	.	.	.	52,184
TOTAL											.	.	212,184

² State Gazetteer, p. 26.

The Vocabulary of these two States is much the same as that of other Western Pahārī languages. The following is a list of a few noteworthy expressions collected from Mr. Bailey's Vocabulary and from the specimens which follow. Words noted only in Chhōṭā Bangāhal are marked 'Chh. B.' Those noted only in Northern Maṇḍālī are marked 'N,' those noted only in Maṇḍālī Pahārī are marked 'P,' while those peculiar to Sukēṭī are marked 'S.'

- aggē*, in front.
- ānnī*, an egg.
- bāgar*, wind.
- bāhnā*, to beat.
- bakkhā*, towards.
- baṣṇā* or *baṭhṇā*, to sit (N).
- battī*, an egg.
- bayāh*, a marriage.
- bēbbī*, a younger sister (N).
- bhachēāl*, foolish.
- biāhū*, a husband.
- bun*, down (Kāshmīrī *bōn*).
- chalē jāṇā*, to go away.
- ḍāl*, a tree.
- dēd*, an elder sister (N) (Kāshmīrī *dēd*, a mother).
- dhārā*, a hill.
- dhyārā*, a day.
- ḍōhrī*, a field.
- dōthī*, to-morrow evening.
- ēbbē* or *ībbē*, now.
- ēhrā* or *ērā*, like this.
- ēthī* or *yēthī*, here.
- gābhrū*, a son.
- ghaṭ*, a little.
- grāō*, a village.
- guāṇā* or *gwāṇā*, to cause, to go, to lose.
- guḍlā*, sweet.
- kāchkhā*, clean.
- kākkhī*, the eye.
- hēṭh*, down (not up).
- hikā*, the breast.
- hūṇ*, now.
- ībbē* or *ēbbē*, now.
- īj*, a mother (N).
- jā*, *jā-jē*, when.
- jēbbē*, when.
- jēhrā* or *jērā*, like what.
- jēthī*, where.
- jhikkhī jāṇā*, to become angry.

- juṛnā*, to be got, obtained.
kaṭṭhē, about, concerning, for the sake of.
kēbbē, when?
kēhrā or *kērhā*, like what?
kēttihī, where?
kharā, good, beautiful.
kharṇā, to stand.
khuāṇā, *khvāṇā*, to give, to eat.
kubhadrā, ugly.
lārī, a wife.
māhtimī, a woman (N).
mānjā, a bed.
mardh, a man.
māss, meat.
maṭṭhā, a small boy.
mund, the head.
munṇū, a son (Chh. B.)
nēḍē or *nērē*, near.
nhāṣṇā, *nhathṇā*, to run (N).
nhassī jāṇā, to run away.
pichchkhē, behind.
pādhar, a plain, level ground.
painā, sharp.
prallē, upon.
paiṇḍā, footpath, way.
parsī, the day after to-morrow, the day before yesterday.
partēg, apart.
pauṇā, to fall.
prānt, after.
puhāl, a shepherd.
pujṇā, to arrive.
sādṇā, *sadāṇā*, to call, summon.
sāhī, postpos., like.
saruāl, hair.
sauṇā, to lie down, sleep.
suṇā, gold.
tā, then, therefore.
tātā, swift.
tēbbē, then.
tēhrā or *tērhā*, like that.
tēttihī, there.
thanḍā, cold, cool (N. *thōṇḍā*).
thaiṇa, to place (Kāshmirī *thawun*).
tikkī or *tikā*, up to.
ūprā, up.

whittar, within.

yēthh̄, or *ēthh̄*, here.

The character used in writing Maṇḍēālī and Sukēti is a form of Ṭakrī. The following is the alphabet, including some of the more important compound consonants.

Written character.

Mandēāli Alphabet.

Vowels.		Consonants.					
a	𐭠	ka	𐭡	da	𐭢	hu	𐭣
ā	𐭠̄ 𐭠̇	kha	𐭡𐭢 𐭡𐭣	dha	𐭢𐭣	tta	𐭣𐭤
kā	𐭠̇ 𐭠̈	ga	𐭡	na	𐭢̇	pha	𐭣̇
i	𐭠̇	gha	𐭡𐭣	pa	𐭢̈	nha	𐭣̈
ki	𐭠̇𐭡	cha	𐭡𐭤	pha	𐭢̈𐭣	jya	𐭣̈𐭤
ī	𐭠̇̄ 𐭠̇̇	chha	𐭡𐭤̇	ba	𐭢̇̇	dhya	𐭣̇̇
kī	𐭠̇̇𐭡	ja	𐭡̇	bha	𐭢̇̇𐭣	nhy	𐭣̇̇𐭤
u, ū	𐭠̈	jha	𐭡̈	ma	𐭢̈	tra	𐭣̈
ku, kū	𐭠̈𐭡	ta	𐭡̈̇	ya	𐭢̈̇	pra	𐭣̈̇
e	𐭠̈̇	tha	𐭡̈̇̇	ra	𐭢̈̇̇	sra	𐭣̈̇̇
kē	𐭠̈̇𐭡	da	𐭡̈̇̇	la	𐭢̈̇̇	khwa	𐭣̈̇̇𐭤
ai	𐭠̈̇̇	qha	𐭡̈̇̇̇	va	𐭢̈̇̇̇	gwa	𐭣̈̇̇̇
kai	𐭠̈̇̇̇𐭡	pa	𐭡̈̇̇̇̇	sa, sha, sa.	𐭢̈̇̇̇̇	dwa	𐭣̈̇̇̇̇
ō, au	𐭠̈̇̇̇̇ 𐭠̈̇̇̇̇̇̇	ta	𐭡̈̇̇̇̇̇	ha	𐭢̈̇̇̇̇̇	rwa	𐭣̈̇̇̇̇̇
kō, kau	𐭠̈̇̇̇̇̇𐭡	tha	𐭡̈̇̇̇̇̇̇	la	𐭢̈̇̇̇̇̇̇		

NOTE.—The letter *oz* is represented by the sign for *gō*, and an initial *ō* is also optionally represented by the same character.
The letters *qa* and *sa* are usually written with *anusvāra* over the preceding syllable.

Mandi and Suket are the most Western of the Western Pahārī Hill States that we have hitherto considered. Immediately to their west lies the British district of Kangra proper, the people of which, both in race and language, claim kinship with the Dōgrās further to the west, rather than with the Pahārīs of the Simla and Kulu hills.

Position as regards the Simla and Kulu dialects.

While the language of Mandi is widely different from that of Kangra in its general character, it does agree with it in a few points which we may here note. In all other points the Western Pahārī character of Maṇḍēālī is well preserved.

The first point is that of pronunciation, which agrees rather with that of Kangra than with that of Kulu. There does not seem to be any tendency to pronounce the ordinary *a* like the *ō* of 'hot'. Thus we have *ghar*, a house, not *ghōr*. In the north of Mandi, however, we do come across occasional instances of the *ō*-sound, as in *ṭhōṇḍā*, cold, as compared with standard Maṇḍēālī *ṭhaṇḍā*.

So also the common Western Pahārī interchange of *ā* with *ō* or *ū* has not been noted in Maṇḍēālī proper, although a few instances have been noted in Maṇḍēālī Pahārī and Sukēṭī. Thus the Maṇḍēālī word for 'horse' is *ghōṛā*, not *ghōrō*, and the past participle of *karnā*, to do, is *kītā*, not *kītō* or *kērū*.

Very few instances of the dropping of an initial *h* have been noted, and the transfer of aspiration in such words as *gōḥṛā* for *ghōṛā* does not occur. *H* is, however, sometimes prefixed as in *hākkhā*, an eye.

The Western Pahārī changes of *ch* to *ts*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur.

In all these Maṇḍēālī agrees with Kāṅgrī as against Western Pahārī.

In declension, Maṇḍēālī uses the postposition *jō* for the dative, which is also the case in Kāṅgrī. Although the same postposition occurs in other Western Pahārī dialects—notably in Chamēālī,—it is in the opinion of the present writer always borrowed from the West, being connected by origin with the Sindhī *jō*,¹ of.

The distinguishing mark of the Maṇḍēālī future is not the Western Pahārī *lā*, but the Kāṅgrī *ghā*. Compare the Inner Sirāji *tsik-ul*, I shall strike, with the Maṇḍēālī and Kāṅgrī *mār-ghā*.

With these exceptions, the Maṇḍēālī Grammar essentially agrees with Western Pahārī, as will be evident from a consideration of the following pages, and we are therefore entitled to class it and Sukēṭī as Western Pahārī languages, affected by the neighbouring Kāṅgrī.

¹ The Kāṅgrī *jō* is an old locative of an obsolete *jā*, of; and it is this *jā* which is to be considered as identical with the Sindhī *jō*.

MANDĒĀLĪ.

For particulars as to the locality in which Standard MandĒālī, with its sub-varieties of Northern MandĒālī and Chhōtā Baṅghālī, is spoken, and for the number of its speakers, see the preceding introductory remarks.

The present account of MandĒālī Grammar is based partly on the notes in the Rev. Grahame Bailey's *Languages of the Northern Himalayas*, and partly on an analysis of the subjoined specimens. These specimens consist of a version of the parable of the Prodigal Son, of an original police report, and of the usual list of words and sentences.

Pronunciation.—As explained above Standard MandĒālī has abandoned the peculiarities of Western Pahārī pronunciation. The letter *a* is sounded as in Pañjābī, and not like the *ō* in 'hot'. The letters *a*, *ō* and *ū*, are not interchangeable. *Ch* and *j* show no traces of being pronounced as *ts* and *z* respectively, and the change of *t* (*tr*) to *ch* has not been noted.

An initial *h* does not disappear, nor is the aspiration of aspirated consonants transferred as in *gōhrā* for *ghōrā*, a horse. In the word *hākkhī*, an eye, an *h* has been prefixed. In Northern MandĒālī, however, an *a* does sometimes become *ō*, as in *thōṇḍā*, cold; while in the mixed dialect of Chhōtā Baṅghālī, the termination *ū* for *ā*, as in *chhōhrū*, a boy; *guālū*, a shepherd, is not uncommon.

NOUNS.—Masculine *tadbhava* nouns in *ā* form their nominative plural in *ē*, and feminine nouns ending in a consonant add *ī*. In North MandĒālī and Chhōtā Baṅghālī, the latter add *ā*, instead of *ī*. Thus, *ghōrā*, a horse; *ghōrē*, horses: *baihṇ*, a sister; *baihṇī*, sisters: N. and Chh. B. *dēd*, a sister; *dēddā*, sisters. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding cases of the singular.

The Agent case (singular and plural) is formed by adding *ē*, as in *ghar*, a house; *gharē*, by a house or houses: *hāthī*, an elephant; *hāthīē*, by an elephant or elephants. *Tadbhava* masculine nouns ending in *ā*, drop the *ā* before adding *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or horses.

The Oblique form (singular and plural) of *tadbhava* masculine nouns in *ā*, is made by changing the *ā* to *ē*. Thus *ghōrā*, a horse, obl. form *ghōrē*. Masculine nouns ending in a consonant add *ā* for the same form. Thus *ghar*, a house, obl. form *gharā*. Feminine nouns ending in a consonant add *ī*. Thus *baihṇ*, a sister, obl. form *baihṇī*. In N. and Chh. B. such feminine nouns add *ā* instead of *ī*, as in *dēd*, a sister, obl. form *dēddā*. Note the doubling of the final *d* in this special word. In the case of all other nouns, the oblique form is the same as the nominative.

The Vocative singular of all masculine nouns ends in *ā*, and of most feminine nouns in *ē*, the Vocative plural always ends in *ō*.

The above forms are conveniently shown in the following table :—

Nom. Sing.	Nom. Plur.	Ag. Sing. and Plur.	Oblique Sing. and Plur.	Voc. Sing.	Voc. Plur.
<i>ghōṛa</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharā</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>bēṭī</i> , a daughter	<i>bēṭī</i>	<i>bēṭīē</i>	<i>bēṭī</i>	<i>bēṭīē</i>	<i>bēṭīō</i>
<i>baiṇī</i> , a sister	<i>baiṇī</i>	<i>baiṇīē</i>	<i>baiṇī</i>	<i>baiṇīē</i>	<i>baiṇīō</i>
<i>dēd</i> , a sister (N. and Chh. B.)	<i>dēddā</i>	<i>dēddē</i>	<i>dēddā</i>	<i>dēddē</i>	<i>dēddō</i>

Just as the Northern Maṇḍālī *dēd*, a sister, doubles its final consonant before terminations, so does the Standard Maṇḍālī *bāb*, a father; nom. plur. and obl. *bābbā*, ag. *bābbē*.

The Voc. Sing. is, according to the parable, *bāpū*. Northern Maṇḍālī has the nom. sing. *bābbā*, declined like *ghōṛā*.

The usual postpositions are :—

Dative-Accusative—*jō*; for the dative we also have *kanē*, to.

Ablative—*gē*, *thē*, from: *kanē*, with, together with; with, by means of: *sāōgī*, with.

After Verbs of saying, the person addressed is put in the ablative governed by *sāōgī*, or in the dative governed by *kanē* or *jō*. Examples of all these will be found in the version of the parable.

Genitive—*rā* (masc. sing. obl. and plur. *rē*, fem. *rī*), which, as usual, is adjectival.

Locative—*mañjh* or *mañjhā*.

Adjectives.—As usual, only adjectives in *ā*, are declined,—masc. sing. obl. and plur. *ē*, fem. *ī*. Comparison is indicated, as usual, by the use of the ablative, as in *baiṇī-gē lammā*, taller than the sister; *sabbhī-gē achchhā*, better than all, best.

PRONOUNS.—The first two **Personal Pronouns** are declined as follows :—

Sing.	I.	Thou.
Nom.	<i>hañ</i>	<i>tñ.</i>
Ag.	<i>mañ</i>	<i>tañ.</i>
Obl.	<i>mā, māh</i>	<i>tū, tuddh.</i>
Gen.	<i>mērā</i>	<i>tērā.</i>
Plur.		
Nom.	<i>āssē</i>	<i>tūssē.</i>
Ag.	<i>āssē</i>	<i>tussē.</i>
Obl.	<i>āssā</i>	<i>tussā.</i>
Gen.	<i>āssā-rā, mhārā</i>	<i>tussā-rā.</i>

In the ablative singular with *thē*, we find *māthē* and *tutthē*. N. has the Dative-Accusative *munjō* and *tujō*. Chh. B. uses *mañ* as well as *hañ* for 'I'. It makes the Dative-Accusative singular *minjō* and *tijjō*, and the Ablative singular *mañgē* and *tuggē*.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are thus declined. As in most other Western Pahārī dialects they have in the singular three genders,—masculine, feminine, and neuter :—

	This.			That.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>īnē, inhē, ēī</i>	<i>ēssē</i>	<i>iddhīē</i>	<i>tīnē, tīnhē, tēī</i>	<i>tēssē</i>	<i>tiddhīē</i>
Obl.	<i>ēs, yēs</i>	<i>ēssā</i>	<i>iddhī</i>	<i>tēs</i>	<i>tēssā</i>	<i>tiddhī</i>
Plur.						
Nom.	<i>ēhēō</i>			<i>sēō</i>		
Ag.	<i>īnhē</i>			<i>tīnhē</i>		
Obl.	<i>īnhā</i>			<i>tīnhā</i>		

The **Relative** and **Interrogative** pronouns are thus declined :—

	Who.			Who ? What ?		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>jō, jē</i>	<i>jō, jē</i>	<i>jō, jē</i>	<i>kuṇ</i>	<i>kuṇ</i>	<i>kyā</i>
Ag.	<i>jīnē, jīnhē</i>	<i>jēssē</i>	<i>jiddhīē</i>	<i>kēs</i>	<i>kēssā</i>	<i>kiddhīē</i>
Obl.	<i>jēs</i>	<i>jēssā</i>	<i>jiddhī</i>	<i>kēs</i>	<i>kēssā</i>	<i>kiddhī</i>
Plur.						
Nom.	<i>jēō</i>			<i>kuṇ</i>		
Ag.	<i>jīnhē</i>			<i>kīnhē</i>		
Obl.	<i>jīnhā</i>			<i>kīnhā</i>		

In N. and Chh. B. the Agent singular masculine is *jiniē* and *kuṇiē*.

In all the above there are varieties of spelling. Thus we meet *āssē* instead of *āssē*, and *tyēs* or *tis*, instead of *tēs*.

The Indefinite pronouns are *kōī* (obl. *kēsī*), anyone, some one, and *kichh*, anything, something.

The following additional pronominal forms may be noted :—

har-kōī, whoever ; *har-kichh*, whatever.

ērā, or *ērā*, like this ; so *tērā* or *tērā*, like that, and so on.

itnā, this much, and so on.

ābbē or *ēbbē*, now ; *tēbbē*, then, and so on.

ētthī or *yētthī*, here ; *tētthī*, there, and so on.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The verb substantive is *hā* for the present, and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hī* and *thī* respectively when it is feminine (singular or plural).

When the pronoun *ēh* precedes *hā*, the two join together and become *ēhā*, this is.

North Maṇḍālī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thīā*, plur. *thīē*; fem. *thī*.

B.—Active Verb.—Besides the usual array of Verbal nouns and participles, Maṇḍālī has a participle indicating state or condition, as e.g. *baiṭhī-rā*, in a state of being seated; *mārī-rā*, in a condition of being beaten. The *rā* is either the genitive postposition, or else the past participle of the verb *raiḥṇā*, to remain, and changes for gender and number in the usual way.

The following is the conjugation of the verb *mārnā*, to beat.

The **Infinitive** is formed by adding *ṇā* to the root, which, as usual, becomes *nā* after *r* or *ḷ*. Thus *paṇṇā*, to fall; *baiṭhṇā*, to sit; *mārnā*, to beat. The verb 'to come' is *āṇṇā*, but in North Maṇḍālī it is *aṇṇā*, and in Chhōṭā Baṅghālī it is *ōṇā*.

The **Present Participle** is formed by adding *dā* to the root, as in *mārdā*, striking. If the root ends in a vowel or a simple *h*, then *ndā* is added. Thus, from *jāṇā*, to go, *jāndā*, going. The following present participles are irregular :—

<i>hōṇā</i> , to become	pres. part.	<i>hundā</i>
<i>āṇṇā</i> , to come	„	<i>aundā</i> or <i>āundā</i>
<i>raiḥṇā</i> (N. <i>rāhṇā</i>), to remain	„	<i>rahndā</i> (N. <i>rāhndā</i>)

The Present Participle is used in inceptive compounds, *mārdā lāgā*, he began to die. It is also used as an infinitive of purpose, as in *sē suṅgar charāndā bhējī dītā*, he sent him to feed swine.

The oblique form of the present participle is used as an **Adverbial Participle**, as in *mārdē*, while striking, and when *hī* is added to this, we have *mārdē-hī*, immediately on striking.

The **Past Participle** is formed by adding *yā* to the root. Thus *māryā*, struck. A variant spelling of this is *mārēā*, which more nearly indicates the exact pronunciation. Its masculine plural is *mārē*, and its feminine *mārī*. The following past participles are irregular :—

<i>hōṇā</i> , to become	past part.	<i>hūā</i> (N. <i>hōā</i>)
<i>mārnā</i> , to die	„	<i>mūā</i>
<i>āṇṇā</i> (N. <i>aṇṇā</i> , Chh.B. <i>ōṇā</i>), to come	„	<i>āyā</i>
<i>jāṇā</i> , to go	„	<i>gēā</i> or <i>gayā</i>
<i>paṇṇā</i> , to fall	„	<i>pēā</i> (N. <i>paiēā</i>) or <i>payā</i>
<i>laiṇā</i> , to take	„	<i>lēā</i> or <i>layā</i>
<i>lēaṇṇā</i> or <i>lyauṇā</i> , to bring	„	<i>lēi āyā</i>
<i>raiḥṇā</i> (N. <i>rāhṇā</i>), to remain	„	<i>rēhā</i> , <i>rahyā</i> , or <i>rā</i>
<i>pīṇā</i> , to drink	„	<i>pītā</i>
<i>dēṇā</i> , to give	„	<i>dittā</i> or <i>dītā</i>
<i>karnā</i> , to do	„	<i>kītā</i>
<i>lagṇā</i> , to be joined	„	<i>lāgā</i> or <i>lagā</i>

<i>khāṇā</i> , to eat	past part.	<i>khādhā</i>
<i>baiṭhā</i> or <i>baṣṇā</i> , to sit	„	<i>baṭṭh</i> (com. gen.) or <i>baiṭhyā</i>

The feminines of *gēā*, *pēā*, and *lēā*, are *gai*, *pai*, and *lai*, respectively.

The **Static Participle** referred to above, is formed by taking the past participle, changing the final *yā* to *ī*, and adding *rā*. Thus, *mārnā*, to strike, past participle *māryā*, Static Participle *mārī-rā*, in the condition of being beaten. As will be seen from the specimens, this participle is of frequent occurrence.

From the irregular past participles, we have the following, slightly irregular forms :—

<i>hūā</i> , become	static part.	<i>hūī-rā</i>
<i>mūā</i> , dead	„	<i>mūī-rā</i>
<i>āyā</i> , come	„	<i>āī-rā</i>
<i>gēā</i> or <i>gāyā</i> , gone	„	<i>gēī-rā</i> or <i>gai-rā</i>
<i>pēā</i> or <i>payā</i> , fallen	„	<i>pēī-rā</i> or <i>pai-rā</i>
<i>lēā</i> or <i>layā</i> , taken	„	<i>lēī-rā</i> or <i>lai-rā</i>
<i>rēhā</i> , <i>rā</i> or <i>rahyā</i> , remained	„	<i>rahī-rā</i>
<i>pītā</i> , drunk	„	<i>pītī-rā</i>
<i>dittā</i> or <i>ditā</i> , given	„	<i>dittī-rā</i> or <i>ditī-rā</i>
<i>kitā</i> , done	„	<i>kītī-rā</i>
<i>lāgā</i> or <i>lagā</i> , joined	„	<i>lāgī-rā</i> or <i>lagī-rā</i>
<i>khādhā</i> , eaten	„	<i>khādhī-rā</i>
<i>baṭṭh</i> , <i>baiṭhyā</i> , seated	„	<i>baṭṭhī-rā</i>

Although it is said above that this participle is made by changing *yā* to *ī*, this method of formation is only given for practical reasons. Possibly the form *mārī* in *mārī-rā* is really a conjunctive participle, and *mārī-rā* is equivalent to the Hindī *mār-rahā*. It would not, however, be safe to say that the static participle is formed from the conjunctive participle, for the latter is sometimes widely different from the past participle, and then the rule would not apply. For example, the conjunctive participle of *jāṇā*, to go, is *jāī*, and the past participle is *gēā*. The static participle is *gēī-rā*, not *jāī-rā*. The probable explanation of this is that *gēī* is here an irregular conjunctive participle, formed from *gēā* on the false analogy of *hūī* from *hūā*. On the other hand, it is possible that the *rā* is really the genitive postposition, which is added to adjectives in Kiūṭhalī and elsewhere without changing the meaning (see p. 380).

The **Future Passive Participle** is the same in form as the Infinitive. Thus *mārnā*, it is to be struck; masc. sing. obl. and plur. *mārnē*; fem. *mārnī*. So, in the parable, we have *āunī*, the share (fem.) which is to come to me, and other examples.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck, but this form is only used in compound verbs. When used independently *kē* or *kanē* is added. Thus *mārī-kē* or *mārī-kanē*, having struck. The following are slightly irregular :—

<i>paunā</i> , to fall	Conjunctive part.	<i>paiī-kē</i> , etc.
<i>āunā</i> , to come	„	<i>āī-kē</i> , etc.
<i>hōnā</i> , to become	„	<i>hūī-kē</i> , etc.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive. Thus *mārñē-wālā*, a striker.

The **Imperative** second person singular is the same in form as the root. Its plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

A Polite Imperative adds *ē* to the root. Thus *mārē*, please to strike; *khāē*, please to eat.

The Imperative of *raiñā* (N. and Chh. B. *rāñā*), to remain, is *raiñ* (N. and Chh. B. *rāñ*), plural *rahā*, and of *laiñā*, to take, *lai*, plural *laā*. In North Maṇḍālī and Chhōṭā Baṅghālī, the verb *aunā*, to come, has its 2nd person Imperative *ā*, both singular and plural.

The **Old Present** and **Present Subjunctive** is not given by Mr. Bailey. In the Parable there is one example,—*bañū*, (I am not worthy that) I should be made (thy son). What the forms of the other persons and of the plural are, I am not able to say. Mr. Bailey, however, for North Maṇḍālī gives a similar form as optional for the first singular future.

The **Present** is formed by adding *ā* to the root, to which the verb substantive *hā* is added. Thus, *hañ mārā-hā*, I strike. The *mārā* does not change for number or person, but the *hā* changes for gender and number, but not for person.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
1 }	<i>mārā-hā</i>	<i>mārā-hī</i>	<i>mārā-hē</i>	<i>mārā-hī</i>
2 }				
3 }				

There are a few irregular forms. Thus, from :—

<i>pañā</i> , to fall	pres.	<i>pañā-hā</i>
<i>hōñā</i> , to become	,,	<i>hūñā-hā</i>
<i>āñā</i> , to come	,,	<i>āñā-hā</i>
<i>raiñā</i> , to remain	,,	<i>rahā-hā</i> or <i>rāñ-hā</i>
<i>laiñā</i> , to take	,,	<i>lahā-hā</i> or <i>lāñ-hā</i>
<i>jāñā</i> , to go	,,	<i>jāñā-hā</i> or <i>jāñ-hā</i>
<i>khāñā</i> , to eat	,,	<i>khāñā-hā</i> or <i>khāñ-hā</i>
<i>dēñā</i> , to give	,,	<i>dēñā-hā</i>

A **Present Definite** is formed, as in Hindi from the present participle, with the present of the verb substantive. Thus, *hañ mārā-hā*, I am striking. Or we may add to the present participle the Static participle of *lagñā*, to be joined, with the verb substantive. Thus, *hañ mārā lāgī-rā hā*, I am striking, I am in the act (or condition) of striking.

The participles of course change for gender and number, as in *sēñ mārā-hī* or *sēñ mārā lāgī-rī hī*, they (fem.) are striking.

The **Imperfect** is formed on the same principles as the present definite, substituting *thā* (*thē*, *thī*) for *hā*. Thus, *haũ mārḍā-thā* or *haũ mārḍā lāgī-rā thā*, I was striking. Or it may be formed on the analogy of the simple present, as in *haũ mārā-thā*, I was striking.

The **Past Conditional** is, as usual, the present participle (changing for gender and number) alone. Thus, *haũ mārḍā*, (if) I had struck, or I should have struck (if).

The **Future** tense, as has been previously stated, agrees with *Kāngri* and not with Western *Pahārī*. It has two forms. The first is made, as in *Kāngri*, by adding *ghā* to the root. Thus, *mārgḥā*, (I) shall strike, (thou) wilt strike, (he) will strike. This does not change for person, but, if the subject is in the masculine plural it becomes *mārgḥē*, and if the subject is feminine (singular or plural) it becomes *mārgḥī*.

If the root ends in a vowel, this is liable to nasalization before the *ghā*, as will be seen in the list of irregular futures given below.

The second form of the future is made by adding *aṅ* or, if the root ends in a vowel, *ṅ* to the root. Thus, *māraṅ*. This does not change for gender, number or person.

The following futures are slightly irregular:—

<i>paṇḍā</i> , to fall	future <i>paũghā</i> or <i>paṇḅg</i>
<i>hōṇḍā</i> , to become	„ <i>hũghā</i> or <i>hũṅg</i>
<i>āṇḍā</i> (N. <i>aṇḍā</i>) to come	„ <i>āũghā</i> (N. <i>aũghā</i>) or <i>āṇḅg</i> or <i>āōṅg</i>
<i>lēaṇḍā</i> or <i>lyāṇḍā</i> , to bring	„ <i>lyāũghā</i> or <i>lyāṇḅg</i>
<i>jāṇḍā</i> , to go	„ <i>jāũghā</i> (N. <i>jaṅghā</i> , Chh. B. <i>jāṅghā</i>) or <i>jāṅḅg</i>
<i>khāṇḍā</i> , to eat	„ <i>khāũghā</i> or <i>khāṅḅg</i>
<i>pīṇḍā</i> , to drink	„ <i>pīũghā</i> or <i>pīṅḅg</i>
<i>dēṇḍā</i> , to give	„ <i>dēũghā</i> (N. <i>dēũghā</i>) or <i>dēṅḅg</i>
<i>raihṇḍā</i> , to remain	„ <i>rahaṅghā</i> or <i>rahaṅḅg</i>
<i>laiṇḍā</i> , (N. <i>lūṇḍā</i>) to take	„ <i>laiṅghā</i> (N. <i>lāũghā</i> , <i>laũ</i>) or <i>laiṅḅg</i>

In the second specimen, in the word *bartaṅ-jī*, it will be carried out, the syllable *jī* has been added to the future. This is probably a mere honorific suffix. In *Kāshmīrī*, a future imperative is formed by the addition of the syllable *zi*, which is by origin also this *jī*.

The tenses formed from the Past Participle are formed exactly as in *Hindī*, and require few remarks. The following are sufficient examples:—

- haũ gēā*, I went.
- maĩ māryā*, I struck him.
- haũ gēā-hā*, I have gone.
- maĩ mārā-hā*, I have struck him.
- haũ gēā-thā*, I had gone.
- maĩ mārā-thā*, I had struck him.

In the *Pisācha* languages there are a number of verbs, of which the past participles are always construed in the feminine. Thus, in *Kāshmīrī*, the verb *wutsun*, to be burnt, in the past tense is always feminine, as in *wutsēs*, he was burnt, literally, a (feminine) burning was done to him. Similarly, in *Maṇḍālī*. Mr. Bailey points out that the verb *bāhṇā*, to beat, is always feminine in the past tenses, as in *maĩ tēs-jō bāhī*, I beat him, literally, by me to him a (feminine) beating was done.

The **Passive Voice** is formed, as in Hindī, by conjugating the past participle with *jānā*, to go. Thus, *māryā jānā*, to be struck.

Causals are formed as in Hindī. Thus *sunāṇa*, to cause to hear; *pīānā*, to cause to drink; *chārṇā* or *charāṇā*, to graze (cattle). Note the following:—

paunā, to fall, Causal *pānā*

khānā, to eat, „ *khuānā* or *khwānā*

jānā, to go, „ *guānā* or *gwānā*, to cause to go, to lose.

Compound Verbs.

Intensive compounds are very common. Thus, *dēi-dēnā*, to give away.

Inceptives have been dealt with under the head of the present participle.

Frequentatives are made as in Hindī. Thus, *māryā karnā*, to strike frequently. Note *khāyā* (not *khādhā*) *karnā*, to eat regularly.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN I.

	ਏਕੀ	ਮੰਨਖੇ	ਰੇ	ਝੁਝ	ਗੰਡਕ	ਬੇ	ਮਠੇ
	ਗੰਡਕ	ਏ	ਯੰਧਲੇ	ਧੰਧ	ਮੰਡਿੰਗੀ	ਧੰਧ	
	ਏ	ਯੰਧ	ਮਠੇਠੇ	ਰੀ	ਧੰਧ	ਏ	
	ਯੰਧਿੰਗੀ	ਠੇਸ	ਝੋਝ	ਏ	ਠੇ	ਠੇਸਰੇ	ਧੰਧ
5.	ਠੇਸਰੀ	ਧੰਧ	ਮਠੇਠੇ	ਰੀ	ਠੇਸਏ	ਝੋਝ	
	ਲੀਠੀ	ਝੋਝੇ	ਝੀਧ	ਰੀ	ਧੰਧ	ਠੀਠੀ	
	ਮਠੇ	ਗੰਡਕ	ਏ	ਮਠੇਠੇ	ਮਠ	ਫਠ	
	ਫਠੀ	ਫੇ	ਧਧ	ਝਰਧ	ਸਮਧ	ਏ	
	ਸਧ	ਗਧ	ਠਧੀ	ਮਸਧੰਧ	ਮੰਧ	ਮਠ	
10.	ਮਠੇਠੇ	ਝੋਝ	ਲੀਠ	ਏਏ	ਠੀਠੀ	ਮਠ	

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekī-manukhā-rē dūi gābhrū thē. Matṭhē-
One-man-of two sons were. By-the-younger-

gābhrūē āpṇē-hābbā-sāogi bōlyā
son his-own-father-to it-was-said

jē, 'mā-jō laṭē-phaṭē-rī bād jē
that, 'me-to property-of share which

āuṇi (for āuṇī) tēsā dēi-dē.' Tā tēs-rē-bābbē
is-to-come that give-away.' Then by-his-father

5. tēs-rī bād laṭē-phaṭē-rī tēs-jō dēi-
 5. *him-of the-share the-property-of him-to was-given-*

ditī. Thōrhē-dīnā-gē prānt tīnhē-
away. A-few-days-from after by-that-

matṭhē-gābhrūē laṭā-phaṭā sabh katṭh
younger-son the-property all together

karā-kē baṛē-dūrā-rē mulkhā-jō
made-having a-great-distance-of country-to

chalā-gayā. Tētthī luchpaṇā-mañjh sabh
it-was-gone-away. There debauchery-in all

10. laṭā-phaṭā gwaī-ditā. Jājē tīnhē sabh
 10. *the-property was-caused-to-go. When-that by-him all*

ਮਾਛਾਦਾ ਗੋਛ ਛੇਛੁ ਤੁ ਤੇਸੁ ਸਮਾਥ

ਨਕਸ਼ਾ ਠੀ ਪਥ ਤੁ ਮੇ ਤੇਸਵ

ਮਠ ਥਰੁ ਛੁਥ ਮਰਨੁ ਗਾਨ ਤੁ ਮੇ

ਤੇਸੁ ਸਮਾਥ ਤੇ ਫਿਸੀ ਵਥੇ ਛੁਥਮੀ

5. ਨੇਥੇ ਟਾਂਭ ਰੁਛੁ ਤੁ ਠੀਛੀ ਵਥੇ

ਛੁਥਮੀ ਠੀ ਮੇ ਚੁੰਗਰ ਸਰੰਸੁ ਥੇਪਲੇ

ਥੇਛੁ ਛੋਛੀ ਮੁਨੁ ਛੇ ਤੇਈ ਸੀਤ

ਤੁਮੇ ਥੇਪਲੇ ਮੁਨੁ ਮੁਨੁ ਚਿਤ ਸੁਨਨੁ

ਮਾਨੁ ਛੇ ਛੀਨੁ ਸੰਤ ਛੇ ਚਿਛੇ ਚੁੰਗਰ ਥੇਥ

10. ਛੇਛੁ ਤੁਛੀ ਚੁਛੁ ਸੰਤ ਛੇ ਛੇ ਥੇਪਲੇ ਥੇ

ਛੁਥਮੀ ਛੀ ਛੇ ਚੁਛੁ ਛੇ ਤੇਸੇ ਥੇਪਲੇ

ਛੁਛੁ ਨੀਛੀ ਥੇ ਛੇਛੇ ਮੇ ਚੁਛੀ ਮੁਨੁ

laṭā-phaṭā gwaī-chhōryā, tā tēs-mulkhā
property was-completely-caused-to-go, then (in-)that-country

nakāl bhī payā. Tā sē tēs-rā
a-famine also fell. Then he of-him

maṭṭhā putr bhūkhā mardā galā (for lāgā). Tā sē
the-younger son hungry dying began. Then he

tēs-mulkhā-rē kēsī-barē-ādmī-
that-country-of a-certain-great-man-

5. nērē jāī rahyā. Tā tīnhē-barē-
5. near having-gone remained. Then by-that-great-

ādmī sē suṅgar charāndā āpnē-
man he swine feeding his-own-

khētrā-dōhrī-mañjhā-jō bhējī-ditā.
fields-lands-in-to was-sent.

Tā sē āpnē-manā-mañjh ēh bujhdā
Then he his-own-mind-in this considering

lāgā jē, 'jinhā-sāṭā-jō ēō suṅgar khāyā
began that, 'what-grains (acc.) these swine eating

10. karā-hē, haō (for haū) bhī inhā-sāṭā-kanē āpnā pēt
10. doing-are, I also these-grains-with my-own belly

bhardā.' Kī jē hōr-kētē tēs-jō khāṇē-jō
(I-)would-have-filled.' Why that other-anywhere him-to eating-for

jurdā nahī thā. Jājē sē sudhī-mañjh
being-got not was. When-that he sense-in

- ਸੰਘੰ ਟੁ ਧੀਮਲੇ ਨਾਂਗੰ ਏ ਮੇਰੇ ਧੰਧੇ
 ਏਧੁ ਫੀਤੰਗੇ ਡੀ ਸੇਧਰੇ ਸੰਧਰੇ ਏ ਡੀ
 ਖੰਘੇਏ ਧਥੰਗੀ ਡਾ ਡੁਥੇ ਡੁਧੰ ਮਧੁ ਫੁਰੰ
 ਡੁ ਮੰ ਸੰਧੰਘੇ ਧੰਧੰ ਡੇਧੇ ਏ ਗਾਧੇ
 5. ਏਧੁ ਡਾ ਡੇਸ ਡੇਧੇ ਡੇਧੁ ਧੇ ਡੇਧੁਧੰ
 ਧੀਮੰਘੰ ਏ ਧੰਧ ਡੀ ਡੁਥੇ ਡੇਧੰ ਡਾ
 ਸਾਗੰ ਧੰ ਡੁਮੰਘਾ ਡਾ ਡਾਧੁ ਸਧੰ ਗੰਘੁ
 ਡੁਥੇ ਡਾ ਗੰਧਧ ਫੀਤੰ ਧੰਘੁ ਮੰਏ ਸੰਧੰਘੇ
 ਡਾ ਸੇਧਰੇ ਸੰਧਰੇ ਸੰਧੀ ਸੰਧਲੀ ਨਾਧੰ
 10. ਡੇਧੁ ਫੰਧੇ ਸੰਧੰਘੇ ਧੰਧੰ ਡੇਧੇ ਏ ਸਾਧੇ
 ਸਧੰ ਧਧੁ ਧੰਧੀ ਧੰ ਡੁਧੰ ਗੇ ਡੇਸਰੇ
 ਫੰਧੇ ਸੰਧੰਘੁ ਧੰਧੀ ਨਾਧੰ ਡਾ ਸਧੰ ਸੰਧੁ

āyā, tā bōldā lāgā jē, 'mērē-bābbā-rē
came, then saying he-began that, 'my-father-of

dhyāḥ kitnē-hī nōkrā-chākrā-jō rōṭī
daily how-many-even servants-domestics-to bread

khānē-jō pakā-hī, hōr hāṭ bhūkhā maryā karā-
eating-for is-being-cooked, and I hungry dying doing-

hā. Mā āpnē-bābbā-nērē-jō chalē-
am. For-me my-own-father-near-to going-

5. jānā, hōr tēs-nērē jāi-kē ēhrā
5. it-is-to-be-gone, and him-near gone-having such

bōḷnā jē, "bāpū-jī, hāṭ tērā hōr
is-to-be-said that, "father-sir, I of-thee and

sargā-rā bhūlaṇ-bār hūi-chukyā, huṇ
heaven-of forgetter became-completely, now

hāṭ tērā gābhrū kīhā baṇū; mā-jō āpnē-
I thy son how shall-I-be-made; me (acc.) thine-own-

hōrī-nōkrā-chākrā-sāhī samjhi-lāā."
other-servants-domestics-like consider."

10. Uṭhī-kanē āpnē-bābbā-nērē-jō chalyā.
10. Arisen-having his-own-father-near-to he-went.

Ajhā pujyā nahī thā, dūrā-gē tēs-rē
Still arrived not he-was, distance-from by-him-of

bābbē āondā (for āundā) dēkhī-layā, hōr dayā āi-
by-the-father coming he-was-observed, and compassion arriv-

	ਗਭ	ਤ	ਸੁੰਨੀ	ਭੰਨੇ	ਗਧ	ਭਾ	ਤੰਮ
	ਭੰਨੇ	ਫੁੱਛ	ਫਰੀ	ਮੀਲੁ	ਭਾ	ਭੰ	ਭੀਤ
	ਤ	ਤੀਛੇ	ਭੰਘੇ	ਧੰਧ	ਭੰਨੇ	ਧੀਲੁ	ਭੇ
	ਧੰਧ	ਭੀ	ਭੰਭ	ਭੁਲੀ	ਗਧ	ਭੁਲੰ	ਭੀ
5.	ਸਗੰ	ਫ	ਭੇਲੁ	ਭੰ	ਭਭੰ	ਭੰਘ	ਭੰਭ
	ਭੁਲੀ	ਭੰਭਿਫ	ਭੰਭੀਤ	ਭੇ	ਭੁਲੰ	ਭੁਲੰ	ਧੰਘ
	ਤ	ਭੰਮਰੀ	ਧੰਧ	ਭੰਘੇ	ਭੰਭੰ	ਭੰਭੰ	ਭੇ
	ਧੀਲੁ	ਭੇ	ਧੰਧ	ਧੰਧ	ਧੰਧਭੇ	ਧੰਧੀ	ਭੰਭ
	ਭਾ	ਭੰਮਭੇ	ਧੰਭੰਭ	ਧੰਧ	ਭਾ	ਭੰਭ	ਭੀ
10.	ਭੰਭੀ	ਧੰਧ	ਭੀ	ਭੰਭ	ਭੀ	ਧੰਭੰਭ	ਧੰਧ
	ਭਾ	ਭੰਭੀਫ	ਭੰਭ	ਭੰਭ	ਭੇ	ਭੰਧਭੇ	ਭੰਭਭੇ
	ਤ	ਭੰਧ	ਭੰਭ	ਧੰਭਭੇ	ਭੰਧ	ਭੰਭ	ਭੰਭ

gaī. Tā daōrī-kanē gayā, hōr tēs-
ed. Then run-having he-went, and him-

kanē bahōt karī milyā, hōr pyār kitā.
to much having-done he-was-embraced, and love was-made.

Tā tīnhē āpnē-bābbā-kanē bōlyā jē,
Then by-him his-own-father-to it-was-said that,

‘bāpū-jī, hāō bhūli-gayā, tussā-rā hōr
‘father-sir, I forgot, you-of and

5. sargā-rā dēndār hūā, hun hāō
5. heaven-of debtor I-became, now I

īdhī lāēk nahī hā, jē tussā-rā putr baṇū.
(of-)this worthy not am, that you-of son I-may-be-made.’

Tā tēs-rē bābbē āpnē-nōkrā-chākrā-jō
Then by-him-of by-the-father his-own-servants-domestics-to

bōlyā jē, ‘kharē kharē kaprē kādhi-lyāō,
it-was-said that, ‘good good clothes bring-forth,

hōr ēs-jō panhyāi-dēyā(for dēā); hōr hāthā-rī
and this-one-to put-on; and hand-of

10. mundrī, pairā-rē jūtē bhī panhyāi-dēyā(for dēā);
10. ring, feet-of shoes also put-on;

hōr ōrī-rā rubh lyāi-kē, kāṭī-kē khāiē,
and enclosure-of ram. brought-having, killed-having let-us-eat,

tā hikā ṭhaṇḍ pāiē. Mērā ēh gābhrū
then the-breast cool let-us-cause-to-fall. My this son

ਖਧੇ ਧਰਧਰ ਥੰ ਚੰਨ ਟੀਓਰੰ ਨਥੰ

ਮੋਢੀ ਗਭਰ ਥੰ ਚੰਨ ਮੀਠੁੰਤੰ ਚੰਦੀ

ਸੁਮੀ ਕਧੇ

ਭੰ ਤੇਸਰੰ ਧਰੰ ਗੰਭਰ ਥੋਧੇ

5. ਥੰ ਏ ਮਧੇ ਧਰੰ ਰੋਧੇ ਥੋਧੰ ਤੰ

ਤੇਸ ਏ ਗੀਭ ਭੰ ਰੰਧੇ ਗੰ ਚੰਨ ਮੋਭ

ਧਭ ਤੰ ਤੀਠੀ ਪੋਧੀ ਸੰਧਰੰ ਏ ਸੰਧੁ

ਧੇ ਅਧੁ ਏ ਪਿਭ ਧੁ ਭੰ ਤੀਠੀ

ਤੇਸਗੇ ਮੋਧੁ ਏ ਤੋਂ ਤੰਭ ਥੋਧਰੰ ਤੰ

10. ਭੰ ਤੋ ਧੰਧੇ ਰੋਧੀ ਰੰ ਧਧਰੰ ਧੰਧਰੰ ਤੰ

ਧੀਸ ਧੰਧਤੇ ਏ ਮੇ ਤੋਂ ਤੰਭ ਚੰਦੀ ਸੁਮੀ

ਥੋਧੰ ਤੰ ਮੇ ਸੀਧੀ ਗਧੰ ਭੰ ਧਰੰ ਭੀਧੁ

mūē-barābar thā, huṇ jiundā hūā;
dead-equal-to was, now living he-became;

gwāchhī gairā thā, huṇ milyā.' Tā rājī
lost in-a-gone-condition he-was, now he-is-got.' Then contented

khusī hūē.
happy they-became.

Hōr tēs-rā barā gābhrū khētrā
And him-of the-elder son (in-)the-field

5. thā. Jā saē (for sē) gharā-nērē āyā, tā
 5. was. When he the-house-near came, then

tēs-jō gīt hōr nāchṇē-rī kan-sōt
him-to singing and dancing-of tone

paī. Tā tīnhē ēkī-chākrā-jō sadāī-
fell. Then by-him a-servant-to called-

kē puchhyā jē, 'ēh kyā hā?' Tīnhē
having it-was-asked that, 'this what is?' By-him

tēs-gē bōlyā jē, 'tērā bhāī āirā-hā,
him-to it-was-said that, 'thy brother in-a-come-condition-is,

10. hōr tērē-bābbē ōrī-rā bakrā kāṭirā-hā,
 10. and by-thy-father the-enclosure-of goat in-a-killed-condition-is,

kis-bāstē jē sē tērā bhāī rājī khusī
what-for that he thy brother contented happy

āyā.' Tā sē jhīkhi-gayā, hōr gharā-bhittar
came.' Then he angered-went, and the-house-within

- ਟੰਭੁ ਚੰਭੀ ਸੀਛ ਭੰ ਭਿਸਰ ਧੰਧ ਧੰਭਰ ਧੰਧੰ
 ਭੰ ਮੇ ਮੰਧੰ ਸੀਛ ਭੰ ਭੀਛੀ ਧੰਧੰਧੰ
 ਧੰਧੰ ਟੰਭੁ ਧੰਧੰ ਸੀਛ ਟੰਭੁ ਭੰਭੰਧੀ ਧੰਧੰ
 ਗੇ ਭੰਭੰ ਭੀਛੀ ਟੰਭੁ ਧੰਧੰ ਧੰਧੰਧੰ ਭੰਭੰ
 ੬. ਭੰਭੰ ਗੇ ਧੰਧੰ ਮੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ
 ਭੰਭੰ ਧੰਧੰ ਮੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ
 ਸੀਛ ਟੰਭੁ ਭੰਭੰ ਧੰਧੰਧੰ ਮੰਧੰਧੰ ਟੰਭੁ ਭੀਛੀ
 ਮਸਥੀ ਧੰਧੰ ਭੰਭੰ ਟੰਭੁ ਟੰਭੁ ਭੰਭੰ ਧੰਧੰ ਧੰਧੰ
 ਧੰਧੰ ਧੰਧੰ ਭੰਭੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰਧੰ ਧੰਧੰ ਧੰਧੰ
 ੧੦. ਟੰਭੁ ਧੰਧੰ ਭੰਭੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ
 ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ
 ਮਸਥੀ ਧੰਧੰ ਮੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ ਧੰਧੰ

jāi nabī nīchhā. Tā tēs-rā bāb bāhar āyā,
going not (?) wished. Then him-of the-father outside came,

hōr sē manāi-ditā. Tā tīnhē āpnē-
and he was-remonstrated-with. Then by-him his-own-

bābā-jō baṭā ditā jē, 'itnī barsā-
father-to answer was-given that, 'so-many years-

gē hāō tēri ṭahēl karyā-karā-hā, hōr
from I thy service doing-continually-am, and

5. tuddh-gē dūji māī nahī kītī; par
5. thee-from difference by-me not was-done; but

taī kadhi mā-jō ēk chhēlū bhī nahī
by-thee ever me-to a kid even not

ditā, jē hāō āpnē-sāthiyā-jō bhī
was-given, that I my-own-companions-to also

mastī khwāndā, hōr jājē tērā ēh gābhrū
a-feast might-have-given-to-eat, and when-that thy this son

āyā, jīnhē tēri khaṭī-kamāi luchī rāṇḍā-
came, by-whom thy property vicious harlots-

10. jō khwāi, tēs-rē kaṭṭhē taī mōṭā bakrā
10. to was-given-to-eat, him-of for by-thee a-fat goat

kāṭyā.' Tā tīnhē bōlyā jē, 'hē putr, tuu (for tū)
was-slaughtered.' Then by-him it-was-said that, 'O son, thou

sadā-hī māh-nērē hā, jē mērē (for mēri) khaṭī-
ever-even me-near art, what my property-

ਭੰਮੰਤੁ ਿ ਓ ਮੇ ਸਭ ਤੇਓ ਓ ਧਰ

ਓਯੀ ਿ ਫਠੇ ਧਫਰ ਫਠੁ ਓ ਿਵੀ

ਯਮੀ ਸਫੇ ਿ ਤੇਓ ਫਿਓ ਓਓ ਸਫੇ

ਯਿਯੇ ਥ ਮੇ ਬੀਯਿ ਰਿਯੁ ਓ

5. ਮੋਢੀ ਗਓ ਿ ਥ ਮੇ ਧੀਯੀ ਗਥ

kamāi-rā hā, sē sabh tērā hā, par
earnings-of is, that all thine is, but

iddhī-rē kaṭṭhē bakrā kāṭyā, hōr rāji
this-of for a-goat was-slaughtered, and contented

khusī hūē, jē tērā ēh bhāi mūē-
happy we-became, that thy this brother dead-

lēkhē thā, sē jīundā dēkhyā; hōr
like was, he living was-seen; and

5. gwāchī-gairā thā, sē milī-gayā.
 5. *in-a-lost-gone-condition was, he was-got.'*

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN II.

મી મે ૧૪ રે ફંકલ પૂ નો અલી હંદન રે
 કળેન્દ્ર સંકર્ષ હર મેગી મર્ધા રી છેડી
 ફંકલ પૂ ના સમર્થણ હર મર્ધા યગમંદ્ર
 મર્ધા મંદ્ર હેલે રે નકમ સંદંત મર્ધા
 ૬. દેસોય કહુ કે હેલ મર્ધા યગમ દૂર
 અર્ધેન્દ્ર હંદન હંદી મર્ધા યગમે યે
 દે દે હંદ્ર અર્ધે નકમ સંદંત હંદ દૂર
 અર્ધેન્દ્ર હંદ હંદ અર્ધે નીચીકેદી દેનકમ સંદંત મેવરંગલ

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Srī-sam. 74-rē, Kātak-par 10, arjī Hārābāgā-rē
Prosperous-year 74-in-of, Kātik-date 10, representation Hārābāg-of

Thāpēdārā-Nantrāmā- hōr Nēgi-Sapāhī-rī ēhī, jē
Thānēdār-Anant-Rām- and Nēgi-Constable-of this-is, that

Kātak-par 14 Musramān Gujrā Khadwaa Bagsā-jō
Kātik-date 14 The-Musalmān Gujrā Khudā Bakhsh-to

Sapāhī-sāth bhējñē-rā hukam āyā. Tā Sapāhī
the-constable-with sending-of order came. Then the-constable

5. Jaē-Singh bhējñā. Tā ēh Khadwaa Bags jarirā
5. Jai-Singh was-sent(-for-him). Then this Khudā Bakhsh in-a-fevered-condition

aōkhā hā. Hāññē jōg hā nahī. Khadwaa-Bagsē bōlyā
very-ill is. (For-)walking fit he-is not. By-Khudā-Bakhsh it-was-said

jē, 'jā hāñ aēn hūng, āōng. Ībbē jarirā
that, 'when I well will-be, I-will-come. Now in-a-fevered-condition

aōkhā hā.' Tā araj likhī-bhējī. Jē hukam āōng, sē bartāng-jī.
very-ill I-am.' Therefore representation was-written-and-sent. What order will-come, that will-be-carried-out.

MANḌĒĀLĪ PAHĀRĪ.

As already stated, the Pahārī dialect of ManḍĒālī is a mixed form of speech, partly resembling Standard ManḍĒālī, and partly resembling Inner Sirājī. A brief notice pointing out where it differs from Standard ManḍĒālī will suffice. For materials we have a short folk-tale, a statement made in court by an accused person, and the usual list of words and sentences given on pp. 759 ff.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the ManḍĒālī *hākkhā*, an eye. So here we have *handar*, within, and *saṅghē*, not *saṅgē*, with. A noteworthy change is the word *maṅgsar*, the name of a certain month (November-December), a corruption of the Sanskrit *mārgaśīraḥ*. Here we have *rg*, first becoming *gg*, and then *ṅg*. The Western Pahārī change of *tr* to *ch* occurs in the word for 'three', which is either the Inner Sirājī *chīn* or the ManḍĒālī *trāē*.

The declension of nouns closely resembles the Standard. *Ghōrā*, a horse, makes its oblique form and its nominative plural *ghōrē*. Other examples are *chāchā*, an uncle, obl. *chāchē*; *ṭhāṇā*, a police-station, obl. *ṭhāṇē*; *chandramā*, the moon, *chandramē* (ag. case); *dhyārā*, a day, *dhyārē* (loc.).

Ghar, a house, makes its oblique singular, as in the standard, *gharā*, but this form is also used for the locative (e.g. in sentences 223 and 226). So *pahār*, a mountain, *pahārā*; *hāth*, a hand, *hāthā*; and *bāb*, a father, *babbā*, doubling the *b* as in the standard.

Most feminine nouns ending in consonants have the oblique form in *ā* as in Inner Sirājī. Thus, *bhīṇ*, a sister, *bhīṇā*; *māw*, a mother, *māwā*; *gall*, a word, *gallā*. But sometimes we have the ManḍĒālī *ī*, as in *pīṭh*, the back, obl. form *pīṭhī*, with doubling of the *ṭ* and shortening of the vowel.

The Pronouns are the same as in Standard ManḍĒālī. As additional forms, we may note *maī* used at the end of the second specimen for *hāō*, I; *tujjō* (in the first specimen), to thee.

The plural genitives of the first two personal pronouns are *hamhā-rā*, our, and *tumhā-rā*, your, and 'thine' is *thārā*, instead of *tērā*.

For the present tense of the verb substantive, we have *hā* (*hē*, *hī*) as in the Standard. The first person singular and plural is sometimes *hā*.

Another, and a new form is *āhdā* (masc. plur. *āhdē*; fem. sing. and plur. *āhdī*), which, like *hā*, does not change for person.

Yet another form is *sā*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The Past is *thā* (*thē*, *thī*) as in the Standard.

The conjugation of the Active Verb closely follows that of the Standard dialect. Examples of the Present Participle are: *chārdā*, grazing; *hundā*, becoming; *rahēndā*, dwelling; *āōndā*, coming. It will be seen that while the principle of formation is the same, some of the forms vary slightly from the Standard.

The Past Participle also follows the Standard, with the same irregularities. We may note the verb *nāsṇā* or *nhāsṇā*, to go, with its past participle *nāthā*. *Jāṇā*, to go, is

also used, with its past participle *gayā*. The Static Participle in *ī-rā* is very common, and is made as in the Standard.

There are instances of the Old Present and Present Subjunctive, as in *bēyōtarū*, I may cut; *baiṭhē*, it may sit (1st specimen).

For the Present, the present participle is used alone, as in *baṇḍā*, thou becomest (1st specimen).

For the Present Definite we have *chārdā lāgī-rā*, he is grazing (sentence 229), and *āōndā lāgī-rā sā*, he is coming, corresponding to the Standard *mārdā lāgī-rā hā*.

The verb 'to come' is *āunā* or *ichhṇā*, past participle *āyā*.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

ਸੰਦੁਮੇ ਤੇ ਸੰਦੁਮੇ ਗੀ ਮੰਦ ਗੀ ਕਰ

ਪੈਰੀ ਏਨੇ ਸੰਦੁਮੇ ਸ਼ੇਪਲਿ ਮੰਦ ਏ
 ਧੋਲੁ ਅਮ ਮੰਏ ਪਿਕ ਪਿਠ ਸੋਲੁ ਮੀ
 ਨੇ ਏ ਮੰਏ ਭਾ ਧੇਰੇ ਸੰਦੁਮੇ ਗੀ ਮੰਦੇ ਧੋਲੁ
 ਧਸੁਸ਼ੇ ਪਿਠ ਸੋਲੁ ਤਏ ਕੀਤੁ ਧੇਰੇਤਰ
 5. ਕੇਧੇ ਤੰ ਸੁਗੀਦ ਰੰ ਸੰਦੁਮੰ ਧਲਦ
 ਕੇਧੇ ਭੁਨ ਰੰ ਕੇਧੇ ਰੰ ਸੁਗੀਦ ਰੰ ਰੰ
 ਭੁਨ ਰੰ

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Chandramē-hōr	chandramē-rī	māwā-rī	kathā.
<i>Moon-and</i>	<i>moon-of</i>	<i>mother-of</i>	<i>story.</i>

Ēkī-dhyārē	chandramē	āpnī-māwā-jō
<i>On-one-day</i>	<i>by-the-moon</i>	<i>his-own-mother-to</i>

bōlyā,	‘ammā,	mā-jō	ēk	ērḥā	chōlū	sī-
<i>it-was-said,</i>	<i>‘mamma,</i>	<i>me-for</i>	<i>a</i>	<i>such</i>	<i>coat</i>	<i>sew,</i>

-dē, jē mā-jō pūrā baiṭhē.’ Chandramē-rī māwē bōlyā,
 ... that me-to completely it-may-fit.’ The-moon-of by-the-mother it-was said,

‘bachchuā, ērḥā chōlū tujjō kihā bēyōtarū ?’
 ‘child, such coat for-thee how may-I-cut ?’

5. kēbē tūṭi dutiyā-rā chandramā baṇḍā,
sometimes thou second-day-of moon becomest,

kēbē punyā-rā, kēbē nā dutiyā-rā nā
sometimes full-moon-of, sometimes neither second-day-of nor

punyā-rā.’
full-moon-of.’

FREE TRANSLATION OF THE FOREGOING.

The Story of the Moon and his Mother.

One day the Moon said to his Mother, 'Mamma, sew for me a coat that will exactly fit me.' The Moon's Mother replied, 'My child, how can I cut such a coat? Sometimes you are only a two days' old crescent moon, sometimes you are a full moon, and sometimes you are neither crescent nor full.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

ਦੁਨ ਖੁਸ਼ੀ ਮਧੁਕ ਰਾਗੀ

ਮੇਰੇ ਯਾਦਗਾਰੇ ਹੋ ਸ੍ਰੀ ਸ੍ਰੀ ਰੀ ਰੀ ਫੰਡੇ ਸੁਭ

ਕੰਮ ਲਏ ਕੀਤੀ ਰਾਗੀ ਮੰਗਲ ਪ੍ਰੀਤਮ 5

ਮੇ ਲਏ ਪੇਸ਼ੇਵਰ ਗਏ ਪੇਸ਼ੇਵਰ ਕੰਮ ਮੰਗਲ 6

5. ਗਲਬੇ ਦੇ ਮੇਰੇ ਯੋਗੇ ਕੰਮ ਨਹੀਂ ਹੋਏ ਹੁੰਦੇ

ਸ੍ਰੀ ਸ੍ਰੀ ਪ੍ਰੀਤਮ ਲਏ ਮੇਰੇ ਮੰਗਲ ਮੇਰੀ

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Byān mudālē-Saktū-rā likhyā.
Statement accused-Saktū-of (is-)written.

Mērē Khalahēlū-jō chyōnnī diti-rī thī; dhyārē dūi
Of-(i.e. by-)me Khalahēlū-to a-four-anna-piece in-a-given-state was; days two

kām lainā kīti-rā thā. Maṅsar. prabistē 8
work to-be-taken in-a-done-state was. Maṅsar on-date eight

sē jaṇā ēs nēdā gayā, ēs-gē kām māṅgyā. Īnhē
that person(i.e. I) him near went, him-from work was-asked. By-him

5. galāyā jē, 'mērē-bōlē kām nahī dēi-hundā.
 5. *it-was-said that, 'on-my-said work not is-being-given.*

Chyōnnī āpnī lāi-lai.' Maī bōlyā, 'chyōnnī
Four-anna-piece your-own take-away.' By-me it-was-said, 'the-four-anna-piece

ਮੇਂ ਜੀਭੀ ਲੈਗਿ ਕੰਮ ਲੈਯੁ ਏਸੇ ਗੁਰੁ ਖਰ
 ਸੁਮਤਿਯ ਤਬੇ ਜੇ ਪਕਵੰਤੁ ਭੰਡੇ ਚਰਤੀ ਲੇਟ
 ਮੰਗੀ ਮੰਦੇ ਵੰਡੇ ਜੇ ਪਕਵੰਤੀ ਸੁਚੇ ਕੀਤ ਭੰਡੇ
 ਧੰਨੁ ਏ ਮੰਦੇ ਮੰਦੁ ਰਹੀ ਮੇਂ ਠਲੇ ਏ ਏਯੁ
 5 ਭੰਡੇ ਏਯੁ ਫੰਡੀ ਸੀਭੀ ਭੰਡੇ ਜੇ ਫੁਲੇ ਤਬ ਏਸੇ
 ਲੰਭੇ ਰਹੀ ਫੰਡੀ ਕਪਏ ਫੰਡੇ ਏਸੇ ਫੁਲੇ
 ਲਏਲੇ ਮੇਧੇ ਭੀ ਮੰਗੇ ਬੇ ਭੀਯੋ ਏ ਭੀ
 ਭੰਡੇ ਕੀਤ ਫੰਡੀ ਗੰਗੀ ਭੀ ਸੰਦੇ ਲਗ
 ਏਯੁ ਗੁਰੁ ਫੰਡੇ ਏ ਭੰਡੇ ਜੇ ਫੁਲੇ ਮੇਂ
 10 ਭੰਡੇ ਲੰਭੇ ਫੰਡੇ ਫੰਡੇ ਭੰਡੇ ਮੰਦੇ ਮੰਦੇ ਭੰਡੇ

mā nīhī lainī. Kām lainā.' Ēssā-gallā-par
(for-)me (is-)not to-be-taken. Work is-to-be-taken.' This-word-on

Khalahēlū-hāthā-gē pakaryā. Inhē dharti lēt
Khalahēlū-hand-to it-was-seized. By-him (on-the-)ground lying-down

māri. Mañ bāhā-gē pakri kharhā kitā. Inhē
was-struck. By-me the-arms-to having-seized standing he-was-made. By-him

bōlyā jē, 'mā-jō māryā nahi. Mā thānē-jō jānā.'
it-was-said that, 'me (acc.) please-beat not. (For-) me the-police-station-to it-is-to-be-gone.'

5. Tā ēh chhāḍī-ditā. Iddhī-gē jyādā hāth ēs-jō
5. Then he was-released. This-than more hand him-to

lāi-rā nahi. Hōr rupāē trāē ēs-gē jūdē
in-an-applied-state (was-)not. And rupees three him-from separately

lainē. Sēḥ bhī māngē-thē. Tiddhī-jō bhī
are-to-be-taken. Those also demanded-were. That-for also

ujar kitā, hōr gālī bhī dēndā lāgā.
refusal was-made, and abuse also giving he-began.

Ēh gall hōi. Jē iddhī-gē jyādā mañ
This thing occurred. If this-than more by-me

10. hāth lāi-rā hōē, tā mañ sajāwār hā.
10. hand in-an-applied-state may-have-been, then I punishable am.

FREE TRANSLATION OF THE FOREGOING.

The Statement of Saktū, the accused person, is here recorded.

I had given a four-anna piece to Khalahēlū, the complainant, for which an agreement was made that he should work for two days. On the eighth of the month Mangsar I went to him and asked for the work. He replied that he would not work as he had said, and told me to take away my four annas. I said that I did not want the money, but did want the work. As I spoke thus I caught him by the hand, when he promptly lay down on the ground. I pulled him up standing by his arm, and he said, 'please don't beat me. I'm off to the police-station.' Then I let him go. I have not handled him more than this. Moreover, besides this, he owes me three rupees. I asked for them, but he also refused to repay them, and began to abuse me. If I may have handled him more than this, then I admit that I deserve to be punished.

SUKĒTĪ.

Sukēti differs hardly at all from Standard Maṇḍēālī. This will be evident from the specimens given,—a few lines of the parable, and the usual list of words and sentences. It will be seen that the main difference is in the Vocabulary, which more nearly approaches that of Kiūṭhaḷī and Sirāji than does Maṇḍēālī.

We may note a few points in Grammar. There is the Kiūṭhaḷī tendency to pronounce *ē* as *ī* and *ā* as *ō*. Thus we have *āsī* for *āsē*, he will come; *tīnī* for *tīnē*, by him; and *khāō* for *khāā*, they may eat. The word, which, in Hindī is *bhītar*, within, is often curiously maltreated in Pahārī pronunciation. Thus, in Maṇḍēālī it is *bhīttar* and in Inner Sirāji *whītar*. In Sukēti it assumes the form *mhīthar*.

In the declension of nouns the locative of *ghar*, a house, is *gharā*, as in Maṇḍēālī Pahārī, not *gharē*. The postposition of the dative is *jō* or *lē*, and of the ablative, *thē* or *tē*.

In the pronouns, for 'that,' besides *sē*, we have also *ōh*, sing. ag. *unē*, obl. *us*; plur. *ōh*, ag. *unhē*, obl. *unhā*.

In Verbs the present subjunctive occurs in *āsī* (for *āsē*), he may come (*āsṇā*, to come); *khāū*, I may eat; *khāō* (for *khāā*), they may eat.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SUKETĪ.

Ēki-māṇchhā-rē dūi sōhrū thē. Tinhā-mhithrā-thē māṭhē-sōhrūē
One-man-of two sons were. Them-among-from by-the-younger-son
 āpnā bāb pūchhā, 'ārā bābbā, māh-lē gharā-rī bāṇḍ jō mērā
his-own father was-asked, 'O father, me-to the-house-of share which my
 hisāb āsē tēs dē.' Tīnī gharā-rī bāṇḍ tinhā-lē dēi-ditī.
account may-come that give.' By-him the-house-of share them-to was-given.
 Thōrē-dhyārē-kā māṭhā sōhrū nīchh chēṭā-pēṭā katṭh karī-kē
A-few-days-of the-younger son all goods together made-having
 dūr-dēsā-lē nāṭhā, tē tiddhī āpnā chēṭā-pēṭā kulachhnā-mhithar khōā.
a-far-country-to went, and there his-own goods debauchery-in was-wasted.
 Jīṭ nīchh mukyā, tēukā tēs-mulkhā-mañjh barā nakāl parā. Tē
When all was-completed, then that-country-in a-great famine fell. And
 tēs-rē pallē kichh nī rēhā. Tēukā tēs-mulkhā kēsī-āgū
him-of in-pocket anything not remained. Then (of-)that-country a-certain-person-before
 chākar rēhā. Tīnē āpnē-khētrā-mhithar suṅgar chārdā bhējā,
servant he-remained. By-him his-own-fields-within swine feeding he-was-sent,
 tē tīnī jānā jē, 'jinhā sēṭā suṅgar khāō, tinhā haṭ
and by-him it-was-thought that, 'what husks the-swine may-eat, those I
 khāū.' Tē sēṭ sēṭa bī kuṇī nī khānē ditē.
may-eat.' And those husks even by-anyone not for-eating were-given.

STANDARD LIST OF WORDS AND PHRASES FOR THE MANDI GROUP.

English.	Maṇḍāḷi.	Maṇḍāḷi Pahāḷi.	Sukōṭi.
1. One . . .	Ēk . . .	Ēk . . .	Ēk.
2. Two . . .	Dūi . . .	Dūi . . .	Dūi.
3. Three . . .	Trāē . . .	Chin, trāē . . .	Tin.
4. Four . . .	Chār . . .	Chār . . .	Chār.
5. Five . . .	Pañj . . .	Pañj . . .	Pañj.
6. Six . . .	Chhau . . .	Chhāho . . .	Chhēh.
7. Seven . . .	Sāt . . .	Sāt . . .	Sat.
8. Eight . . .	Āṭh . . .	Āṭh . . .	Āṭṭh.
9. Nine . . .	Nau . . .	Nau . . .	Nau.
10. Ten . . .	Das . . .	Das . . .	Das.
11. Twenty . . .	Bih . . .	Bih . . .	Vi.
12. Fifty . . .	Pañjāh . . .	Pañjyāh . . .	Pañjāh.
13. Hundred . . .	Sau . . .	Sau . . .	Sau.
14. I . . .	Hāō, haū . . .	Hāō . . .	Haū.
15. Of me . . .	Mērā . . .	Mērā . . .	Mērā.
16. Mine . . .	Mērā . . .	Mērā . . .	Mērā.
17. We . . .	Āssē . . .	Hambē . . .	Āssē.
18. Of us . . .	Āssā-rā, mhārā . . .	Hambā-rā . . .	Mhārā.
19. Our . . .	Āssā-rā, mhārā . . .	Hambā-rā . . .	Mhārā.
20. Thou . . .	Tū . . .	Tū . . .	Tū, tū.
21. Of thee . . .	Tērā . . .	Thārā . . .	Tērā.
22. Thine . . .	Tērā . . .	Thārā . . .	Tērā.
23. You . . .	Tussē . . .	Tumbē . . .	Tussē.
24. Of you . . .	Tussā-rā . . .	Tumbā-rā . . .	Tussārā.
25. Your . . .	Tussā-rā . . .	Tumbā-rā . . .	Tussārā.

English.	Maṇḍālī.	Maṇḍālī Pahārī.	Sukēti.
26. He	Sē	Sō	Ōh, sē.
27. Of him	Tēs-rā	Tēs-rā	Us-rā, tēs-rā.
28. His	Tēs-rā	Tēs-rā	Us-rā, tēs-rā.
29. They	Sēṣ	Sō	Ōh, sēṣ.
30. Of them	Tinhā-rā	Tinhā-rā	Unhā-rā, tinhā-rā.
31. Their	Tinhā-rā	Tinhā-rā	Unhā-rā, tinhā-rā.
32. Hand	Hāth	Hāth	Hāthā.
33. Foot	Pāṭ, pair	Pair	Pairā.
34. Nose	Nāk	Nāk	Nākā.
35. Eye	Hākkhī	Hāchhī	Ākkhī.
36. Mouth	Mūh	Mūhā	Mūhā.
37. Tooth	Dānd	Dānd	Dāndā.
38. Ear	Kān	Kān	Kānā.
39. Hair	Saruāl	Sarwāl	Kēs.
40. Head	Mūṇḍ, sir	Sir	Mūṇḍ.
41. Tongue	Jibh	Jibh	Jibbhā.
42. Belly	Pēṭ	Pēṭ	Pēṭa.
43. Back	Piṭṭh	Piṭh	Piṭṭhī.
44. Iron	Lohā	Lohā	Lohā.
45. Gold	Suinā	Suinā	Sōinā.
46. Silver	Chāndī	Chāndī	Chāndī.
47. Father	Bāb, bāpū	Bāb	Bāb.
48. Mother	Māō, māī	Īj	Māō, māw.
49. Brother	Bhāī	Bharyāhar	Bhāū, bhāyā.
50. Sister	Bahēṇ (<i>younger</i>), baiṇṇ (<i>younger</i>), bōbbō (<i>elder</i>).	Bhīṇ	Bahṇ, bhēṇ (obl. bhainā).
51. Man	Māphū, manukh, ādmī, mardh.	Māṇas	Ādmī, māṇachh.
52. Woman	Janānā	Bēṭrī	Janānā.

English.	Maṇḍāli.	Maṇḍāli Pahārī.	Sukēti.
53. Wife . . .	Lāri . . .	Chhēōri . . .	Lāri.
54. Child . . .	Matṭhā . . .	Matṭhā . . .	Bālik.
55. Son . . .	Gābhrū, bēṭā . . .	Śōhrū . . .	Muṇḍū.
56. Daughter . . .	Bēṭi . . .	Śōhri . . .	Bēṭi.
57. Slave . . .	Chākar . . .	Chākar . . .	...
58. Cultivator . . .	Karsān . . .	Karsān . . .	Karsān.
59. Shepherd . . .	Puhāl . . .	Jwoālā . . .	Bakariwāl.
60. God . . .	Parmēsar . . .	Parmēsar . . .	Parmēsar.
61. Devil . . .	Bhūt . . .	Bhūt . . .	...
62. Sun . . .	Sūrj . . .	Sūraj . . .	Sūrjā.
63. Moon . . .	Chandarmā . . .	Chandarmā . . .	Chandarmā.
64. Star . . .	Tārā . . .	Tārā . . .	Tārē.
65. Fire . . .	Āg . . .	Āg . . .	Āg.
66. Water . . .	Pāni . . .	Pāni . . .	Pāni.
67. House . . .	Ghar . . .	Ghar . . .	Ghar.
68. Horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
69. Cow . . .	Gāi . . .	Gāe . . .	Gāe.
70. Dog . . .	Kuttā . . .	Kuttā . . .	Kutta.
71. Cat . . .	Billi . . .	Baryāl . . .	Billi.
72. Cock . . .	Kūkaṛ . . .	Kukaṛ . . .	Kukaṛ.
73. Duck . . .	Batak . . .	Batak . . .	Batak.
74. Ass . . .	Gaddhā . . .	Gaddhā . . .	Gadhā.
75. Camel . . .	Ūṭ . . .	Ūṭ . . .	Ūṭ.
76. Bird . . .	Pañchhi, pañkhērā . . .	Pañchhi . . .	Chirū.
77. Go . . .	Jā . . .	Nhās, nās . . .	Jā.
78. Eat . . .	Khā . . .	Khā . . .	Khā.
79. Sit . . .	Baiṭh . . .	Boś . . .	Baiṭh.

English.	Maṇḍāli.	Maṇḍāli Pahārī.	Sukōti.
80. Come	Āu	Īchh	Āu.
81. Beat	Mār, bāh	Chik	Mār.
82. Stand	Kharh	Kharh	Kharī-jā.
83. Die	Mar	Mar	Mar.
84. Give	Dē	Dē	Dē.
85. Run	Daor	Thurh	Daar.
86. Up	Ūpar, ūprā	Ujjhē	Upar.
87. Near	Nēdē	Nērē	Nēdē.
88. Down	Hēth, bun	Ūdhē	Bun.
89. Far	Dūr	Dūr	Dūr.
90. Before	Āgē, aggē	Āgē	Āgē.
91. Behind	Pichhē, pichchē	Pachhēhū, pichhēhū	Pichhē.
92. Who	Kuṇ	Jēō	Jō.
93. What	Kyā	Kuṇ	Kyē.
94. Why	Ki	Kibē	Ki.
95. And	Hōr	Hōr	Hōr.
96. But	Par	Par	Par.
97. If	Jē	Jē	Jē.
98. Yes	Hā, hā	Hā	Hā.
99. No	Nī	Nī	Nā.
100. Alas	Ōhē	Ōhē	Apsōs.
101. A father	Bāb	Bāb	Bāb.
102. Of a father	Bābā-rā	Bābbā-rā	Bābbā-rā.
103. To a father	Bābā-jō	Bābbā-jō	Bābbā-jō.
104. From a father	Bābā-thē, -gē	Bābbā-gē, -thē	Bābbā-tē.
105. Two fathers	Dūī bāb	Dūī bāb	Dō bāb.
106. Fathers	Bāb	Bāb	Bāb.

English.	Maṇḍāli.	Maṇḍāli Pabāri.	Sukēti.
107. Of fathers . . .	Bābā-rā . . .	Bābbā-rā . . .	Bābbā-rā.
108. To fathers . . .	Bābā-jō . . .	Bābbā-jō . . .	Bābbā-jō.
109. From fathers . . .	Bābā-thē, -gē . . .	Bābbā-gē, -thē . . .	Bābbā-tē.
110. A daughter . . .	Bēti . . .	Śohri . . .	Bēti.
111. Of a daughter . . .	Bēti-rā . . .	Śohri-rā . . .	Bēti-rā.
112. To a daughter . . .	Bēti-jō . . .	Śohri-jō . . .	Bēti-jō.
113. From a daughter . . .	Bēti-gē . . .	Śohri-gē, -thē . . .	Bēti-tē.
114. Two daughters . . .	Dūi bēti . . .	Dūi śohri . . .	Dō bēti.
115. Daughters . . .	Bēti . . .	Śohri . . .	Bēti.
116. Of daughters . . .	Bēti-rā . . .	Śohri-rā . . .	Bēti-rā.
117. To daughters . . .	Bēti-jō . . .	Śohriyā-jō . . .	Bēti-jō.
118. From daughters . . .	Bēti-gē . . .	Śohriyā-gē, -thē . . .	Bēti-tē.
119. A good man . . .	Bhalā ādmi . . .	Bhalā māpas . . .	Bhalā ādmi.
120. Of a good man . . .	Bhalē ādmi-rā . . .	Bhalē māpasā-rā . . .	Bhalē ādmi-rā.
121. To a good man . . .	Bhalē ādmi-jō . . .	Bhalē māpasā-jō . . .	Bhalē ādmi-jō.
122. From a good man . . .	Bhalē ādmi-gē . . .	Bhalē māpasā-gē, -thē . . .	Bhalē ādmi-tē.
123. Two good men . . .	Dūi bhalē ādmi . . .	Dūi bhalē māpas . . .	Dō bhalē ādmi.
124. Good men . . .	Bhalē ādmi . . .	Bhalē māpas . . .	Bhalē ādmi.
125. Of good men . . .	Bhalē ādmi-rā . . .	Bhalē māpasā-rā . . .	Bhalē ādmi-rā.
126. To good men . . .	Bhalē ādmi-jō . . .	Bhalē māpasā-jō . . .	Bhalē ādmi-jō.
127. From good men . . .	Bhalē ādmi-gē . . .	Bhalē māpasā-gē, -thē . . .	Bhalē ādmi-tē.
128. A good woman . . .	Bhali janānā . . .	Bhali bētri . . .	Bhali janānā.
129. A bad boy . . .	Burā maṭṭhā . . .	Burā śohrū . . .	Bigri-rā bālik.
130. Good women . . .	Bhali janānē . . .	Bhali bētri . . .	Bhali janānā.
131. A bad girl . . .	Buri maṭṭhi . . .	Buri śohri . . .	Bigri-rī chhohri.
132. Good . . .	Bhalā, achchhā, kharā . . .	Bhalā, kharā . . .	Bhalā.
133. Better . . .	(Ēs-gē) achchhā . . .	(Ēs-gē) kharā . . .	(Ēs-tē) bhalā.

English.	Maṇḍāli.	Maṇḍāli Pabāri.	Sukēti.
134. Best . . .	Sabbī-gē achchhā . . .	Sabbhi-gē kharā . . .	Sabbhi-tē bhalā.
135. High . . .	Uchchā . . .	Uchchā . . .	Uchchā.
136. Higher . . .	(Ēs-gē) uchchā . . .	(Ēs-gē) uchchā . . .	(Ēs-tē) uchchā.
137. Highest . . .	Sabbī-gē uchchā . . .	Sabbhi-gē uchchā . . .	Sabbhi-tē uchcha.
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
140. Horses . . .	Ghōṛē . . .	Ghōṛē . . .	Ghōṛē.
141. Mares . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
142. A bull . . .	Baḷd . . .	Bōḷadh . . .	Sānh.
143. A cow . . .	Gāi . . .	Gāē . . .	Gāē.
144. Bulls . . .	Baḷd . . .	Bōḷadh . . .	Sānh.
145. Cows . . .	Gāi . . .	Gāē . . .	Gāē.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttē . . .	Kuttē . . .	Kuttē.
149. Bitches . . .	Kutti . . .	Kutti . . .	Kutti.
150. A he goat . . .	Bakrā . . .	Bakrā . . .	Bakrā.
151. A female goat . . .	Bakri . . .	Bakri . . .	Bakri.
152. Goats . . .	Bakrē . . .	Riṭh . . .	Bakrē.
153. A male deer . . .	Harn . . .	Haran . . .	Haran.
154. A female deer . . .	Harnī . . .	Harnī . . .	Harnī.
155. Deer . . .	Harn . . .	Harn . . .	Haran.
156. I am . . .	Haũ hā, fem. hī . . .	Hāō āhdā . . .	Haũ hā.
157. Thou art . . .	Tũ hā, fem. hī . . .	Tũ āhdā . . .	Tũ hā.
158. He is . . .	Sē hā, fem. hī . . .	Sō āhdā . . .	Ōh hai.
159. We are . . .	Āssē hē, fem. hī . . .	Hambē āhdē . . .	Āssē hai.
160. You are . . .	Tussē hē, fem. hī . . .	Tumhē āhdē . . .	Tussē hai.

English.	Mandāli.	Mandāli Pakāṛi.	Sukōti.
161. They are . . .	Sēō hē, fem. hī . . .	Sō āhdē	Ōh hai.
162. I was . . .	Hañ thā, fem. thī . . .	Hāō thā	Hañ thā.
163. Thou wast . . .	Tū thā	Tū thā	Tū thā.
164. He was . . .	Sē thā	Sō thā	Ōh thā.
165. We were . . .	Āssē thē, fem. thī . . .	Hambhē thē	Āssē thē.
166. You were . . .	Tussē thē	Tumbhē thē	Tussē thē.
167. They were . . .	Sēō thē	Sō thē	Ōh thē.
168. Be	Hō	Hō	Hō.
169. To be	Hōpā	Hōpā	Hōpā.
170. Being	Hundā	Hundā	Huā.
171. Having been . . .	Hōi-kē	Hōi-kē	Hui-kē.
172. I may be . . .	Hañ hū	Hāō hū	Hañ hōū.
173. I shall be . . .	Hañ hūghā	Hāō hōnghā	Mañ hūghā.
174. I should be . . .	.....	.....	...
175. Beat	Mār	Chik	Mār.
176. To beat	Mārnā	Chikṇā	Mārnā.
177. Beating	Mārdā	Chikdā	Māryā.
178. Having beaten . . .	Māri-kē	Chiki-kē	Māri-kē.
179. I beat	Hañ mārā-hā	Hāō chikā-hā	Hañ mārā-hā.
180. Thou beatest . . .	Tū mārā-hā	Tū chikā-hā	Tū mārā-hā.
181. He beats	Sē mārā-hā	Sō chikā-hā	Ōh mārā-hā.
182. We beat	Āssē mārā-hē	Hambhē chikā-hē	Āssē mārā-hē.
183. You beat	Tussē mārā-hē	Tumbhē chikā-hē	Tussē mārā-hē.
184. They beat	Sēō mārā-hē	Sō chikā-hē	Ōh mārā-hē.
185. I beat (<i>Past Tense</i>) . . .	Mañ mārēā	Mañ chikyā	Mañ māryā.
186. Thou beatest (<i>Past Tense</i>). . .	Tañ mārēā	Tañ chikyā	Tañ māryā.
187. He beat (<i>Past Tense</i>) . . .	Tinē mārēā	Tēi chikyā	Unē māryā.

English.	Maṇḍāli.	Maṇḍāli Pahāri.	Sukōti.
188. We beat (<i>Past Tense</i>)	Āssē mārēā . . .	Hambē chikyā . . .	Asai mārāyā.
189. You beat (<i>Past Tense</i>)	Tussē mārēā . . .	Tumbē chikyā . . .	Tusai mārāyā.
190. They beat (<i>Past Tense</i>)	Tinhē mārēā . . .	Tinhē chikyā . . .	Unhē mārāyā.
191. I am beating . . .	Haũ mārēā lāgi-rā-hā . . .	Hāō chikdā lāgi-rā . . .	Haũ mārēā lāgi-rā.
192. I was beating . . .	Haũ mārēā lāgi-rā-thā . . .	Hāō chikdā lāgi-rā-thā . . .	Haũ mārēā lāgi-rā-thā.
193. I had beaten . . .	Maĩ mārēā-thā . . .	Hāō chiki-rā-thā . . .	Maĩ mārāyā-thā.
194. I may beat . . .	Haũ mārēā-hā . . .	Hāō chikū . . .	Maĩ mārū.
195. I shall beat . . .	Haũ mārghā, <i>fem.</i> mārghi; māraṅg.	Hāō chikaṅghā . . .	Haũ mārghā.
196. Thou wilt beat . . .	Tū mārghā, <i>fem.</i> mārghi; māraṅg.	Tū chikaṅghā . . .	Tū mārghā.
197. He will beat . . .	Sē mārghā, <i>fem.</i> mārghi; māraṅg.	Sō chikaṅghā . . .	Ōh mārghā.
198. We shall beat . . .	Āssē mārghē, <i>fem.</i> mārghi; māraṅg.	Hambē chikaṅghē . . .	Āssē mārghē.
199. You will beat . . .	Tussē mārghē, <i>fem.</i> mārghi; māraṅg.	Tumbē chikaṅghē . . .	Tussē mārghē.
200. They will beat . . .	Sēō mārghē, <i>fem.</i> mārghi; māraṅg.	Sō chikaṅghē . . .	Ōh mārghē.
201. I should beat . . .	.....	.....	...
202. I am beaten . . .	Haũ mārēā jā-hā . . .	Hāō chikyā gai-rāhā . . .	Mā-jō mārāyā-hā.
203. I was beaten . . .	Haũ mārēā gēā . . .	Hāō chikyā gai-rā-thā . . .	Mā-jō mārāyā-thā.
204. I shall be beaten . . .	Haũ mārēā jāghā . . .	Hāō chikyā jānghā . . .	Mā-jō mārghā.
205. I go . . .	Haũ jā-hā . . .	Hāō nāsā-hā . . .	Haũ jā-hā.
206. Thou goest . . .	Tū jā-hā . . .	Tū nāsā-hā . . .	Tū jā-hā.
207. He goes . . .	Sē jā-hā . . .	Sō nāsā-hā . . .	Ōh jā-hā.
208. We go . . .	Āssē jā-hē . . .	Hambē nāsā hē . . .	Āssē jā-hē.
209. You go . . .	Tussē jā-hē . . .	Tumbē nāsā hē . . .	Tussē jā-hē.
210. They go . . .	Sēō jā-hē . . .	Sō nāsā-hē . . .	Ōh jā-hē.
211. I went . . .	Haũ gēā . . .	Hāō nāthā . . .	Haũ gayā.
212. Thou wentest . . .	Tū gēā . . .	Tū nāthā . . .	Tū gayā.
213. He went . . .	Sē gēā . . .	Sō nāthā . . .	Ōh gayā.
214. We went . . .	Āssē gāē . . .	Hambē nāthē . . .	Āssē gāē.

English.	Maṇḍālī.	Maṇḍālī Pahārī.	Sukēti.
215. You went . . .	Tussē gaē . . .	Tumbhē nāthē . . .	Tussē gaē.
216. They went . . .	Sēḥ gaē . . .	So nāthē . . .	Oh gaē.
217. Go . . .	Jā . . .	Nās . . .	Jā.
218. Going . . .	Jāndā . . .	Nāsda . . .	Jāndā.
219. Gone . . .	Jāi-kē . . .	Nāthā . . .	Gayā.
220. What is your name ? .	Tussā-rā kyā nāō hā ?	Tumbhā-rā kē nāō sā ?	Tērā nāō kyā hā ?
221. How old is this horse ?	Ēs ghōrē-rī kyā umbar hī ?	Ēi ghōrē-rī kētrī umbar sā ?	Ēh ghōrā kitnā syānā hā ?
222. How far is it from here to Kashmir ?	Ēthi-gē Kāsmir kitnē dūr hā ?	Īndhā-gē Kāsmir kētrē dūr sā ?	Ēthi-tē Kāsmir kitni dūr hā ?
223. How many sons are there in your father's house ?	Tussā-rē bābā-rē gharā kitnē gābhṛā hē ?	Tumbhā-rē bābbā-rē gharā kētrē sōhrū sā ?	Tērē bābbā-rē gharā kitni putr hē ?
224. I have walked a long way to-day.	Hāō āj bahut dūrā-tik hāṇḍhī-āyā.	Hāō āj khāsē dūr nāthā sā.	Āj māi baṛī bāt hāḍi.
225. The son of my uncle is married to his sister.	Mērē chāchē-rē gābhṛū-rā bayāh tēs-rī baihi-kanē hūā.	Mērē chāchē-rē sōhrū-rā byāh tēs-rī bhīṇā sānghē hūā.	Mērē chāchē-rā putr mēri bābī-kanē byāhi-rā.
226. In the house is the saddle of the white horse.	Sapēd ghōrē-rī jīn gharā bhittar hī.	Sapēd ghōrē-rī jīn gharā handar sā.	Us sapēd ghōrē-rī kāthi gharā hī.
227. Put the saddle upon his back.	Jinā-jō tēs-rī piṭṭhi-par thai-dē.	Jin tēr-rī piṭṭhi-par dāh .	Us-par jīn pāō.
228. I have beaten his son with many stripes.	Māi tēs-rā gabhrū bahuti kōrdē-kanē mārēā.	Māi tēs-rā sōhrū bahōt kōrdē sānghē chikyā.	Māi us-rē putrā-jō bahōt kōrpē mārē.
229. He is grazing cattle on the top of the hill.	Sē pahārā-rī chōṭi-par dāōgrē chārdā-lāgi-rā.	So pahārā ujjhē dāgrē chārdā lāgi-rā.	Oh pahārā-rī chōṭi-par dāngar chāryā kardā.
230. He is sitting on a horse under that tree.	Sē tēs dālā-hēṭh ghōrē-par baiṭhi-rā.	So tēr dālā ūdhē ghōrē-ujjhē bōṣi-rā.	Oh ēki ghōrē-par us dālā-hēṭh baiṭhi-rā.
231. His brother is taller than his sister.	Tēs-rā bhāi tēs-rī baihi-gē lammā hā.	Tēr-rā bharyāhar tēr-rī bhīṇā-gē lammā sā.	Us-rā bhāi us-rī bhāiṇā-tē lambā hā.
232. The price of that is two rupees and a half.	Tiddhi-rā māl dhāi rupayyā hā.	Tēr-rā māl dhāi rupāē sā .	Us-rā mul dhāi rupai hā.
233. My father lives in that small house.	Mērā bāb tēs halkē gharā rahā-hā.	Mērā bāb tēr hauḷē gharā rahēndā.	Mērā bāpū us chhōṭē gharā rahā hā.
234. Give this rupee to him.	Ēs rupayyā tēs-jō dēi-dē .	Ēi rupāē tēr-bē dē . . .	Ēh rupaiyā us-jō dēi-dēō.
235. Take those rupees from him.	Tinhā rupayyē tēs-gē lai-lai.	Tinhā rupāē tēr-gē lai-lē .	Oh rupaiyē us-tē lai-lēō.
236. Beat him well and bind him with ropes.	Tējō ain karī mār hōr rāssi sāōgi bānḥ.	Tēr-bē khāsā chik hōr rāssi sāōghē bānḥ.	Us-jō ain mārō atē rāssi-kanē bānhi-dēō.
237. Draw water from the well.	Khūhā-gē pāṇi khaṭch .	Khuhā-gē pāṇi khaṭch .	Us khūē-tē pāṇi kāḍhō.
238. Walk before me.	Mērē aggē chal . . .	Mērē āgē nās . . .	Mērē āgē āgē chalō.
239. Whose boy comes behind you ?	Tussā-rē picchhē kēs-rā maṭṭhā aundā lagi-rā-hā ?	Tumbhā-rē picchhēḥ kēḥ sōhrū āondā lagi-rā-sā ?	Tussē-rē picchhē kēs-rā mundaṇ āyā kardā ?
240. From whom did you buy that ?	Tāi sē kēs-gē mullē lēā ?	Tumbhē sō kēs-gē mōlē lēā ?	Ēh tussē kēs-tē khāṇḍyā ?
241. From a shopkeeper of the village.	Grāwā-rē haṭṭwāṇiyē-gē .	Grāwā-rē haṭawāṇiyē-gē .	Us gāō-rē ēki haṭwāṇi-tē.

CHAMĒĀĪ.

ChamĒāĪ is the name of the main Aryan language spoken in the State of Chamba, which lies to the north of the district of Kangra.

In the North-East of the State, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the State, there is a dialect called BhaṭĒāĪ, which is a form of Dōgrī, and is described in Part I of this volume.

ChamĒāĪ has four dialects, of which the estimated number of speakers is as follows :—

Dialects.	follows :—	
Standard ChamĒāĪ	. . . . .	63,338
Gādi or Bharmauri	. . . . .	14,946
Churāhī	. . . . .	27,301
PaṅgwāĪ	. . . . .	3,701
		<hr/>
	TOTAL	. 109,286

With the exception of Gādi these are all confined to the Chamba State. Included in the 14,946 speakers of Gādi are 2,500 who are inhabitants of the adjoining parts of the Kangra District.

The State of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the State from south-east to north-west. The first range, or Outer Himalaya, separates the Kangra Valley from Chamba Proper, and also the basin of the Bias from that of the Ravi. North of it lies the Valley of the Ravi and its affluents, containing the three Wizārats of Chamba, Bharmaur, and Churah, in which the three dialects, Standard ChamĒāĪ, Gādi and Churāhī are spoken respectively. The Valley of the Ravi separates the Outer Himalaya Range from the Mid-Himalaya or Pangi Range, which forms the watershed between the Ravi and the Chenab. Still further on is the Inner Himalaya or Zanskar Range, forming the watershed between the Chenab and the Indus. The network of valleys forming the basin of the Chenab, between the Mid and the Inner Himalaya is divided into two parts of nearly equal size by a lofty spur from the Zanskar Range. The tract to the north-west of the spur is called Pāngī, and that to the south-east Chamba-Lahul.

The language of Chamba-Lahul belongs to the Tibeto-Burman family, and does not concern us at present. It has been dealt with on pp. 461ff. of Volume III, Part I, of this Survey. The language of Pangi is the PaṅgwāĪ dialect of ChamĒāĪ and is dealt with below.

The dialects of the Ravi Valley are Gādi, Churāhī and Standard ChamĒāĪ. Gādi is the dialect of the Gaddis of the Bharmaur Wizārat, Churāhī that of the Churah Wizārat, while Standard ChamĒāĪ is the dialect of the Chamba Wizārat, in which is situated the capital of the State. Bharmaur lies to the east, and Churah to the north of Chamba proper. Gādi and Churāhī will subsequently be fully described, and at present we need only confine our attention to Standard ChamĒāĪ, prefacing the account with a few brief remarks on ChamĒāĪ as a whole, including all four dialects.

Chamēālī, while clearly belonging to the Western Pahārī Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī. To its north-west are dialects connected with Kāshmīrī. It is therefore to be expected that it should show signs of the influence of these languages. The influence of the Kāshmīrī dialects need not detain us long. We have over and over had our attention called to instances of this in languages as far East as the Kumaunī of Central Pahārī, and the explanation given has been that the original inhabitants of the whole country were Khasās who spoke a language akin to Kāshmīrī and the connected 'Piśācha' languages of North-Western India. As we have gone westward from Kumaunī these traces of the 'Piśācha' languages, especially in the matter of vocabulary, have grown more and more prominent, and in Standard Chamēālī, and in its dialects, words which are evidently closely connected with Kāshmīrī form quite a sensible proportion of the stock of vocables. Attention will be drawn to this when dealing with the vocabularies of the various dialects, and examples will be given. A little inquiry would largely extend the number of these examples, did considerations of space permit it.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In Standard Chamēālī especially, certain changes of consonants such as that of *t* to *ch* or *ts*, which are common in Western Pahārī have disappeared, though they still survive to a limited extent in Gādī, Churāhī and Paṅgwālī.

Those masculine nouns which in Pañjābī end in *ā*, like *ghōṛā*, a horse, in Western Pahārī generally end in *ō* or *ū*. In Standard Chamēālī this *ō* or *ū* termination has disappeared, in favour of the Pañjābī *ā*, although it survives in the other dialects.

In three of the dialects the postposition of the genitive is the Western Pahārī *rō* (*rā*), and this is, as usual, adjectival. Only in Paṅgwālī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *r* to be elided comes into force, and the *rō* (in its locative form) becomes a simple *ē*.

The postpositions of the dative case in the Chamēālī dialects are interesting.

In Chamēālī, it is	<i>jō</i> ,
In Gādī, „	<i>jō</i> , <i>bō</i> , or <i>gō</i> ,
In Churāhī, „	<i>nē</i> ,
and	
In Paṅgwālī, „	<i>jē</i> or <i>dē</i> .

We shall explain in the proper place that *jō* is really an old locative of *jā*. The Paṅgwālī *jē* is the same. The obsolete nominative *jā* is identical with the Sindhī *jō*, of. In almost all Modern Indo-Aryan languages the dative suffix is really an old locative of the genitive. This has been explained on previous occasions and need not detain us here. The Gādī *bō* and *gō* are explained in their proper place. Here it will be sufficient to note that *bō* connects Chamēālī with Kuṭūbī, while *gō* connects it with the Piśācha languages. The nearest relative of the Churāhī *nē* is the Pañjābī *nū*, but it is also connected more closely with the more distant Gujarātī *nē*. The Paṅgwālī *dē* is by origin a locative of *dā*, which, while not used in Paṅgwālī, is the regular genitive postposition of Pañjābī.

While the genitives of the Personal Pronouns in Standard ChamĒāĪ and Gādi are *mērā*, *tērā*, etc., all borrowed directly from Pañjābī, Churāhī has an interesting set of which cerebral letters are the distinguishing characteristics. Thus, *minḍā*, my; *asrā*, our; *tiṇḍā*, thy; *tuārā*, your. Paṅgwāli, true to the Piśācha influence, drops the intervocalic *r*, and has either, *mē*, my; *hē*, our; *tē*, thy; *tūh*, your; or else shows a relic of the cerebral *ḍ* and *r*, by ending these words with a cerebral *ṇ*. Thus, *māṇ*, *hēṇ*, *tāṇ*, *tāhṇ*.

The conjugation of verbs calls for few remarks. In all the dialects it follows Western Pahārī in all its typical peculiarities.

Of all the dialects Paṅgwāli departs furthest from Standard ChamĒāĪ. As explained in the introductory remarks to that dialect, this is mainly due to the isolation of Pangi from the rest of the State, and partly, also, to the mixed origin of its population.

We now proceed to consider each dialect in detail, commencing with Standard ChamĒāĪ.

Authorities.—A very full and interesting account of ChamĒāĪ will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas* (London, 1908), to which reference has frequently been made in the foregoing pages. The only other work dealing with the language is a *Chambyāli Vocabulary drawn from title-deeds of the 16th and 17th centuries*, by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archaeological Survey, Northern Circle. This, together with Mr. Bailey's Grammar, has been printed in the Chamba State Gazetteer (Lahore, 1910).

Versions of the Gospels of St. Mark (1891), and St. John (1891), into ChamĒāĪ have been printed from type in the local character.

The following sketch of ChamĒāĪ Grammar is mainly based on the account given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. The language of the specimen (a version of the Parable of the Prodigal Son) closely agrees with this, and any points of difference have been noted in the appropriate places.

A word of explanation and apology is required regarding the ChamĒāĪ specimen on pp. 785 ff., the Gādi specimens on pp. 804 ff., 811 ff., and 815, and the Paṅgwāli specimen on pp. 855 ff. It was originally intended that these should be printed in ChamĒāĪ type, but it was found that a sufficient quantity of this type was not available in India. They have accordingly been printed in facsimile from the original manuscript prepared for the printer. This manuscript was written in a rough imitation of the forms of the type-printed letters, and the pages reproducing it should not be taken as representing ChamĒāĪ handwriting. They were not even written by a Chamba scribe. Good specimens of genuine ChamĒāĪ handwriting will be found on pp. 830 ff. under the head of Churāhī.

STANDARD DIALECT.

Alphabet.—Chamēālī is written in a form of the Tākṛī alphabet. In the State of Chamba this character has been advanced to the dignity of the printing press, and type in an improved Tākṛī has been cast. The alphabet is as follows:—

𑖀 a 𑖁 ka 𑖂 ā 𑖃 kā 𑖄 i 𑖅 ki
 𑖆 ī 𑖇 kī 𑖈 u 𑖉 ku 𑖊 ū 𑖋 kū
 𑖌 ē, ē 𑖍 kē, kē 𑖎 ai 𑖏 kai 𑖐 ō 𑖑 kō
 𑖒 au 𑖓 kau 𑖔 kam.

𑖕 ka 𑖖 kha 𑖗 ga 𑖘 gha
 𑖙 cha 𑖚 chha 𑖛 ja 𑖜 jha
 𑖝 ta 𑖞 tha 𑖟 da 𑖠 dha 𑖡 na
 𑖢 ra 𑖣 rha
 𑖤 ta 𑖥 tha 𑖦 da 𑖧 dha 𑖨 na
 𑖩 pa 𑖪 pha 𑖫 ba 𑖬 bha 𑖭 ma
 𑖮 ya 𑖯 ra 𑖰 la 𑖱 va
 𑖲 śa 𑖳 sha 𑖴 sa 𑖵 ha 𑖶 la

SPECIMENS OF COMPOUND CONSONANTS.

𑖷 kya 𑖸 khya 𑖹 kra 𑖺 tra 𑖻 dra 𑖼 lha

NUMERALS.

𑖽 1, 𑖾 2, 𑖿 3, 𑗀 4, 𑗁 5, 𑗂 6, 𑗃 7, 𑗄 8, 𑗅 9, . 0.

Vocabulary.—A very full vocabulary of ChamĒālī is given in Mr. Bailey's work. Some typical words taken from this and from other sources are here given :—

- agg*, fire.
- aggē*, before.
- agrīnā*, to meet.
- ajj*, to-day.
- akkhī bakkhī*, round about.
- aklibālā*, wise.
- aḷakh*, lazy.
- ammā*, a mother.
- aṅkāḷ*, a famine.
- auhrī*, mustard.
- aukhī*, distress, poverty.
- bab*, *babb*, *babbā*, a father.
- baihn*, *bhēn*, a sister.
- baihnā*, to sit.
- bandnā*, to divide.
- batt*, a roadway.
- bauā*, left (not right).
- bēlā*, feeble.
- bhēn*, *baihn*, a sister.
- bhiāg*, morning.
- bhiāgā*, in the morning.
- bhuā*, on the ground.
- bī*, seed.
- biār*, wind.
- bihālnā*, to cause to sit, seat.
- buhār*, custom, tradition.
- būtā*, a tree.
- chamknā*, to be angry.
- chārhnā*, to raise.
- chasknā*, to be angry.
- chhāh*, buttermilk.
- chhamā*, forgiveness.
- chhūhnā*, to touch.
- chinḍ*, a noise, shout. Cf. *diṇḍ*.
- chugnā*, to choose, to graze.
- dhakh*, a little, gently, slowly.
- dhām*, a feast.
- dhēhnā*, to fall.
- dhiārā*, a day.
- dhū*, a daughter.
- dikkhnā*, to see.
- diṇḍ*, a noise, shout. Cf. *chinḍ*.
- ḍuggā*, deep.

- gā*, a cow.
galāṇā, to speak, say.
gōchṇā, to be lost.
grā, a village.
guāl, *guālū*, a shepherd.
guāṇā, to cause to go, to lose.
hachchkā, white.
hākh, the eye.
hatth, the hand.
hēsā, a part, share.
hiṇd, winter.
hūṇā, to be, become.
idēhā, like this.
idī, here.
īṇā, to come.
ittē, here.
jā, when.
jāgat, a child.
jakṇī, when.
jhik, down.
jidēhā, like which.
jidī, where.
jihā, (postposition), like, like to.
jittē, where.
jugtī, well.
kachh, near, beside.
kachhā, from near, from.
kachlā, soft.
kadhārī, when ?
kakṇī, when ?
kamm, work, action.
kammā, a servant.
kaṇak, wheat.
kanē, with.
khākh, the cheek.
khēttar, a field.
khōkh, the bosom.
khūṇā, to cause to eat, to feed.
khulṇā, to be opened.
khusṇā, to seize.
kī, why ?
kidēhā, like what ?
kīhā, how ?
killā, alone.
kitṭhā, together.

- kōlā*, a boy.
kudā, where ?
kuṛī, a girl.
kusuthrā, ugly.
kuttē, where ?
lakk, the waist.
lar, the skirt of a garment.
lārā, a bridegroom, husband.
lārī, a bride, wife.
laṭā, lame.
laṭā-phaṭā, or *laṭī-paṭī*, property, goods.
lauhkhā, younger (of a son).
luṇṇā, to reap.
maṇhū, a man.
mās, meat.
matā, much, very.
mōrā, dead.
mugtiārī, abundance.
mundyāh, a bond servant.
nakk, the nose.
nikkā, small, younger (of a son).
nhasṇā, to run.
nēr, near.
ōḥ, the lip.
pachhēāṇṇā, to recognize.
padhrā, plain, level.
painnā, sharp.
palēṭṇā, to wrap.
parōl, a door.
pasāch, an evil spirit, a demon.
patyānā, to persuade.
pichchō, behind.
piṭṭh, the back.
puāṇā, to cause to fall, to put (clothes on a person).
puhāl, *puhālū*, a shepherd.
pujjṇā, to arrive.
pūṇā, or *paunā*, to fall.
puttar, a son.
raṇhṇā, to be angry.
rēhṇā, to remain.
rūṇā, to cry, weep.
sadṇā, to call.
sahāitā, help.
sar, the head.
sikaṛ-mukaṛ, husks.

sikhōlṇā, to teach.
sikkhṇā, to learn.
siruāl, hair.
sōbhṇā, to please.
sunṇā, a kiss.
tā, then.
tābar-tōr, at once, quickly.
ṭaihl, or *ṭēhal*, service.
takrār, confession, agreement.
tauḷā, quick.
ṭēhal, see *ṭaihl*.
tidēhā, like that.
tikar, for, up to.
ṭirṇā, to fall.
trīmat, a woman.
udī, there.
urē parē, round about.
uttē, there.
uchāṇā, to raise.
uchchā, high.
uṭṭhṇā, to rise.
warṇā, to enter.

NOUNS.—The declension of the Chamēālī noun in some respects resembles that of Pañjābī rather than that of other Western Pahārī languages. In the latter the oblique plural is the same as the oblique singular, but in Chamēālī there is a special form of the oblique plural, ending, as in Pañjābī, in *ā*.

Tadbhava masculine nouns in *ā*, form the nominative plural by changing *ā* to *ē*. Thus, *ghōrā*, a horse, *ghōrē*, horses. Feminine nouns ending in consonants, and exceptionally, one or two ending in vowels, add *ī* or *ā* in the nominative plural. Thus, *baihn*, a sister, *baihnī* or *baihnā*, sisters; *gā*, a cow, *gāī*, cows; *dhū*, a daughter, *dhūā*, daughters. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahārī languages, nouns have an oblique form, and also a separate Agent case, often also used as a Locative. There is also a separate form for the Genitive singular. These are formed as follows:—

Masculine *tadbhava* nouns in *ā* form the oblique singular in *ē*, and the oblique plural in *ēā*. Thus, *ghōrā*, a horse; obl. sing. *ghōrē*, obl. plur. *ghōrēā*.

Masculine nouns ending in a consonant add *ā* for the oblique singular, and *ā* for the oblique plural. Thus, *ghar*, a house; obl. sing. *gharā*, obl. plur. *gharā*.

Other masculine nouns do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *hāthī*, an elephant, obl. sing. *hāthī*, obl. plur. *hāthīā*; *bichchū*, a scorpion; obl. sing. *bichchū*, obl. plur. *bichchūā*.

Feminine nouns ending in *ī* do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *kurī*, a girl; obl. sing. *kurī*, obl. plur. *kurīā*.

Feminine nouns ending in a consonant add *ī* in the oblique singular, and *ī* or *ā* in the oblique plural. Thus, *baiḥṇ*, a sister; obl. sing. *baiḥṇī*, obl. plur. *baiḥṇī* or *baiḥṇā*.

The only important feminine nouns which do not fall within these two classes are *dhīū*, a daughter, and *gā*, a cow. The former has its obl. sing. *dhīūā*, and its obl. plur. *dhīūā*. The latter has its obl. sing. *gāī*, obl. plur. *gāīā*.

The Agent (and Locative) plural is always the same as the oblique plural, and need not concern us further. In the case of masculine nouns the agent singular ends in *ē*. In the case of nouns like *ghōṛā*, it is the same as the obl. sing. Thus, *ghōṛē*, by or in a horse. In the case of other nouns *ē* is added to the nominative. Thus, *ghar*, a house, *gharē*, by or in a house; *hāthī*, an elephant, *hāthīē*, by an elephant; *bichchū*, a scorpion, *bichchūē*, by a scorpion.

Feminine nouns ending in *ī* form the agent singular by adding *ē*. Thus, *kurī*, a girl, *kurīē*, by a girl. So also *dhīū*, a daughter, ag. sing. *dhīūē*, and *gā*, a cow, ag. sing. *gāīē*.

Feminine nouns ending in a consonant have the agent singular the same as the oblique form singular. Thus, *baiḥṇ*, a sister, ag. sing. *baiḥṇī*.

The genitive postposition is *rā*, and this is generally added to the oblique form as in other Western Pahārī languages; but, in the case of masculine nouns ending in a consonant, like *ghar*, a house, in which the oblique form ends in *ā*, *ē* is substituted for *ā*. Thus, *ghar*; obl. sing. *gharā*; gen. sing. *gharē-rā*. This does not apply to the plural, in which the *rā* is always added to the unchanged oblique form.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added.

SINGULAR.					PLURAL.			
Nominative.	Oblique.	Agent and Locative.	Genitive.	Vocative.	Nominative.	Oblique including Agent and Locative.	Genitive.	Vocative.
<i>Ghōṛī</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē-rā</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēā-rā</i>	<i>ghōṛēō</i> .
<i>Ghar</i> , a house	<i>gharā</i>	<i>gharē</i>	<i>gharē-rā</i>	<i>ghar</i>	<i>ghar</i>	<i>gharā</i>	<i>gharā-rā</i>	<i>gharō</i> .
<i>Hāthī</i> , an elephant.	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthī-rā</i>	<i>hāthīā</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīā-rā</i>	<i>hāthīō</i> .
<i>Bichchū</i> , a scorpion.	<i>bichchū</i>	<i>bichchūē</i>	<i>bichchū-rā</i>	<i>bichchūā</i>	<i>bichchū</i>	<i>bichchūā</i>	<i>bichchūā-rā</i>	<i>bichchūō</i> .
<i>Kurī</i> , a girl	<i>kurī</i>	<i>kurīē</i>	<i>kurī-rā</i>	<i>kurīē</i>	<i>kurī</i>	<i>kurīā</i>	<i>kurīā-rā</i>	<i>kurīō</i> .
<i>Baiḥṇ</i> , a sister	<i>baiḥṇī</i>	<i>baiḥṇī</i>	<i>baiḥṇī-rā</i>	<i>baiḥṇī</i>	<i>baiḥṇī</i> , <i>baiḥṇā</i>	<i>baiḥṇī</i> , <i>baiḥṇā</i>	<i>baiḥṇī-rā</i> , <i>baiḥṇā-rā</i>	<i>baiḥṇō</i>
<i>Dhīū</i> , a daughter.	<i>dhīūā</i>	<i>dhīūē</i>	<i>dhīūē-rā</i>	<i>dhīūē</i>	<i>dhīūā</i>	<i>dhīūā</i>	<i>dhīūā-rā</i>	<i>dhīūō</i> .
<i>Gā</i> , a cow	<i>gāī</i>	<i>gāīē</i>	<i>gāī-rā</i>	<i>gāīē</i>	<i>gāī</i>	<i>gāīā</i>	<i>gāīā-rā</i>	<i>gāīō</i> .

Mr. Grahame Bailey mentions, in addition to *dhīū*, and *gā*, one other irregular noun, viz., *nā* or *nā*, a name. Its obl. sing. is *nāā*, its gen. sing. *nāē-rā*, nom. plur. *nā* or *nā*, and its obl. plur. *nāā*.

The usual postpositions are :—

Acc. Dat. *jō*, to ; *tikar*, for ; *karī*, for, on account of.

Abl. *kachhā*, from ; *kanē*, with, by means of, together with ; *mañjhā*, from in.

Gen. *rā*.

Locative *bichch*, *mañjh*, in ; *tikar*, up to ; *par*, on ; *kanē*, *kachh*, near.

After verbs of saying, the person addressed takes *kanē* or *jō*.

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

The postposition *jō* is used for the accusative, exactly like the Hindī *kō*. The word *jō* is the locative of an obsolete *jā* which meant 'of', and which was derived from the Sanskrit *kāryah* through the Prakrit *kajjaō*. The *ka* was dropped, and the remaining *jjaō* became *jā* in the ancient language. This *jjaō* also became the Sindhī *jō*, of. It should be remembered that, although both the Chamēālī *jō* and the Sindhī *jō* have the same ultimate derivation, the Chamēālī *jō* is really, by origin, a locative of the Sindhī *jō*. The locative of *jjaō* was *jjahu*, or some such word, from which the Chamēālī *jō* is directly derived.

Adjectives call for few remarks. As usual only those change for gender and number which end in *ā*. The *ā* becomes *ē* when the adjective agrees with a noun in the masculine oblique singular or in the masculine plural. When the adjective agrees with a feminine noun the *ā* always becomes *ī*. Thus :—

bhalā ādmī, a good man.

bhalē ādmī-rā, of a good man.

bhalē ādmī, good men.

bhalī trīmat, a good woman.

bhalī trīmatī-rā, of a good woman.

bhalī trīmatī, good women.

Comparison is indicated as usual by the ablative with *kachhā*. Thus :—

bhēnī-kachhā lammā, taller than the sister.

sabhnī-kachhā lammā, taller than all, tallest.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. They have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>hañ</i>	<i>tū</i>
Ag.	<i>mañ</i>	<i>tañ</i>
Obl.	<i>mañ</i>	<i>tañ</i>
Dat.	<i>miñjō</i>	<i>tijō</i>
Gen.	<i>mērā</i>	<i>tērā</i>

		I	Thou
Plur.	Nom.	<i>asī</i>	<i>tusī</i>
	Ag.	<i>asā</i>	<i>tusā</i>
	Obl.	<i>asā</i>	<i>tusā</i>
	Gen.	<i>hamārā</i>	<i>tumhārā</i>

In the translation of the parable, *maī* is sometimes used for the nominative singular of the first person, instead of *haī*.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

		This	That
Sing.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inī</i>	<i>unī</i>
	Obl.	<i>is</i>	<i>us</i>
	Gen.	<i>isē-rā</i>	<i>usē-rā</i>
Plur.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inhā</i>	<i>unhā</i>
	Obl.	<i>inhā</i>	<i>unhā</i>
	Gen.	<i>inhē-rā</i>	<i>unhē-rā</i>

In most of the Western Pahārī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in ChamĒālī. In the adjoining Maṇḍālī (*vide* p. 723 *ante*) the neuter oblique singular of *ēh* is *iddhī*, and this has apparently been borrowed in Sentence 232, where we have *iddhē-rā mul*, the price of this.

The **Relative and Interrogative Pronouns** are declined as follows :—

		Who	Who ?
Sing.	Nom.	<i>jē</i>	<i>kun</i>
	Ag.	<i>jinī</i>	<i>kunī</i>
	Obl.	<i>jis</i>	<i>kus</i>
	Gen.	<i>jisē-rā</i>	<i>kusē-rā</i>
Plur.	Nom.	<i>jē</i>	<i>kun</i>
	Ag.	<i>jinhā</i>	<i>kunhā</i>
	Obl.	<i>jinhā</i>	<i>kunhā</i>
	Gen.	<i>jinhē-rā</i>	<i>kunhē-rā</i>

The **Neuter Interrogative Pronoun** is *kai* or *kyā*, what? Mr. Bailey gives its genitive as *kudhē-rā* and its oblique singular as *kait*. Probably another oblique form occurs in *kinjō*, for what? why?

The Indefinite pronouns are *kōī*, anyone, someone, (agent *kunīāī*, obl. *kusīāī* or *kusīō*), and *kichchh*, anything, something (not declined). *Jē-kōī*, whoever; *jē-kichchh*, whatever.

The **Reflexive Pronoun** is *apū*, self, gen. *apnā*. Note that the initial *a* is short, not long as in other Western Pahārī languages.

Mr. Bailey points out that *-iō*, *-iōi*, *-iau* or *-iauī* (or *-iō*, *-iōi*, *-iau*, *-iauī*) added to a pronoun gives emphasis. Thus, *sēiōi* or *ōiōi*, that very one; *unīauī*, by that very one.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The Conjugation of the Verb Substantive approaches more nearly that which we find in Mandēālī, rather than that of other Western Pahārī dialects. There is no trace of the forms with *s* (*sā*, *ōssō*, etc.), which are common further East.¹ The present does not change for person. For all persons of the singular, it is *hai*, and for all persons of the plural *hin*. This *hai* means 'I am', 'thou art' and 'he is'.

The past tense is *thiā* or *thiyā*, used exactly like the Hindī *thā*. The masculine plural is *thiē* or *thiyē*, and the feminine singular and plural is *thī*.

B.—Active Verb.—The Infinitive always ends in *nā*, even after *ṛ*, *r*, or *ḷ*. Thus, *mārṇā*, to strike. Note *pūṇā* or *paunā*, to fall, and *īṇā* (Hindī *ānā*), to come.

The **Present Participle** is formed by adding *dā* to the root. Thus, *mārdā*, striking. If the root ends in a vowel, or in *h* preceded by a vowel, then *n* is inserted. Thus, from *khāṇā*, to eat, pres. part. *khāndā*; from *chāḥṇā*, to wish, pres. part. *chāhndā*. Mr. Grahame Bailey gives the present participle of *pūṇā* or *paunā*, to fall, as *pūḍā*, instead of *pūndā*.

The present participle of *rēḥṇā*, to remain, is *raihndā*; of *dēṇā* or *daiṇā*, to give, *dindā*; and of *lēṇā* or *laiṇā*, to take, *lindā*.

From the oblique masculine singular of the present participle are formed **Adverbial Participles**, such as *mārdē-i*, immediately on striking; *mārdē-hūē*, while striking, on the same principles as in Hindī.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus from *mārṇā*, to strike, past participle *mārēā* or *māryā*. These are really only two different ways of spelling the same sound, which is best represented by the form *mārēā*. The masculine plural is *mārē*, and the feminine (singular and plural) *mārī*. The following past participles are irregular:—

<i>pūṇā</i> or <i>paunā</i> , to fall	past part.	<i>pēā</i> , plur. <i>pē</i> , fem. <i>pēī</i>
<i>jāṇā</i> , to go	„	<i>gēā</i> , plur. <i>gē</i> , fem. <i>gēī</i>
<i>lēṇā</i> or <i>laiṇā</i> , to take	„	<i>lēā</i> , plur. <i>lē</i> , fem. <i>lēī</i>
<i>dēṇā</i> or <i>daiṇā</i> , to give	„	<i>dittā</i>
<i>karṇā</i> , to do, to make	„	<i>kittā</i>
<i>chhūḥṇā</i> , to touch	„	<i>chhūhtā</i>
<i>baiḥṇā</i> , to sit	„	<i>baiṭhā</i>
<i>īṇā</i> , to come	„	<i>ayā</i> , plur. <i>āē</i> , fem. <i>āī</i>
<i>rēḥṇā</i> , to remain	„	<i>rēhā</i>
<i>hūṇā</i> , to become	„	<i>hūā</i>

Verbs whose roots end in *ā* or *āh* shorten the *ā* in the masculine of this participle, but retain the long *ā* in the feminine, as in *ayā* (not *āyā*) given above. Thus:—

<i>galāṇā</i> , to say	past part.	<i>galayā</i> , plur. <i>galaē</i> , but fem. <i>galāī</i> .
<i>khāṇā</i> , to eat	„	<i>khayā</i> , plur. <i>khaē</i> , fem. <i>khāī</i> .
<i>chāḥṇā</i> , to wish	„	<i>chahēā</i> , plur. <i>chahē</i> , fem. <i>chāhī</i> .

¹ Dr. Vogel gives *asa*, he is, as used in the old language of inscriptions.

As in Mandēāli, Chamēāli has a **Static Past Participle** indicating state or condition. In Mandēāli (*vide* p. 725) the static participle is formed by changing the final *ēā* or *yā* of the past participle to *ī* and adding *-rā*. In Chamēāli it is formed by changing the final *ēā* or *yā* to *ō* and adding *-rā*.

Thus, *mārēā* or *māryā*, struck, *mārō-rā*, in the state of being struck; *firēā*, fallen, *firō-rā*, in the state of having fallen.

The irregular past participles exhibit some irregularities in the formation of the Static past participle, due partly to change of accent, and partly to the retention of old forms. Thus:—

<i>pēā</i> , fallen	static past part.	<i>pēō-rā</i>
<i>gēā</i> , gone	„	<i>gēō-rā</i> or <i>gachhō-rā</i>
<i>lēā</i> , taken	„	<i>lēō-rā</i>
<i>dittā</i> , given	„	<i>dittō-rā</i>
<i>kittā</i> , done	„	<i>kittō-rā</i>
<i>chhūhtā</i> , touched	„	<i>chhūhtō-rā</i>
<i>baīḥā</i> , sealed	„	<i>baḥhō-rā</i> or <i>biḥhō-rā</i>
<i>ayā</i> , come	„	<i>aō-rā</i> or <i>acchō-rā</i>
<i>rēhā</i> , remained	„	<i>rēhō-rā</i>

The **Future Passive Participle** is the same in form as the infinitive, as *mārṇā*, plur. *mārṇē*; fem. sing. and plur. *mārṇī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck. This form is principally used in intensive compound verbs, as in *chalī-jāṇā*, to go away. For the usual conjunctive participle *karī* is added, as in *mārī-karī*, having struck. Irregular are *pēī-karī*, having fallen, from *pūṇā* or *paṇṇā*, to fall, and *āī-karī*, having come, from *īṇā*, to come.

The **Noun of Agency** is formed by adding *ṇē-wālā*, to the root. Thus, *mārṇē-wālā*, a striker, one who strikes, one who is about to strike.

As in other connected languages, the 2nd person singular of the **Imperative** is the same in form as the root. The second person plural is formed by adding *ā* to the singular. Thus, *mār*, strike thou; *mārā*, strike ye. If the root of the verb ends in *ā*, it and the termination *ā* of the 2nd plural coalesce into a single *ā*. Thus *gaḷā+ā*, say ye, becomes *gaḷā*, so that the plural and the singular are identical in form. So also *jā*, go thou, or go ye. Sometimes, however, in such cases, in order to distinguish between the singular and the plural, the Pañjābī termination *ō* is added to form the latter. Thus in the parable we have *luāō*, clothe ye, and *puāō*, cause ye to fall.

Some Imperatives are irregular. Thus:—

	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>pūṇā</i> or <i>paṇṇā</i> , to fall	<i>pō</i>	<i>pōā</i>
<i>hūṇā</i> , to become	<i>hō</i>	<i>hōā</i>
<i>īṇā</i> , to come	<i>ā</i>	<i>īā</i> or <i>āō</i>
<i>rēhṇā</i> , to remain	<i>raiḥ</i>	<i>rēhā</i>
<i>baiḥṇā</i> , to sit	<i>baiḥ</i>	<i>bēhā</i>

In the Parable there are two instances of a first person plural imperative, *viz.*: *khāīē*, let us eat, and *kariē*, let us make. I have found no authority for these elsewhere.

The **Old Present** and **Present Subjunctive** is conjugated as follows:—

“I strike”, “I may strike”, etc.

	Sing.	Plur.
1.	<i>mārā</i>	<i>mārā</i>
2.	<i>mārē</i>	<i>mārā</i>
3.	<i>mārō, mārē</i>	<i>māran</i>

In the case of verbs whose roots end in *ā*, the *ā* of the first person singular and plural generally coalesces with the *ā* of the root into *ā*, so that we get from *galāṇā*, to say:—

	Sing.	Plur.
1.	<i>galā</i>	<i>galā</i>
2.	<i>galāē</i>	<i>galāā</i>
3.	<i>galāō, galāē</i>	<i>galāan</i>

Sometimes, however, the full form *galāā* is also found.

The following verbs form this tense irregularly:—

pūṇā or *paunā*, to fall, has:—

	Sing.	Plur.
1.	<i>pōā</i>	<i>pōā</i>
2.	<i>pōē</i>	<i>pōā</i>
3.	<i>pō</i>	<i>pōn</i>

hūṇā, to become, is declined very similarly, making *hōā*, etc., but its third person plural is *hūn*, not *hōn*.

īṇā, to come, has:—

	Sing.	Plur.
1.	<i>īā</i>	<i>īā</i>
2.	<i>īyē</i>	<i>īā</i>
3.	<i>īyō, īyē</i>	<i>īn</i>

jāṇā, to go, has:—

	Sing.	Plur.
1.	<i>jā</i>	<i>jā</i>
2.	<i>jāē</i>	<i>jā</i>
3.	<i>jāō, jāē</i>	<i>jān</i>

rēṇā, to remain, is regular, except that its third plural is *raiṇ*.

baiṇā, to sit, makes *bēhā*, and so on, with *ē* in the first syllable throughout.

dēṇā or *daiṇā*, to give, has:—

	Sing.	Plur.
1.	<i>dēā</i>	<i>dēā</i>
2.	<i>dēē, dē</i>	<i>dēā</i>
3.	<i>dēō, dēē, dē</i>	<i>dīn</i>

lēṇā, or *laiṇā*, to take, is conjugated exactly like *dēṇā* substituting *l* for *d*.

The **Present** is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus:—

sing. masc. *haū mārḍā hai*, I strike or am striking.

„ fem. *haū mārḍī hai*, „ „

plur. masc. *asī mārḍē hin*, we strike or are striking.

„ fem. *asī mārḍī hin* „ „

The other persons of each number are identical with the first person, with the appropriate change of pronoun.

In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *haũ mārḍā*, I strike.

The **Imperfect** is similarly formed with *thiā* or *thiyā*. Thus :—

sing. masc. *haũ mārḍā thiyā*, I was striking.

„ fem. *haũ mārḍī thī*, „

plur. masc. *asī mārḍē thiyē*, we were striking.

„ fem. *asī mārḍī thī*, „

So for the other persons.

A **Present Definite** is formed on the principle of the Hindi frequentative and continuative verbs with *karnā* and *rahnā*. Thus :—

haũ mārēā kardā hai, I am striking, I habitually strike.

haũ mārēā kardī hai, I (fem.) am striking, I habitually strike.

haũ mārēā raiḥndā hai, I am striking, I continue striking.

haũ mārī raiḥndī hai, I (fem.) am striking, I continue striking.

Note that with *karnā*, *mārēā* is immutable (as in Hindi), but with *rēḥnā*, it changes for gender.

For another example of this tense, compare :—

sē ḍaṅgrā-jō chārēā kardā hai, he is grazing cattle (sentence 229).

The **Future** is formed on the same principle as that followed in most Western Pahārī Dialects. The syllable *lā* is added to the root. Thus, *haũ mārḷā*, I shall strike. The masculine plural is *mārḷē*, and the feminine of both numbers *mārḷī*. There is no change for person. A few verbs are slightly irregular :—

pūṇā or *pauṇā*, to fall, has *pōlā*.

hūṇā, to become, „ *hōlā*.

jāṇā, to go, „ *jāllā*.

rēḥṇā, to remain, „ *raiḥlā*.

The verb *ṇā*, to come, is regular, making *ilā*.

The **Past Conditional** is, as in Hindi, simply the present participle, changing for gender and number, but not for person. Thus :—

sing. masc. *haũ mārḍā*, (if) I had struck.

„ fem. *haũ mārḍī*, „

plur. masc. *asī mārḍē*, (if) we had struck.

„ fem. *asī mārḍī*, „

The tenses formed from the past participle need few remarks, being formed exactly as in Hindi. Thus :—

haũ ṭirēā, I fell.

maĩ mārēā, I struck him.

haũ ṭirēā hai, I have fallen.

maĩ mārēā hai, I have struck him.

haũ ṭirēā thiyā, I had fallen.

maĩ mārēā thiyā, I had struck him.

The **Passive Voice** is made, as in Hindī, by conjugating *jāṇā* with the past participle. Thus, *haũ māṛēā jāṇdā hai*, I am being beaten.

In the Western Panjab there is a passive formed by adding *ī* to the root. Mr. Bailey gives the following sporadic specimens from Chamṛāḷī, which agree with this in formation :—

samajhṇā, to understand ; *samjhīdā hai*, it is understood.

chāhṇā, to wish ; *chāhīdā hai*, it is needed, it is fitting, it is necessary.

Chāhiyō generally stands for the Hindī *chāhiyē*.

Causal Verbs are formed much as in Hindī. Thus :—

sunṇā, to hear, causal *sunāṇā*.

chugṇā, to graze (neut.), causal *chugāṇā*.

pūṇā or *paṇṇā*, to fall, causal *puāṇā*.

charṇā, to graze (neut.), causal *chārṇā*.

charṇṇā, to rise, causal *chārṇṇā*.

As examples of irregular causals, we may quote :—

khāṇā, to eat, causal *khuāṇā*.

jāṇā, to go, „ *guāṇā*, to cause to go, to lose.

sikkṇā, to learn, „ *sikhōḷṇā*.

baiṇṇā, to sit, „ *bihālṇā*.

Compound Verbs need few remarks. **Intensives** are formed with the conjunctive participle of the principal verb, as in *chalī jāṇā*, to go away ; *lēī ṇā*, to bring ; *lēī jāṇā*, to take away ; *mukāī baiṇṇā*, to complete entirely.

As an example of an **Inceptive** compound we may quote *karṇē lagṇā*. **Frequentative** and **Continuative** compounds have been dealt with under the head of the present definite.

The only available specimens of Chamṛāḷī are the following version of the Parable of the Prodigal Son, and the List of Words and Sentences on pp. 862 ff. Regarding the character in which the specimen is recorded, see the remarks on p. 771.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

ੇਯੀ ਯਮਾਨੀ ੋ ਮੈ ਪੁਤ ਬਿਟ । ਉਤ ਨਤ ਰਿਯੋ
 ਪੁਤੋ ਧੁਧ ਯੋ ਗਲਧ ਧੁਧ ਤੋ ਯੋ ਧੁਧੀ ੋ ਤੋਯ
 ਮੋਤ ਤੋ ਯੋ ਮਿਤੋ ਮੈ । ਤੋ ਉਧੀ ਯਪਯੀ ਲਟੀਪਟੀ
 ਉਤ ਤੋ ਧੁਧੀ ਮਿਤੀ । ਯਤੋ ਬਿਯੋ ਰਿਯੋ ਪਿਯੋ
 ਲੋਤਯੋ ਪੁਤੋ ਗਤੋ ਯੋਯੋ ਪਟੋਲੀ ਪਟੋਲੀ ਯੋਯੋ ਮੁਯੋ
 ਮੋਯੋ ਰੋ ਮਲੀ ਗੋਯੋ ਯਤੋ ਉਯੋ ਯਪਯੀ ਲਟੀਪਟੀ
 ਪੁਯੋ ਯੋਯੋ ਪਿਯੋ ਗੁਯੋ । ਰੋ ਰੋ ਗਤੋ ਯੋਯੋ
 ਗੁਯੋ ਧੁਧੀ ਤੋ ਉਯੋ ਮੋਯੋ ਮੁਯੋ ਧੁਧੀ ਯਯੋਯੋ ਪੋਯੋ
 ਯਤੋ ਉਯੋ ਰੋ ਧੁਧੀ ਪੋਯੋ । ਤੋ ਧੁਧੀ ਧੁਧੀ ਉਯੋ
 ਮੋਯੋ ੋ ੇਯੀ ਯਮਾਨੀ ੋ ਲੋ ਲੋ ਯਤੋ ਉਧੀ ਉਯੋ
 ਯਪਯੋ ਬਿਯੋ ਮੁਯੋ ਮੁਯੋ ਰੋ ਤੋਯੋ ਯਤੋ ਉਧੀ ਮੁਯੋ
 ਰੋ ਮਿਯੋ ਗੁਯੋ ਗੁਯੋ ਮੁਯੋ ਧੁਧੀ ਬਿਟ ਉਤ ਯੋਯੋ ਯਪਯੋ

ਪੋਠ ਭੱਠ । ਪਾ ਝੋਛੋ ਉਸ ਤੋਂ ਹੀ ਸਿੱਖ ਬਿਯੋ ।

ਪਾ ਤੋਂ ਜੋ ਸੁਆਤੀ ਧਿਸ ਯਯ ਤੋਂ ਗਲਯੋ ਜੋ

ਧਧੋ ਤੋਂ ਸਿਤਲੇ ਝੋਝ ਤਿਯੋ ਤਿਯੋ ਤੋਂ ਝੋਝੋ ਟੋਟੀ ਖੋਛੋ ਝੋਝੀ

ਸੋਝੋ ਤੋਂ ਤੀ ਤੋਂ ਯਤੋ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ । ਤੋਂ

ਉਠੀ ਝੋਝੀ ਯਯਯੋ ਧਧੋ ਝੋਝੋ ਤੋਂ ਯਤੋ

ਉਸ ਤੋਂ ਗਲਲੋ ਧਧੋ ਜੋ ਸੁਆਤੀ ਯਤੋ ਤੋਂ

ਯਯੋ ਧਧੋ ਸਿਤੋ ਯਤੋ ਯਯੋ ਜੋ ਤੋਂ ਤੋਂ ਤੋਂ

ਤੋਂ ਫਿਰੀ ਤੋਂ ਪੁਤੋ ਤੋਂ । ਜਿਯੋ ਯਯਯੋ ਝੋਝੋ

ਸੁਤੀ ਝੋਝੋ ਪੁਤੋ । ਤੋਂ ਜੋ ਉਠੀ ਝੋਝੀ

ਯਯਯੋ ਧਧੋ ਝੋਝੋ ਯਯੋ । ਪਾ ਯਤੋ ਤਿਯੋ ਸੁਤੀ

ਬਿਯੋ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ

ਯਯੋ ਯਯੋ ਯਤੋ ਸੁਤੀ ਝੋਝੀ ਉਸ ਤੋਂ ਗਲੋ

ਲਯੋ ਯਤੋ ਸੁਤੋ ਸਿਤੋ । ਯਤੋ ਪੁਤੋ ਉਸ ਤੋਂ ਗਲਯੋ

ਧਧੋ ਜੋ ਸੁਆਤੀ ਯਤੋ ਤੋਂ ਧਧੋ ਸਿਤੋ ਤੋਂ

ਯਤੋ ਯਯੋ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ ਤੋਂ

૫૦ દેવે જાયે મું રૂડું ડે ગલય ધરે જજ
 ધરે જપરે જમી લેવે જઈને જત ઉજ ડે
 લજઈને જત ઉજે રે ડે જંગુઠી જત પેડ
 ડે પૂજઈને જત જમી ધરે જત ધમી જરિ
 જો જમી ડે રે મેડ પૂર મગી મેજ બિજ
 મે ડે મેડ પૂર મેડી મેજ બિજ મે મિલી
 મેજ । ડે ધમી જાયે લગે ॥

જત ઉજે રે ધરે પૂર ધરે મંડ બિજ ।
 ડે જાયે રે મેડ પૂર મેજ જત જમલે રે
 રે જમલે મેજ । ડે જો મેજ ડે જમી
 જમી પૂર ડે રે જુ ડે । ઉમી ઉજ ડે
 ગલય ડે રે રે રે જાયે રે જત રે
 દેવે જમ લેવે જો જમી ડે મે ડે
 રે જમ પૂર મેજ । ઉમી જમલે જમી
 જમ રે જમ મેજ । ડે ઉજે રે રે

ੴ ਜਧ ਜਤੋ ਉਸ ਤੋ ਪਤ੍ਰੁ ਲਗ ।
 ਉਧੀ ਉਤ ਮਛੇ ਯਹੀ ਧੰਦ ਤੋ ਗਲਧ
 ਬਿਖ ਫੋਤੀ ਧਾਗੇ ਯਯੇ ਮੈਂ ਤਹੀ ਟੋਲ ਯਾਧ
 ਤੋ ਜਤੋ ਯਾਧੀ ਤੋ ਗਲਟ ਯਯੇ ਧੰਦ
 ਹੀ ਗੋਧ ਪਾ ਤੋ ਫੇਯ ਯੇ ਲੁ ਤੀ ਮਿੰਤੋ
 ਜਤੋ ਤਿਯਾ ਹੀ ਮਿਤੋ ਤੋ ਮੈਂ ਜਪਯੇ ਧੰਦ
 ਧੰਦ ਯਯੇ ਧੁਜੀ ਮਾਧ । ਪਾ ਤਿਯ ਧੰਦੇ
 ੨੩ ਤੋ ਪਤ੍ਰੁ ਜਧ ਤਿਧੀ ਤਹੀ ਲਧਿਪਟੀ
 ੨੪ ਮੰਤ ਗੁਧੇ ਉਸ ਤੋ ਤਿਯਾ
 ਧੰਦ ਲਫੇ । ਉਧੀ ਉਸ ਤੋ ਗਲਧ
 ਧੰਦ ਤੋ ਧੰਦ ਮੈਂ ਯਯੇ ਤੋ ਜਤੋ ਤੋ
 ਮਿਯ ਮੈਂ ਤੋ ਮੈਂ ਤੋ ਤੋ । ਧੁਜੀ ਯਾਧ
 ਜਤੋ ਧੁਜੀ ਤੁਯੇ ਤੋ ਬਿਧ ਤੋ ੨੩
 ਤੋ ਤੋ ਮਹੀ ਗੋਧ ਬਿਧ ਫਿਹੀ ਯੀਧ
 ਤੁਯੇ ਗੋਧ ਜਤੋ ਮੈਂ ਮੈਂ ਬਿਧ ਮੈਂ
 ਮਿਲੀ ਗੋਧ ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

TRANSLITERATION AND TRANSLATION.

(In order to secure uniformity, the spelling of the Transliteration has been here and there slightly altered. Double letters are always written as single letters in the original, and this also has been corrected in the transliteration.)

Ikki-ādmī-rē dō puttar thiē. Unhā-mañjhā nikkē-puttrē
One-man-of two sons were. Them-from-among by-the-younger-son
 bābbē-kanē galayā, 'bābbā, jē ghar-bārī-rā hēsā mērā hai, sē
the-father-to it-was-said, 'father, what property-of share mine is, that
 miñjō dē.' Tā unī apnī laṭī-paṭī unhā-jō baṇḍī-dittī.
me-to give.' Then by-him his-own property them-to was-divided-out.
 Atē thōrhē-dhiārē-pichchhē lauhkā-puttar sabbh-kichchh baṭōlī-baṭōlī-karī
And a-few-days-after the-younger-son everything collected-collected-having
 dūr-dēsā-jō chali-gēā, atē utthē apnī laṭī-paṭī burē-kammā-bichch
a-far-country-to went-away, and there his-own property bad-actions-in
 guāi. Jā sē sabbh-kichchh mukāi-baiṭhā, tā us-dēsā-mañjh
was-lost. When he everything having-completed-sat, then that-country-in
 barā ankāl pēā, atē us-jō aukhī pēi. Tā ō jāi-karī
a-great famine fell, and him-to distress fell. Then he gone-having
 us-dēsē-rē ikki-ādmī-rē lar laggā, atē unī us-jō
that-country-of a-man-of (to-)skirt was-attached, and by-him him-as-for
 apnē-khettrā-mañjh sūr chārṇē-jō bhējyā. Atē unī chahēā
his-own-fields-in swine feeding-for it-was-sent. And by-him it-was-wished
 jē sikar-mukar sūr khāndē-thiē, 'unhā-kanē apnā pēt bharā,'
what husks the-swine eating-were, 'them-with my-own belly I-may-fill,'
 par kōi us-jō nī dindā thiā. Par jā sē surti-bichch ayā,
but anyone him-to not giving was. But when he sense-in came,
 tā galayā, 'mērē-bābbē-rē kitṇē kammē hin, jinhā-kachh rōṭī
then it-was-said, 'my-father-of how-many servants are, whom-near bread
 khāi-karī dēṇē-jō bhī hai, atē haū bhūkhā mardā-hai. Haū
eaten-having giving-for also is, and I hungry dying-am. I
 utthī-karī apnē-bābē-kachh jāllā, atē us-jō galālā, "bābā, māi
arisen-having my-own-father-near will-go, and him-to will-say, "father, by-me
 surgē-rā atē tērē-aggē pāp kittā, atē abē māi is-jōg nī
heaven-of and of-thee-before sin was-done, and now I this-worthy (am-)not

jē phiri tērā puttar hōā. Minjō apnē-kāmmēā-sāhī ikk
that again thy son I-may-become. Me thine-own-servants-like one
 bujjh.” Tā sē utthi-kari apnē-bābē-kachh ayā. Par
consider.” Then he arisen-having his-own-father-near came. But
 ajjē-tikar dūr-hī thiā, jē usē-rē bābē us-jō dikkhyā, atē
still distant-even he-was, that by-his by-father him-as-for it-was-seen, and
 us-jō dayā āi, atē dauṛi-kari us-jō galē layā,
him-to compassion came, and run-having him-to on-the-neck he-was-attached,
 atē sunnā dittā. Atē puttrē us-jō galayā, ‘bābbā, maī
and kiss was-given. And by-the-son him-to it-was-said, ‘father, by-me
 surgē-rā atē tērā pāp kittā-hai, atē abē is-jōg nī jē
heaven-of and of-thee sin done-is, and now this-worthy (I-am-)not that
 phiri tērā puttar hōā.’ Par bābbē apnē-muṇḍyāhā-jō
again thy son I-may-become.’ But by-the-father his-own-bondservants-to
 galayā, ‘kharē-kachhā kharē kaprē kadhī lēi-āo, atē
it-was-said, ‘good-than good garments having-produced bring-ye, and
 us-jō luāo; atē usē-rē hatthē aṅgūthī, atē pairē juṭē puāo;
him-to put-on; and him-of on-hand a-ring, and feet-on shoes cause-to-fall;
 atē aṣī khāiē atē khusī kariē; is-kari jē ēh mērā puttar
and we may-eat, and happiness may-make; this-for that this my son
 marī-gēā-thiā, sē jindā hūā; gōchī-gēā-thiā, sē
having-died-gone-was, he living became; having-been-lost-gone-was, he
 mili-gēā.’ Tā khusī karnē laggē.
having-been-got-went.’ Then happiness to-do they-began.

Atē usē-rā barā puttar khētrā-mañjh thiā. Jā gharē-rē
And him-of the-elder son the-field-in was. When the-house-of
 nēr pujiyā, gānē atē nachchnē-rā raṅkā sunṇyā. Tā
near he-arrived, singing- and dancing-of sound was-heard. Then
 ikki-chākrā-jō sādi-kari puchchhyā jē, ‘ēh kyā hai?’ Unī
one-servant-to called-having it-was-asked that, ‘this what is?’ By-him
 us-jō galayā jē, ‘tērā bhāi ayā-hai, atē tērē-bābbē dhām
him-to it-was-said that, ‘thy brother come-is, and by-thy-father a-feast
 lāi is-kari jē sē jindā jāgdā puji-gēā.’ Unī
was-prepared this-for that he living waking arrived.’ By-him
 chamki-kari andar jānā nī chahēā. Tā usē-rā bābā bāhar
angered-having within to-go not was-wished. Then him-of the-father outside
 ayā, atē us-jō patyānē laggā. Unī uttar dēi-kari
came, and him-to to-persuade began. By-him answer given-having
 bābbē-jō galayā, ‘dikkh, itni-barsā-kachhā maī tēri tēhal kardā-hai,
the-father-to it-was-said, ‘see, so-many-years-from I thy service doing-am,

atē kadī tērē galaē-kachhā bāhar nī gēā, par taī ikk chhēlū bhī
and ever thy thing-said-from outside not I-went, but by-thee one kid even
 miñjō ajjē-tikar nī dittā, jē maī apnē-yār-bāsā-kanē
to-me today-up-to not was-given, that I my-own-friends-companions-with
 khusī manā. Par jis-bēlē ēh tērā puttar ayā, jinī
happiness may-celebrate. But at-what-time this thy son came, by-whom
 tērī laṭī-paṭī raṇḍā-mañjh guāī, usē-rē tikar dhām lāī.
thy property harlots-among was-lost, him-of for a-feast was-prepared.'
 Unī us-jō galayā, 'bachchā, tū sadā mērē-kanē hai, atē
By-him him-to it-was-said, 'child, thou always of-me-near art, and
 jē-kichchh mērā hai, sē tērā hai. Khusī karṇā atē khusī
whatever mine is, that thine is. Happiness to-do and happy
 hūnā jōg thiyā, jē ēh tērā bhāī marī-gēā-thiyā, phirī
to-become proper was, that this thy brother having-died-gone-was, again
 jindā hūī-gēā; atē gōchī-gēā-thiyā, sē mili-gēā.
living became; and having-been-lost-gone-was, he having-been-found-went.'

GĀDĪ.

The Gaddis are a pastoral tribe inhabiting the mountainous Bharmaur or Brahmaur Wizārat of the State of Chamba, and the adjoining parts of the Kangra district. The Bharmaur Wizārat is also called after them Gaddērān,—the country of the Gaddis. They preserve a tradition that they are descended from refugees from the Panjāb plains, their ancestors having fled from the open country to escape the horrors of the Musalmān invasions, and having taken refuge in these ranges, which were at that period almost uninhabited.

An account of this interesting people will be found on pp. 79 ff. of the Kangra Gazetteer (1904), and a fuller one on pp. 137 ff. of the Chamba State Gazetteer of the same year. Their language is called Gādi or Bharmaurī, and the number of speakers was reported for the purposes of this Survey to be as follows :—

Chamba	12,446
Kangra	2,500

These figures were based on the Census of 1891, and at the Census of 1901, the number reported was much larger, being as follows:—

Chamba	.	.	.	.	.	.	.	.	.	.	.	.	26,361
Kangra	.	.	.	.	.	.	.	.	.	.	.	.	4,385
Elsewhere	.	.	.	.	.	.	.	.	.	.	.	.	183
TOTAL													30,929

The Bharmaur Wizārat is situated in the extreme east of the Chamba State. Further east lies Kulu, the language of which is Kuḷūi. To the south lies Kangra, where Kāngrī is spoken. To the north lies Lahaul, the language of which is Tibeto-Burman.

Gādi is a form of Chamēālī, but, as might be expected, it shows traces of the influence of Kuḷūi and of Kāngri. It also possesses several independent features. One of them is the common pronunciation of the letter ś as kh, sounding something like the *ch* in the word 'loch,' or in the German 'ach.' Thus the word *śuṇnā*, to hear, becomes khuṇnā; *śikkhṇā*, to learn, becomes khikkhṇā; *śīt*, ague, becomes khīt; and *daś*, ten, becomes dakh. It will be remembered that in other Western Pahāri dialects this ś retains its proper sound like that of the *ss* in 'session,' and does not become *s* as in Hindī. On the other hand in Kāshmīri and its related languages ś becomes *h*, and we may fairly reckon kh as an intermediate stage in the process.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *chh* added to the roots of many verbs. Thus, the verb *gāhnā*, to go, makes *gachhā* (compare the Kāshmīrī *gatsha*, and the Sanskrit *gachchhāmi*), I may go. So many other verbs, such as *inā* (Kāshmīrī *yin*"), to come, *ichhā*, I may come; *bhōnā*, to become, *bhuchhā*, I may become.

The Vocabulary of Gādi contains many peculiar words. A brief list, culled from various sources, but mainly from Mr. O'Brien's Kāngri Vocabulary, is here given. It

will be seen that several of the words have a close relation to corresponding words in Kāshmīrī :—

agūh, before.

akhō, this year.

bab, *babb*, a father.

bagrē, a field.

balnā, to say.

bandnā, to divide.

bāt, wind.

bauhar, the upper storey of a house.

bēh, a marriage.

bēkhnā, to sit.

bēṭarē, a wife.

bharukkh, hunger.

bhōnā, to become, to be.

bhrukkhnā, hungry.

biār, wind.

biṭhū-rā, seated (past participle).

bun, *bunh*, down, below (Kāshmīrī *bōn*).

būrḥā, a father.

chhadnā, to finish, complete.

chhēṭrū, a goat, lamb.

chhikkā, a load.

chhīrē, wood.

chhū-rā, come (past participle).

chimṭā, high.

chōṭē, the peak of a hill.

ḍabhānā, to put on (clothes).

dabī-karē, severely (of a beating).

dand, a tooth.

ḍēnā, to cross (a pass, etc.).

dhār, a hill.

dharīrnā, to drag.

dhiārā, *dhyārā*, a day, the sun.

dhīū, a daughter.

dōtē, to-morrow.

gabhrū or *gōbhrū*, a boy.

gachhu-rā, see *guchhū-rā*.

gāhnā, to go (past participle *gachhū-rā*, Kāshmīrī *gatshun*).

gō, gone (past participle) (Kāshmīrī *gōv*).

gōbhrū, see *gabhrū*.

guānā, to cause to go, to lose.

guchhū-rā or *gachhū-rā*, gone (past participle).
guhñā, to be lost.

hachchhā, white.
hākhar, *hākkrī*, the eye.
hērnā, to see, look.
hēsā, a share.

ijai, *ijī*, a mother.
inā, to come (cf. Kāshmīrī *yin*^u).

jabarā, an old man.
jēllā, hard.
jōrā, a rope.

kāmā, a servant.
khadnā, to call.
khagtū, a chip, splinter.
khandā, a flock.
khārāl, hair.
kharat, loss.
khariñā, to stand up.
khēil, a porcupine.
khikkhñā, to teach (Kāshmīrī *hēkhun*).
khōtā, an ass.
khunñā, to hear.
kiṭṭhā, together, in one place.
kōḍ, a fair.

lainā, to take.
lānā, fine, smooth.
lāñā, to prepare, apply.
lārī, a wife.
lauhkarā, *lauhkrā*, small, younger.
lē-inā, *lēi-inā*, or *lēi-ēinā*, to bring.
lēi-gāhñā, to take away.
lōdhā, blood.

mā, a mother.
mahñū, *māhñū*, a man.
mallē, towards, with, near (=Hindōstānī *pās*).
matā, much, very.
mulñā, to be joined, to be met.

nabī, a wife.
nachrōhī, the fourth day from the present.
nai, a river.

nakarj, the day before the day before yesterday, three days ago.

nar, a stone.

nhakḥḥā, to run away.

nikkā, a child.

ōḍhaṇ, apparel.

paḷchīh paiṇā, to fight.

parar, a foot.

parj, the day before yesterday.

parōhē, the day after to-morrow.

phirī iṇā, to return.

pichchhūh, behind.

piṭṭh, the back.

puhāl, a shepherd.

pūṇā, to fall.

puṭhī, on, upon (Kāshmīrī *pēṭh*).

putr, a son.

raiḥṇā, *rēhṇā*, to remain, dwell.

sanē, together with.

sānh, a bull.

sarakṇā, to be angry.

sētē, with, together with, by means of (Kāshmīrī *sūty*).

sūṇā, to sleep.

suṇind, a dream.

talē, below.

tauḷā, quick.

ṭhaṇḍā, lazy.

trīmat, a woman.

uāj, sound, noise.

uānā, the lower storey of a house.

umbar, age.

Authorities.—A full account of the Gādī dialect, with numerous examples taken from popular songs, by the late Mr. E. O'Brien, together with additional notes by the Rev. T. Grahame Bailey, is printed in Appendix II to the Kangra Gazetteer (1904). This has been republished in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. See also Mr. H. A. Rose's *The Song of Sindhu Bir, a Song of the Gaddī women, the Shepherds of the Outer Himalāyas, Panjāb*, published in the *Indian Antiquary*, Vol. xxxviii (1909), p. 295.

Pronunciation.—There are several curious changes of vowels. The vowel *a* becomes *u* in *kumāṇā*, to work, to earn, and it becomes *i* in *kiṭṭhā*, together. The latter word is a contraction of *ikaṭṭhā*, so that it is really an instance of the transfer of the initial *i*. The vowel *i* becomes *u* in *muḷnā*, to be met, and *ō* becomes *a* in *baḷṇā*, to say.

Attention has already been drawn to the pronunciation of *ś* as *kḥ*. In the word *bhrukkkhā*, hungry, there is a curious insertion of a non-original *r*.

Sometimes a sonant aspirate loses its aspiration, as in *baṇḍṇā*, to divide, for *bhaṇḍṇā*. This is the regular rule in Kāshmirī and other related languages.

Declension.—The declension of the Gādī noun is more like that of Maṇḍēālī than that of Chamēālī, although it also has points in common with the latter. The main point in which it differs from Chamēālī is that, as in Maṇḍēālī and most other Western Pahārī dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chamēālī ending *ā*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *taṭbhava* masculine nouns in *ā*, like *ghōrā*, a horse, which change the *ā* to *ē*; feminine nouns ending in consonants like *bhēṇ* or *bēhṇ*, a sister, which add *ī*; and feminine nouns in *ū*, like *dhīū*, a daughter, which add *ā*. Thus, *ghōrē*, horses; *bhēṇī* or *bēhṇī*, sisters; and *dhīūā*, daughters. As examples of other nouns, we may quote *ghar*, a house, or houses; *hāthī*, an elephant, or elephants; *gōbhrū*, a young man, or young men; and *kuḷī* (the Chamēālī *kuṛī*), a girl, or girls.

Except in the case of masculine nouns ending in consonants, the oblique form, singular and plural, is always the same as the nominative plural. Thus, *ghōrē*, *hāthī*, *gōbhrū*, *kuḷī*, *bhēṇī* or *bēhṇī*, *dhīūā*. Masculine nouns ending in a consonant, like *ghar*, a house, add *ā* in the oblique form singular and plural. Thus, *gharā*.

The agent and locative (both singular and plural) of masculine nouns add *ē* to the nominative, before which *ē* nouns like *ghōrā*, a horse, drop the final *ā*. Feminine nouns in *ī*, like *kuḷī*, a girl, add *ē* only in the plural, and those ending in a consonant, like *bhēṇ*, or *bēhṇ*, a sister, do not take *ē* at all, but use the oblique form in both the singular and the plural. Other feminine nouns add *ē* in both numbers. We thus get the following forms:—

- ghōrē*, by or in a horse or horses.
- gharē*, by or in a house or houses.
- hāthīē*, by or in an elephant or elephants.
- gōbhrūē*, by or in a young man or young men.
- kuḷīē*, by or in a girl.
- kuḷīē*, by or in girls.
- bhēṇī* or *bēhṇī*, by or in a sister or sisters.
- dhīūē*, by or in a daughter or daughters.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added:—

Nom. Sing.	Nom. Plur.	Oblique Sing. and Plur.	Agent Sing. and Plur.	Vocative Sing.	Vocative Plur.
<i>ghōrā</i> , a horse.	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrēō</i>
<i>ghar</i> , a house.	<i>ghar</i>	<i>gharā</i>	<i>gharē</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthī</i> , an elephant.	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>gōbhrū</i> , a young man.	<i>gōbhrū</i>	<i>gōbhrū</i>	<i>gōbhrūē</i>	<i>gōbhrūā</i>	<i>gōbhrūō</i>
<i>kuḷī</i> , a girl.	<i>kuḷī</i>	<i>kuḷī</i>	<i>kuḷī</i> (sing.), <i>kuḷīē</i> (plur.)	<i>kuḷīē</i>	<i>kuḷīō</i>
<i>bhēṇ</i> , a sister.	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇīō</i>
<i>dhīū</i> , a daughter.	<i>dhīūā</i>	<i>dhīūā</i>	<i>dhīūē</i>	<i>dhīūē</i>	<i>dhīūō</i>

NOTA.—The genitive of *ghar* may be either *gharā-rā* or (as in Chamēālī) *gharē-rā*.

The usual postpositions are :—

Acc.-dat. *jō*, *bō*, *gō*, to or for.

Instr. *sētē*, with (by means of).

Abl. *thāñ*, *thāñ*, from ; *mañjhā*, from in ; *sētē*, with (together with).

Gen. *rā*, of.

Loc. *mañjh*, *māñ*, *māh*, in ; *mallē*, near (= *pās*).

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

Regarding *jō*, see the remarks under the head of Chamčālī. With *bō*, we may compare the Kulūi *bē*; and with *gō*, the *gai* of the Maiyā form of the Piśācha languages of the North-West Frontier. It may be mentioned that forms related to *bō* also occur in several other forms of the latter-named languages. Thus, Wai-Alā Kāfir has *ba* for the genitive and *bē* for the ablative; and Bashgali Kāfir has *bā*, as a prefix for the locative. With *sētē*, we may compare the Kāshmirī *sūt* or *sūty*.

Verbs of saying take either *sētē*, or *jō*, as the postpositions governing the person addressed. Thus, *babbē-sētē balū*, he said to the father; *tis-jō balū*, he said to him.

The oblique form alone is sometimes used for the accusative. Thus, in the Parable, we have *jisā chījā sūr khāndē*, *tisā amī khāñ*, what thing the swine eat, that also I may eat.

Adjectives follow the usual rules, and need no remarks.

The oblique form of *ak*, one, is *akkī*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. As in Kāngri Pañjābī they have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>añ</i> , <i>mñ</i> , <i>añ</i>	<i>tū</i>
Ag.	<i>mēñ</i> , <i>mēñ</i>	<i>tañ</i> , <i>tēñ</i>
Obl.	<i>mñ</i>	<i>tuddh</i>
Dat.	<i>mñ</i> , <i>mñhñ</i> , <i>muñjō</i> , <i>miñjō</i> , <i>māgō</i>	<i>tujjō</i> , <i>tāgō</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur.		
Nom.	<i>assē</i> , <i>assī</i> , <i>assū</i>	<i>tussē</i> , <i>tussā</i>
Ag.	<i>assē</i>	<i>tussē</i>
Obl.	<i>assū</i>	<i>tussū</i>
Gen.	<i>indā</i> , <i>indhā</i>	<i>tūndā</i> , <i>tundhā</i>

amī means 'I also'.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

This, he, she, it		That, he, she, it	
Sing.			
Nom.	<i>ih</i>	<i>uh, ōh</i>	
Ag.	<i>innī</i>	<i>unnī</i>	
Obl.	<i>is</i>	<i>us</i>	
Gen.	<i>isē-rā</i>	<i>usē-rā</i>	
Plur.			
Nom.	<i>ih</i>	<i>ōh</i>	
Ag.	<i>īyyē</i>	<i>ūyyē</i>	
Obl.	<i>iā, inh</i>	<i>ūā, unh</i>	
Gen.	<i>iā-rā, inhē-rā, inhā-rā</i>	<i>ūā-rā, unhē-rā, unhā-rā</i>	

No instance of feminine or neuter forms has been noted.

The **Relative** and **Correlative Pronouns** are thus declined. The Correlative is also used as a definite demonstrative, and as a pronoun of the 3rd person.

Who, which, what		That, he, she, it	
Sing.			
Nom.	<i>jē, jō</i>	<i>sō</i>	
Ag.	<i>jinnī</i>	<i>tinnī</i>	
Obl.	<i>jas, jissā</i>	<i>tis, tas, tissā</i>	
Gen.	<i>jasē-rā</i>	<i>tisē-rā</i>	
Plur.			
Nom.	<i>jē, jō</i>	<i>sō, sūi</i>	
Ag.	<i>jīyyē</i>	<i>tīyyē</i>	
Obl.	<i>jiā</i>	<i>tiā</i>	
Gen.	<i>jiā-rā</i>	<i>tiā-rā</i>	

Instead of *tis, tisē*, we also find *tēs, tēsē*. This is little more than a variety of spelling.

The **Interrogative Pronouns** are thus declined :—

Who? which?		What? (neuter)	
Sing.			
Nom.	<i>kun</i>	<i>kiā, kyā</i>	
Ag.	<i>kunī</i>		
Obl.	<i>kas</i>	(dat.) <i>kajō</i>	
Gen.	<i>kasē-rā</i>	<i>kaṭē-rā</i>	
Plur.			
Nom.	<i>kun</i>		
Ag.	<i>kīyyē</i>		
Cbl.	<i>kiā</i>		
Gen.	<i>kiā-rā</i>		

The **Indefinite Pronoun** *kōi*, anyone, someone, is thus declined :—

Sing.

Nom.	<i>kōi</i>
Ag.	<i>kuṇi</i>
Obl.	<i>kaski</i>
Gen.	<i>kaski-rā</i>

There is, as usual, no plural.

Mr. O'Brien gives no word corresponding to the Hindī *kuchh*, but in the Parable we have *kichh*, anything, something.

The **Reflexive Pronoun** is *apū* or *appē*, self. Its agent is *apū*, genitive *apnā*, and oblique form *apū*. Note that, as in Chamṣālī, the initial *a* is short.

Other Pronominal Forms.

Mr. O'Brien gives the following :—

itūnā, *ētrā*, this much or (pl.) many; *utūnā*, that much or (pl.) many; *tatūnā*, *tētrā*, that much or (pl.) many; *jitūnā*, *jētrā*, how much or (pl.) many; *katūnā*, *kētrā*, how much or (pl.) many?

ētī, this many; *utī*, that many; *tētī*, that many; *jētī*, as many; *kētī*, how many?

inhā, of this kind; *unhā*, of that kind; *tinhā*, of that kind, and so on.

ebē, now; *taṇē*, *tēkhaṇē*, then; *jaṇē*, *jēkhaṇē*, when; *kaṇē*, *kaṇhē*, *kēkhaṇē*, when?

iṭhī, here; *tēṭhī*, there; *jēṭhī*, where; *kaṭhī* (sic), where?

ērā, *irā*, *ihrā*, hither; *urā*, thither; *tērā*, thither; *jērā*, whither; *kahrā*, *karā*, whither?

ihā, in this manner, thus; *tihā*, in that manner, so; *jihā*, in what manner; *kihā*, in what manner?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb Substantive is conjugated as follows :—

Sing.	Plur.
1. <i>hū</i> , <i>hā</i>	<i>hū</i> , <i>han</i>
2. <i>hai</i> , <i>hā</i>	<i>hin</i> , <i>han</i>
3. <i>hā</i>	<i>hin</i> , <i>han</i>

It will be seen that *hā* may be used for any person of the singular, and *han* for any person of the plural. *Hā* does not change for gender.

The Past tense does not change for person. Its masculine singular is *thū*, and its masculine plural *thē*. The feminine of both numbers is *thī*.

B.—Active Verb.—Several of the most common verbs in Gādī have forms which are strange to other Indian languages.

Such are :—

- balṇā*, to say.
bēkhṇā, to sit.
bhōṇā, to become.
gāhṇā, to go.
īṇā, to come.

Most of the above are also irregular in their conjugation. With *bēkhṇā*, we may compare the Kāshmīrī *bēhun*, to sit ; with *bhōṇā*, the Kāshmīrī *b(h)ōwun*, to become ; with *gachhū*, I may go, the Kāshmīrī *gatshun*, to go ; and with *īṇā*, the Kāshmīrī *yin*, to come.

The **Infinitive** is made by adding *ṇā* (or after *r*, usually, but not always, *na*) to the root. Thus, *bēkhṇā*, to sit ; *mārṇā* or *mārṇā*, to strike. The oblique form is used as an infinitive of purpose as in *sūr chārṇē bhējū*, he sent him to feed swine.

The **Present Participle** has three forms. One is formed, as in Chamṣālī, by adding *dā* to the root. Thus, *mārdā*, striking. Another adds *andā* to the root, as in *mārandā*, striking. The third adds *nū*, as in *mārṇū*, striking, *bēkhṇū*, sitting.

Verbs whose roots end in a vowel or in a single *h* add *ndā* to form the present participle. Thus, from *bhōṇā*, to become, we have *bhōndā* and *bhunū* ; from *īṇā*, to come, we have *indā* ; from *gāhṇā*, to go, we have *gahndā* and *gāhnū*, and from *rēhṇā*, to remain, we have *rēhndā* and *rēhnū*.

The verb *dēṇā*, to give, has its present participle *dindā* and *dēnū*. *Laiṇā*, to take, on the other hand is regular, making *laidā*, and *lainū*.

The verb *balṇā*, to say, has its present participle *balandā* or *bandā*, as in *sachch bandē-hin*, they are speaking the truth (Specimen II).

The **Past Participle** is formed, as in Kulūi, by adding *ū* to the root. Thus, *mārū*, struck. Sometimes, however, and especially in the formation of the passive, the Chamṣālī form in *ēā* or *yā* is used. Thus, *māryā gāhṇā*, to be struck.

Many verbs form their past participles irregularly. We may quote the following :—

Past Participle.

<i>bhōṇā</i> , to become	<i>bhūā</i> or <i>bhuchhūrā</i>
<i>gāhṇā</i> , to go	<i>gō</i> (plur. <i>gaē</i> or <i>gē</i>) or <i>guchhūrā</i>
<i>īṇā</i> , to come	<i>ā</i> (plur. <i>āē</i> , fem. <i>āz</i>) or <i>chhūrā</i> (sic)
<i>bēkhṇā</i> , to sit	<i>baiṭhā</i> , <i>bīṭhūrā</i> or <i>bēkhūrā</i>
<i>dēṇā</i> , to give	<i>dittā</i>
<i>laiṇā</i> , to take	<i>lēū</i>
<i>pūṇā</i> , to fall	<i>pēū</i>
<i>lāṇā</i> , to begin	<i>laggā</i>

Karnā, to do, is regular, having *karū*.

The termination *rā* of *bhuchhūrā*, etc. is evidently the same as that of the static participle of Maṇḍālī and Chamṣālī, but these words have the force of an ordinary past participle, as well as that of the static past participle.

Other verbs form the **Static Past Participle** by adding *rā* to the ordinary past participle. Thus, *mārū*, struck, *mārū-rā*, in the condition of one struck, the Hindi *mārā huā*. So *hērū*, seen, *hērū-rā*, in the state of one who is seen, = *dēkhā huā*.

The **Future Passive Participle** is the same in form as the infinitive. Thus, *mārnā*, plur. *mārnē*, fem. sing. and plur. *mārnī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. This form is principally used in intensive compound verbs, as in *nakhī gāhñā*, to run away. For the usual conjunctive participle *kar* or *karī* is added, as in *mārī-karī*, having struck.

Another form of the conjunctive participle is simply the root alone, as in *mār*, having struck.

The following verbs make their conjunctive participles irregularly :—

Conjunctive Participle.

<i>bhōñā</i> , to become	<i>bhūchh(ī)-kar(ī)</i>
<i>gāhñā</i> , to go	<i>gachh(ī)-kar(ī)</i>
<i>īñā</i> , to come	<i>ā(ī)-kar(ī)</i> or <i>ichh(ī)-kar(ī)</i>
<i>laiñā</i> , to take	<i>lē(ī)-kar(ī)</i>
<i>dēñā</i> , to give	<i>dī-kar(ī)</i>

An **Adverbial Participle** is formed by adding *sītē* (the Kāshmirī *sūty*) to the oblique form of the present participle. Thus, *mārandē sītē*, on striking.

As usual the second person singular of the **Imperative** is the same in form as the root, and the second person plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

The following are irregular :—

Imperative.

	Sing. 2.	Plur. 2.
<i>gāhñā</i> , to go	<i>gāh</i>	<i>gachhā</i>
<i>īñā</i> , to come	<i>āī</i>	<i>āīā</i>

The Old Present and Present Conjunctive is thus conjugated :—

‘ I strike ’,

Sing.

1. *mārū, māṛā*
2. *mārē*
3. *mārā*

‘ I may strike ’.

Plur.

1. *mārū, māṛā*
2. *māran, māṛā*
3. *māran*

Irregular are :—

From *bhōñā*, to become

Sing.

1. *bhūchhū (-ā)*
2. *bhūē*
3. *bhūā*

Plur.

1. *bhūchhū (-ā)*
2. *bhūn, bhūā*
3. *bhūn*

From *gāhñā*, to go

Sing.

1. *gachhū (-ā)*
2. *gachhē*
3. *gachhā*

Plur.

1. *gachhū (-ā)*
2. *gachhā*
3. *gāhan*

From *inā*, to come

Sing.	Plur.
1. <i>ichhū</i> (-ā)	<i>ichhū</i> (-ā)
2. <i>āiē</i>	<i>āiā</i>
3. <i>āiā</i>	<i>in</i> or <i>ain</i>

The **Future** is formed by adding *lā* to the old present. The *lā* changes for gender and number, and there is a tendency to drop the terminations of the Old Present. Thus:—

‘I shall strike,’ etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūlā</i> , <i>mārlā</i>	<i>mārlī</i>	<i>mārūlē</i> , <i>mārlē</i>	<i>mārlī</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>

It will be seen that *mārlā* (-lē, -lī) can be used for all three persons. The first is the only person that retains the old terminations. The following verbs have irregular futures. Only the first person masculine singular is given in each case:—

From <i>bhōṇa</i> , to become,	<i>bhuchhūlā</i> or <i>bhōlā</i>
From <i>gāḥṇā</i> , to go,	<i>gachhūlā</i> , <i>gichhūlā</i> or <i>gāhlā</i>
From <i>inā</i> , to come,	<i>chhūlā</i> (sic) or <i>ilā</i>
From <i>laiṇā</i> , to take,	<i>laūlā</i> or <i>lēlā</i> .

For the **Present**, the present participle in *dā* or *andā* is used. The Present Participle in *nū* is also employed, but only in the first and second persons. Thus:—

‘I strike,’ etc.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārdā</i> , <i>mārandā</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>	<i>mārdē</i> , <i>mārandē</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>
2. <i>mārdā</i> , <i>mārandā</i> or <i>mārnē</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnē</i>	<i>mārdē</i> , <i>mārandē</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>
3. <i>mārdā</i> or <i>mārandā</i>	<i>mārdī</i> or <i>mārandī</i>	<i>mārdē</i> or <i>mārandē</i>	<i>mārdī</i> or <i>mārandī</i>

Those verbs which have irregular present participles, are irregular in the same way in this tense.

The **Present Definite** is formed by conjugating the present tense of the verb substantive with the present tense.

Thus:—

mārdā hū, mārandā hū, or mārñū hū, I am striking;
mārdā hañ, mārandā hañ, or mārñē hañ, thou art striking;
mārdī hū or mārandī hū, she is striking.

Any form of the present tense of the Auxiliary verb may be used.

The **Imperfect** is formed by conjugating the past tense of the verb substantive with the present participle in *dā* or *andā*. The participle in *ñū* does not appear to be used in this tense. Both the participle and the auxiliary verb change for gender and number, but neither changes for person. Thus:—

mārdā thū or mārandā thū, I (masc.) was, thou (masc.) wast, or he was striking.
mārdī thī, I (fem.) was, thou (fem.) wast, or she was striking, and so on.

The tenses formed from the past participle are made exactly as in Hindī. Thus:—

aū ā or aū chhūrā, I came.
mēñ mārū, I struck him.
aū ā hū or aū chhūrā hū, I have come.
mēñ mārū hū, I have struck him.
aū ā thū or aū chhūrā thū, I had come.
mēñ mārū thū, I had struck him.

As will be seen in the case of *inā*, to come, so other verbs which have double forms of the past participle, can use either of them in these tenses. Thus:—

aū bhūā or aū bhuchhūrā, I became;
aū gō or aū guchhūrā, I went;
aū baiṭhā or aū biṭhūrā, I sat; and so on.

Passive Voice.—As explained above the passive voice is made by conjugating the Chamēālī past participle in *ēā* or *yā* with *gāhñā*. Thus:—

aū mārṃyā gāhndā, I am being beaten.
aū mārṃyā gāhndā thū, I was being beaten.
aū mārṃyā gāhlā, I shall be beaten.

Sometimes we come across the passive formed with *ī*, as in other Western Pahārī dialects. Thus *pakarīñā*, to be seized, *pakarīē gaē*, they (the thieves) were seized.

Causal Verbs seem to be made as elsewhere, but very few examples are forthcoming.

<i>baññā,</i>	to be made;	<i>baññā,</i>	to make.
<i>gāhñā,</i>	to go;	<i>gāññā,</i>	to cause to go, to lose.
<i>khunñā,</i>	to hear;	<i>khunñā,</i>	to cause to hear, to tell.

Compound Verbs.—These are much as in other Pahārī languages.

Intensives, like *bañḍī dēñā*, to divide out, or *guāñ chhaññā*, to squander, are common.

Inceptives occur in phrases like: *sō kañkāl bhōñē laggā*, he began to be in want.

Three specimens are given of Gādī. The first is a version of the Parable of the Prodigal Son, the second is a folk-tale, and the third a short folk-song. Regarding the character in which they are recorded, see the remarks on p. 771.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

ਯਾਦੀ ਮਤਲੁ ਤੇ ਮੂਢੇ ਪੁਤ ਬੀਟ।

ਤਿਥੇ ਬਠੇ ਲੀਤਯੋ ਪੁਤ ਧਧੇ ਸੇਠੇ ਧਠੇ ਤੇ ਧਧੁ ਘਾਧੀ ਤ

ਤਸੇ ਤੇ ਸਿਥੇ ਮੁਲਖ ਤੇ ਸੇ ਸੇ। ਤੇ ਉਥੀ ਘਾਧੀ

ਧੀ ਮਿਤੀ। ਬਿਧੇ ਪਿਥੇ ਪਿਥੇ ਲੀਤਯੋ ਪੁਤ ਸਤ

ਸਿਥੇ ਸਿਥੇ ਮੀ ਪਾਸਥੇ ਤੇ ਸਲੀ ਸੇ ਯੋ

ਤੋਥੀ ਯਪਥੀ ਘਾਧੀ ਲਮਧਥੇ ਸਤ ਸੁਥੇ ਮਿਤੀ।

ਤੇ ਤੇ ਸਤ ਸਿਥੇ ਸੁਥੇ ਤੇ ਤਿਥੇ ਮੁਲਖ ਸੇ

ਧਧੇ ਧਧਥੇ ਪਥੇ। ਤੇ ਸੇ ਘਧਥੇ ਤੇ ਲਥੇ।

ਤੇ ਤਿਥੇ ਮੁਲਖ ਤੇ ਯਾਦੀ ਸਤਥੇ ਸਲੀ ਸੇ। ਤੇ

ਤਿਥੀ ਯਪਥੀ ਧਧਥੀ ਸੁਥੇ ਮੁਥੇ ਤੇ।

ਤਿਥੇ ਤੇ ਸਥੇ ਬੁ ਤੇ ਤਿਥੇ ਸੀਥੇ ਸੁਥੇ ਧਧੇ

ਤਿਥੇ ਯਾਦੀ ਪਥੇ। ਤੇ ਤਿਥੇ ਤੇ ਸਥੇ ਤੇ ਸਿਥੇ

ਬੁ। ਤੁੰ ਗੁਤੀ ਮੰਤੁ ਫੇਰੀ ਯਹੀ ਧਲੁ ਤੇ ਮੋਰੇ
 ਧਧੇ ਤੇ ਘੁਰੇ ਯਹੀ ਯਹੀ ਤਿਨ ਤਿਨ ਤੇ ਮਤੀ ਰੇਰੀ
 ਤਿਨ ਯਹੀ ਭੁਖਯੁ ਮਾਮ ਤੁੰ। ਯਹੀ

ਓਹੀ ਯਹੀ ਯਹੀ ਧਧੇ ਮਲੇ ਗਿਯੁਲ ਤੁੰ
 ਤਿਨ ਤੇ ਧਲੁਲ ਤੇ ਧਧੁ ਮੇਂ ਗੁਮੇਰ ਯਹੀ ਤੇਰੇ
 ਧਧੁ ਯਹੀ ਯਹੀ ਯਹੀ ਤੇਰੇ ਤੇਰੇ ਤੇਰੇ ਤੇਰੇ
 ਧਧੁ। ਤੇਰੇ ਤੇਰੇ ਤੇਰੇ ਯਹੀ ਤੇਰੇ ਤੇਰੇ ਤੇਰੇ
 ਤੁੰ ਓਹੀ ਯਹੀ ਯਹੀ ਧਧੇ ਮਲੇ ਮਲੁ। ਮੇਂ ਯਹੀ
 ਤਿਨ ਮੁੰ ਬੁ ਤਿਨ ਤੇਰੇ ਯਹੀ ਧਧੇ ਤੇਰੇ ਮਾਮਲਗੀ।
 ਤੁੰ ਮੇਂ ਮੇਰੀ ਯਹੀ ਤਿਨ ਮੇਰੇ ਪ੍ਰੀਤੀ
 ਯਹੀ ਲਗ ਯਹੀ ਮੇਰੇ ਪ੍ਰੀਤੀ ਮਿਤ। ਪ੍ਰੀਤੀ
 ਤਿਨ ਤੇ ਧਲੁ ਤੇ ਤੇ ਧਧੁ ਮੇਂ ਗੁਮੇਰ ਯਹੀ ਤੇਰੇ
 ਧਧੁ ਯਹੀ ਤੁੰ ਯਹੀ ਯਹੀ ਤੇਰੇ ਤੇਰੇ ਤੇਰੇ
 ਪ੍ਰੀਤੀ ਤੇਰੇ। ਧਧੇ ਯਹੀ ਯਹੀ

ਐਂ ਦਲੁ ਐਂ ਖਯ ਖਯ ਧੈਯੁ ਮਯੀ
 ਲੈਓ ਯ ਤੁ ਤਿਸ ਐਂ ਤਤੈ ਮੋਯ ਯਤੁ
 ਤਿਸੇ ਓ ਤਬੇ ਯਗੁਠੀ ਪਾਏ ਯਦੁ । ਯਤੁ ਯਮ
 ਲੁ ਐਂ ਯਸੀ ਖੈਓ ਮਯੀ ਖੁਸੀ ਮਯੁ ਮੀਤੁ
 ਐਂ ੨੩ ਮਯੁ ਪੁਤੁ ਮਯੀ ਮੈਂ ਬੁ ਯਦੁ ਧਿਯੀ
 ਜੀ ਤੁਯੁ ਗੁਤੀ ਮੈਂ ਬੁ ਮੈਂ ਯਦੁ ਮੁਲੀ
 ਮੈਂ । ਤੁ ਮਯੈ ਯਯੈ ਯਯੁ ਲਮੇ ॥

ਤਿਸੇ ਯ ਮੈਂਦੁ ਪੁਤੁ ਯਗੁਠੀ ਯਮੁ ਬੁ ।
 ਐਂ ਯਯੁ ਮੈਂਦੁ ਯ ਮਯੈ ਮਯੁ ਯੀ
 ਤੁਯੁ ਖੁਯੀ । ਤੁ ਯਸੀ ਮਯੈ ਐਂ ਖੁਯੀ
 ਮਯੀ ਪੁਯੁ ਐਂ ੨੩ ਮੀਤੁ । ਤੁ ਤੁਯੀ ਤੁਸ ਐਂ
 ਦਲੁ ਐਂ ਤਤੈ ਤਤੈ ਯ । ਮੈਂ ਤਤੈ ਯਦੁ ਯਮ
 ਲੈਓ ਤੁ ਮੈਂ ਗਲੁ ਮਯੀ ਐਂ ਤਿਸ ਐਂ
 ਯਸੀ ਯਸੀ ਮੁਲੁ । ਤੁਯੀ ਮਯੈ ਮਯੀ

જપણે મને યલ્લે જે ધંમ્મ ર્ ગર્જ । ડિમે
 ર ધમે યત્તે જ્ઞી મગી ડિમે જે પડિજ્ઞે ।
 ડિમે યદે મેઢે યલ્લે ડે મે ઢેઢે યદે
 ડે ઢેઢે મેઢે ઢે । ર ઢેઢે મેઢે ઢે
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[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(NOTE.—In the vernacular character double letters are not indicated, the single letters being given instead. In this and the following transliterations double letters are so written whenever they occur.)

Akki-mahṇū-rē	dūi	puttar	thiē.	Tiā-thāñ	lauhkarē-puttrē
One-man-of	two	sons	were.	Them-from	by-the-younger-son
babbē-sēitē	balū,	‘hē	bāpū,	gharbārī-rā	hēsā jē miñjō
the-father-to	it-was-said,	‘O	father,	the-property-of	share which to-me
muldā-hā	sō	dē.’	Tā	unnī	gharbārī
being-got-is	that	give.’	Then	by-him	the-property
					was-divided-out.
Thōrhē-dhiārē-pichchō	lauhkarā	puttar	sabh-kichh	kitthā	kari
A-few-days-after	the-younger	son	everything	together	having-made
pardēsā-jō	chali-gō,	atē	tēthi	apñi	gharbārī
a-far-country-to	went-away,	and	there	his-own	property
					debauchery-in
guāi-ditti.	Tā	jē	sabh-kichh	guāi-chhadū,	tā
was-squandered.	Then	when	everything	was-squandered-completely,	then
tis-mulkhā-mañjh	barā	ankāl	pēū.	Tā	sō
that-land-in	a-great	famine	fell.	Then	he
					poor
					to-become
					began.
Tā	tis-mulkhē-rē	akkī-sahukārē-mallē	gō.	Tā	tinnī
Then	that-country-of	one-banker-near	he-went.	Then	by-him
apñi-bagrī-jō	sūr	chārñē	bhējū.	Tis-jō	chāu
his-own-fields-to	swine	to-feed	he-was-sent.	Him-to	wish
					was
					that,
					‘what
chijā	sūr	khāndē,	tisā	amī	khāñ.
things	the-swine	eat,	those	I-also	may-eat.’
				Then	him-to
					anyone
					not
dindā-thū.	Tā	surti-mañjh	ichhi-kari	balū	jē,
giving-was.	Then	memory-in	come-having	it-was-said	that,
					‘my-father-of
gharē	kētrē	kāmē	hin,	tiā-jō	matī
in-the-house	how-many	servants	are,	them-to	much
					bread
					are,
					I
bhrukknā	mardā-hā.	Aū	uṭthi-kari	apñē-babbē-mallē	gichhūlā
hungry	dying-am.	I	arisen-having	my-own-father-to	will-go
					then

tis-jō balūlā, “hē bāpū, mē surgē-rā atē tērā pāp karū;
 him-to I-will-say, “O father, by-me heaven-of and of-thee sin was-done;
 abē is-jōg nā jē phiri tērā puttar bañū. Jihā tērē
 now this-worthy not that again thy son I-may-become. As thy
 hōr kāmē hin tihā miñjō bi rakh.” Tā utthi-karī
 other servants are so me also keep.” Then arisen-having
 apñē-babbē-mallē chalū. Sō ajē-tiyā dūr thū, tis-jō hēri-karī
 his-own-father-to he-went. He still far was, him (acc.) seen-having
 babbē-jō dard laggi. Tā sō daurī-karī tis-sēitē pyārī
 the-father-to pity was-attached. Then he run-having him-with affection
 karñē lagā, atē matē phōkū dittē. Puttrē tis-jō
 to-make began, and many kisses were-given. By-the-son him-to
 balū jē, ‘hē bāpū, mē surgē-rā atē tērā pāp karū,
 it-was-said that, ‘O father, by-me heaven-of and of-thee sin was-done,
 tā abē is-jōgā nā jē phiri tērā puttar bhuchhū.’ Babbē
 then now this-fit not that again thy son I-may-become.’ By-the-father
 apñē kāmē-jō balū jē, ‘kharē kharē oḍhañ kādhi
 his-own servants-to it-was-said that, ‘good good apparel having-brought-forth
 lēi-ā, tā tis-jō ḍabhāi-dēā; atē tisē-rē hatthē aṅgūthī, pararē
 bring, then him-to put-on; and him-of on-the-hand a-ring, the-feet-on
 jutā. Atē dhām lā, jē assi khāi-karī khuṣi karā;
 shoes. And a-feast prepare, that we eaten-having rejoicing may-make;
 kihā jē eh mērā puttar marī-gō-thū, abē phiri ji-bhūā;
 why that this my son dead-gone-was, now again living-became;
 guhī-gō-thū, sō abē muḷi-gō.’ Tā sāi badhāi baññē laggē.
 lost-gone-was, he now got-went.’ Then they rejoiced to-become began.

Tisē-rā mōṭā puttar bagrī-andar thū. Jā gharē-nērē ā,
 Him-of the-elder son the-field-in was. When the-house-near he-came,
 gāñē-nachchnē-rī uāj khunī. Tā akki-kāmē-jō khadī-karī
 singing-dancing-of noise was-heard. Then a-servant-to called-having
 puchchhū jē, ‘eh kī hā?’ Tā unni us-jō balū
 it-was-asked that, ‘this what is?’ Then by-him him-to it-was-said
 jē, ‘tērā bhāi ā; sō tērē-babbē dhām lāi-hā, is-gallā-karī
 that, ‘thy brother came; so by-thy-father a-feast prepared-is, this-thing-for
 jē tis-jō rāji-bāji muḷū.’ Unni sarkī-karī apñē-manē
 that him-to in-good-case he-was-got.’ By-him angered-having in-his-own-mind
 balū jē, ‘andar nā gachhā.’ Tisē-rē būrḥē bahār
 it-was-said that, ‘within not I-may-go.’ Him-of by-the-father outside
 ichhī-karī tis-jō patiāū. Tinnī babbē-sēitē balū,
 come-having him-to it-was-appeased. By-him the-father-to it-was-said,

'hēr, mē itūnī bahrē tērī tēhal kardē bhūi. Tā aū kadi
 'see, by-me so-many years thy service a-doing became. Then I ever
 tērī-gallā-thāū bahār nā bhūā. Par tē kadē muñjō akkī
 thy-word-from outside not became. But by-thee ever to-me one
 bakrī-rā chhēlū nā dittā, jē mē apnē-yār-bāsā-sēitē khusī
 goat-of kid not was-given, that I my-own-friends-with rejoicing
 karā. Jē tērā ēh puttar ā, jinnī tērā latā-patā
 may-make. Who thy this son is, by-whom thy goods
 luchpanē-mañjh guāi-dittā, tē tisē-rē-tāi dhām lāi.
 debauchery-in was-squandered, by-thee him-of-for a-feast was-prepared.
 Tinnī tis-jō balū, 'hē puttar, tū sadā mū-mallē rēhndā.
 By-him him-to it-was-said, 'O son, thou ever me-near dwellest.
 Jē mērā hā, sō tērā hā. Par khusī karñi atē khusī
 What mine is, that thine is. But rejoicing to-be-done and rejoiced
 bhūnā jarūr thū, is-gallā jē ēh tērā bhāi muā-thū,
 to-be-become necessary was, for-this-thing that this thy brother dead-was,
 abē jindā bhūā; guhī-gō-thū, muñi-gō.
 now living became; lost-gone-was, got-went.'

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĔĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

ਯਮੀ ਮਾਤ੍ਰੁ ਤ ਘਰ ਮੂਫੇ ਸ੍ਰੀ ਸ੍ਰੀ
 ਯਮੀ ਗਏ ਬੀਏ । ਯੀ ਯਮ ਮੀ ਯਮੀ ਯਮ
 ਪੁਰੀ ਤੇ ਤੇਯਮ ਤਿਯੇ ਤੇ ਸ੍ਰੀ ਮਾਤ੍ਰੁ ਯਮੀ
 ਅਧੀਨੀ ਤੇ ਧੀਤ੍ਰੀ ਤੇਯਮੀ ਬੀ ਸ੍ਰੀ ਬੀ ਪਯਤ੍ਰੁ
 ਬੁ ਯਤੇ ਮੂਫੇ ਤੇ ਪੁਰੀ ਤਿਯੇ ਤੇਯਮੀ ਬੀ
 ਤੇਯਮੀ ਯਮੀ ਬੀ ਪਯਤ੍ਰੁ ਬੁ ਯਤੇ ਤੇਯਮੀ
 ਯਮੀ ਪਯਤ੍ਰੁ ਯਮੀ ਯਮੀ ਯਮੀ ਯਮੀ ।
 ਯਮੀ ਤੇ ਤਿਯੇ ਤਿਯੇ ਤੇਯਮੀ ਯਮੀ ।
 ਪੁਰੀ ਤੇਯਮੀ । ਸ੍ਰੀ ਗੇ ਯਮੀ ਤੇਯਮੀ ।
 ਤੇਯਮੀ ਯਮੀ ਯਮੀ ਗੇ ਤੇਯਮੀ ਤੇਯਮੀ

ਪਛੜੀਏ ਗਏ । ਭੀ ਤਿਯੋਂ ਸੋਧ ਭੀ

ਦੁਖ ਭੀ ਜਲਮ ਸੋਧੇ ਚੰਨ ਨਲੇ

ਲੈਓ ਗਏ ਤੇ ਸੋਧੇ ਚੰਨ ਸੇਫੇ ਤੇ

ਦੁਖ ਭੀ ਭੀ ਤੇ ਸੋਧੇ ਚੰਨ ਦੁਖ ਭੀ

ਸੋਧੇ ਗਏ ਸੋਧੇ ਸੋਧੇ ਸੋਧੇ ਸੋਧੇ ਸੋਧੇ

ਸੋਧੇ ਸੋਧੇ ਦੁਖ ਚੰਨ ਭੀ । ਤੇ ਚੰਨ ਤਿਯੋਂ ਭੀ ਗਏ

ਸੋਧੇ ਪੁਰਾਣੇ ਲੈਓ । ਤਿਯੋਂ ਗਏ ਸੋਧੇ

ਸੋਧੇ ਸੋਧੇ ਸੋਧੇ ਸੋਧੇ ਸੋਧੇ ਸੋਧੇ

ਸੋਧੇ ਸੋਧੇ । ਸੋਧੇ ਤੇ ਦੁਖ ਭੀ

ਸੋਧੇ ਸੋਧੇ ਸੋਧੇ ਦੁਖ ਤੇ ਚੰਨ ਭੀ

ਦੁਖ ਸੋਧੇ ਸੋਧੇ ਸੋਧੇ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Akkī-mahṇū-rē gharē dūi chōr chōrī karnē gaē-thiē. Jā
One-man-of in-the-house two thieves theft to-do gone-were. When
 sand dī-karī andar pujjē, tã hērandē-hin, jē sō
a-mine given-having within they-arrived, then seeing-they-are, that that
 mahṇū akkī-janānī, jē bauharī rēhndī-thī, chōṭī-thaū
man by-one-woman, who (in-)the-upper-story living-was, the-hair-tuft-by
 pakarūrā-thū; atē dūi, jē bun uānē rēhndī-thī,
he-seized-was; and by-another, who below in-the-lower-story living-was,
 tēsē jaṅghā-thaū pakarūrā-thū, atē us-jō apṇī-apṇī-kanārī
as-for-him the-leg-by he-seized-was, and him (acc.) her-own-her-own-direction
 dharīrandī-thī. Sārī rāt tiyyē tīsē-rī larī-jhagrī
dragging-they-were. The-whole night by-them him-of fighting-quarrelling
 karī. Burā hāl karū. Chōr is-tumāsē hērandē
was-made. Bad plight was-made. The-thieves at-this-spectacle watching
 rahē. Itnē-mā bhayāg bhūchh-gai, hōr sō chōr tēṭhī
remained. The-meantime-in morning became, and those thieves there
 pakarīē-gaē. Jā tiā-chōrā-jō gharā-rē mālkā-sanē rājē-mallē
caught-were. When those-thieves (acc.) the-house-of master-with the-king-near
 lēi-gaē, tã chōrē rājē-sēitē arj karī jē,
were-taken-away, then by-the-thieves the-king-to representation was-made that,
 'hē mahārāj, assū-jō Sarkār sabh-kichh sajā dēā, appan
'O King, us-to Your-Majesty every-kind-of punishment may-give, but
 indē dūi dūi bēh nā bhūn.' Tā rājē tiā-thaū
of-us two two marriages not let-there-be.' Then by-the-king them-from
 sabh gall puchhṇē lāi. Tiyyē sabh gall gharā-rē
the-whole affair to-ask was-applied. By-them the-whole affair the-house-of

mālkā sāhmnē sachch sachch khunāi-ditti. Mālkē bhī
master before true true was-made-to-be-heard. By-the-master also
 balū jē, 'mahārāj, chōr sachch bandē-hin.' Tā rājā
it-was-said that, 'King, the-thieves truth speaking-are.' Then the-king
 hasū, atē sō chōr chharī-dittē.
laughed, and those thieves were-released.

FREE TRANSLATION OF THE FOREGOING.

Two thieves went to commit burglary in the house of a certain man. They made an opening in the wall of the house and entered. The first thing they saw was one wife of the owner of the house pulling him upstairs, by the top-knot of his hair, to her room in the upper story, while, at the same time, another wife was dragging him downstairs by his leg to her room in the lower story. The thieves spent the whole night watching these two women quarrelling for their husband. Wretched indeed was his plight. When day broke the thieves were caught, and were marched off, together with the owner of the house, to the king. Then the thieves made humble petition to the king, 'Your Majesty,' said they, 'award us any punishment you think fit, but don't order us each to marry two wives.' The king demanded from them an explanation of all this. The thieves, in the presence of the owner of the house, told the whole story exactly as they had seen it, and their words were confirmed by him. So the king laughed and let them go.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN III.

A POPULAR SONG.

ੴ ਸਾਨੀ ਸੰਮ ਦਭੇ ਦਭੇ ਸਾਨ ਯੁਗਤ । ੴ ਸਾਨੀ ਸੰਮ ।

ੴ ਸਾਨੀ ਸੰਮ ਮੇਧੀ ਸੁਇਧੀ ਤਿ ਯਥੇ ॥

ਮੇਧੀ ਦਲੰਮੀ ਗੰਤ ਯੁਗਤ ਮੁਤ ਲੇਖ ।

ੴ ਸਾਨੀ ਸੰਮ ਯੁਗਤ ਮੁਤ ਦਯਥੇ ॥

ਗੰਤ ਯਥੇ ਮੁਤ ਦਯਥੇ ੴ ਸਾਨੀ ਸੰਮ ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMEĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN III.

A FOLK-SONG.

TRANSLITERATION AND TRANSLATION.

Rājā-Dharmī-chandē barē barē dharam kumāē.
By-Rājā-Dharmī-chand great great holy-works were-carried-out.

Rājā-Dharmī-chandē.
By-Rājā-Dharmī-chand.

Rājā-Dharmī-chandā Dēvī suṇindī-jō āi.
(To-) Rājā-Dharmī-chand Dēvī a-dream-for came.

Dēvī balandī, 'mañjh-Kāngrē, dēhrā lēṇā.'
Dēvī says, 'in-mid-Kangra a-temple is-to-be-built.'

Rājā-Dharmī-chandē Kāngrē dēhrā baṇāiā.
By-Rājā-Dharmī-chand in-Kangra a-temple was-built.

Mātā Ambikā-rā dēhrā baṇāiā Rājā-Dharmī-chandē.
Mother Ambikā-of a-temple was-built by-Rājā-Dharmī-chand.

FREE TRANSLATION OF THE FOREGOING.

Rājā Dharmī-chand did many pious works.

Rājā Dharmī-chand.

The Goddess Dēvī appeared to him in a dream.

She said, 'build a temple in mid Kāngrā.'

Rājā Dharmī-chand built a temple in Kāngrā.

He built a temple in honour of Mother Ambikā.

CHURĀHĪ.

The main river of the Chamba State is the Ravi, and its valley is divided into the three Wizārats entitled the Sadr, the Churāh, and the Gaddērān. The dialect of the Sadr Wizārat is Standard Chamēālī, that of the Gaddērān is Gādī, both of which have been already described. The dialect of the Churāh Wizārat is known as Churāhī. Geographically, Churāh occupies the entire basin of the river Siul, a tributary of the Ravi, and lies to the north of the Sadr Wizārat, having the Gaddērān to its South-east. A full account of the people of Churāh and of their customs will be found on pp. 152 ff. of the Chamba Gazetteer (1904).

The Churāhī dialect is much more closely connected with Standard Chamēālī than is Gādī. The number of its speakers was reported for the purposes of this Survey as 27,301, all of whom were inhabitants of the Churāh Wizārat. Two specimens of this dialect, a version of the Parable of the Prodigal Son, and the statement of a person accused in a criminal court, are appended. The language of the former is comparatively pure, while that of the latter is somewhat mixed with forms borrowed from Hindi and Pañjābī. Such borrowed forms will be ignored in describing the dialect. Besides these specimens, as further materials we have the usual List of Words and Sentences printed on pp. 862 ff. and a full account of the dialect by the Rev. T. Grahame Bailey, published as an Appendix to the Chamba Gazetteer, and reprinted by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London, 1908). The following grammatical sketch is mainly based on Mr. Bailey's excellent work, but forms occurring in the specimens, and not mentioned by him are also included.

Vocabulary.—As in the other Chamba dialects, the vocabulary includes several words which are strange to those who are familiar only with the language of the Panjab plains. A long list is given by Mr. Bailey, from which, and also from the other sources, the following shorter list is compiled.

In dealing with Gādī attention has been called to the number of points of agreement with Kāshmirī. These are also numerous in Churāhī, and it is not necessary to draw attention to them again.

agg, fire.

aggar, *aggē*, *agrhē*, in front, before, cf. *hāgrē*.

aiṇū, *aiṇū*, *ēiṇū*, to come.

aiṛā, ugly, bad.

ajj, to-day.

ākhrī, the eye.

aṇkāl, a famine.

babb, *babb*, *bōbb*, a father.

baḍḍā, big.

baṇḍnā, to divide.

barh, a year.

baū, a father.

bēir, *bhēhar*, outside.

bēṣṇū, to sit.

bhākh, a statement of a party in court.

bhēḍḍū, *bhradd*, a sheep.

bēhar, *bēr*, outside.

bhīn, a younger sister.

bhōnū, to be, to become.

bhradd, *bhēḍḍu*, a sheep.

bhrukkhā, hungry.

bhyāg, morning.

butṭ, a tree.

chanā or *charnā*, to graze (intr.).

chānā or *chārnā*, to cause to graze, to feed (cattle).

chaūthē, two days after to-morrow, two days before yesterday, the third day from to-day.

chhaḍḍā, to place.

chhēl, beautiful.

chōṭi, a hill-top.

dāh, pity, compassion.

dāiddi, an elder sister.

daliddri, lazy.

dānt, an ox.

dēnā, *dīnā*, to give.

dhēū, *dhiū*, a daughter.

dhunṇā, to prepare, make ready.

dih, a day, the sun.

dōttē, to-morrow.

ēbbē, now.

ēṇū, see *aīnū*.

ērḥā, from here.

ērī, here.

ētrā, *ētrōrēā*, so (this) much or many.

ēṭṭhī, here.

gā, a cow.

gabhrū, a boy, lad.

gāhṇhū, to go.

gīraiyā, a village.

giṭṭhē, together, cf. *kiṭṭhā*.

guāṇā, to lose.

hachchhā, white.

hāgrē, before, cf. *aggar*.

hanṭnā, to walk.

hatt, a hand.

hēṭṭh, below.

hī, yesterday.

idhā, here.
inḍē, down.
itēā, like this.

janēi, betrothal, marriage.
jērī, where.
jētrōrēā, which much or many.
jētṭhī, where.
jharṇū, to fall.
jidhēō, when.
jitēā, like which.
jō, a wife.
jugtē, well, thoroughly.

kainī, *kēinī*, why ?
kāmā, a servant.
kanā, from.
kanē, *kinē*, *kēnī*, with, together with.
katāb, a book.
kēinī, see *kainī*.
kēnī, see *kanē*.
kētrōrēā, how much or many ?
khalāṇā, to give to eat.
khāṇā, to eat.
khōtā, an ass.
kidhēō, when ?
kidhēō, sometimes, ever.
kinē, see *kanē*.
kitēā, like what ?
kitṭhā, together, cf. *gitṭhē*.
kōi, *kōrī*, where ?
kuḷī, a girl, a daughter.

lādhē, near.
laiṇā, to take.
likṛā, a garment.
lūṇā, to clothe.

mañjhā, from in.
māṇs, *muṇs*, a man.
manā, *marnū*, to die.
mānū, *mārṇū*, to beat.
maṛdū, a man.
matā, much, many, very.
māṭhrā, small, younger.
mēhṇū, a man.

munś, māṇś, a man.

mutyār, full grown.

nak, the nose.

naśṇā, to run.

nēr, nīr, near.

nikkā, small.

nīr, nēr, near.

ōṭṭh, there.

padhr, a plain level country.

paīḍ, paīr, pēr, a foot.

pait, belly.

pākhrū, a bird.

parhē, day before yesterday.

parśū, day after to-morrow, day before yesterday.

paṭṭi, a field.

pēṇū, pīṇū, to drink.

pēōṇā, to give to drink.

pēr, see *paīḍ*.

pichchō, pichchū, behind.

pīṇḍā, the body.

pittḥ, the back.

pran, upon.

pujṇā, to arrive.

puttar, a son.

raihṇhū, to remain.

śadāṇā, to call.

sētē, with, together with.

śikhrnā, to learn.

śir, head.

śirūāl, hair.

śuklī, the moon.

śunāṇā, to cause to hear, to tell.

śunṇā, to hear.

taulā, swift, quick.

tēr, there.

tidhēō, then.

ṭīr, the eye.

trīmat, a woman.

ubrē, up.

uēṇḍī, pēṇḍī, round about.

utēā, like that.

uthrā, high.

utrōrēā, so (that) much or many.

yāhē, a mother.

Note how the ordinary *dānd*, an ox, has become *dānt*.

Written Character.—The Chamba variety of Tākri has been employed in writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chamēālī movable type. In the present instance they are given in *facsimile* of the written hand. See the remarks on p. 771.

Pronunciation.—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kāshmīrī. By epenthesis is meant the change in the sound of a vowel caused by another vowel which follows it, just as in English the *a* of the word 'man' becomes in the plural 'men', owing to the presence of an *i* in the old Anglo-Saxon '*manni'. Similarly the word for 'eating' is *khāṭā*, the feminine of which is not *khāṭi*, as we might expect, but *khāṭi*. So the feminine of *khāṇā*, to eat, is not *khāṇi*, but *khāṇi*. This particular epenthetic change of *a* followed by *i* is common in Kāshmīrī and the allied languages, but has not been noted further east than Churāhī. On the other hand, instances of epenthesis in connexion with other vowels have frequently been pointed out in these Pahārī dialects,¹ and are no doubt more common than has been shown, as (except in one language) it is not customary to indicate them in writing. The one exception is the Central Pahārī language Kumaunī (*vide* pp. 114 ff.), in which, owing to the system of spelling adopted, the important rôle which epenthesis plays in a Pahārī language is made very clear.

As in some other Western Pahārī languages the vowel scale is rather indefinite. For instance we have *a* instead of *i* in the word *katāb*, a book, instead of *kitāb*, and *i* instead of *u* in *likrē* for *lukrē*, clothes.

There is a tendency to drop aspiration, especially after sonant mutes. Thus while we have once or twice the Hindī *bhī*, we usually have *bī*, also. On the other hand we have an *h* prefixed in *aggar* or *hāgrē*, before.

Sometimes sonant mute consonants are hardened. Thus the common word *dānd*, an ox, becomes *dānt*.

The letter *r* presents several curious irregularities and these are the more worth noting, as this letter also exhibits many unwonted changes in the Pisācha languages of the North-West Frontier. Before another consonant *r* is usually elided. Thus *mārnā*, to strike, becomes *mānā*, and *chārnā*, to graze, becomes *chānā*. We have noticed the same elision of *r* in the Rāṭhī dialect of Garhwāli. In the Pisācha languages *r* is very frequently elided.

On the other hand, *r* sometimes becomes *r* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asrā*, our; *tuārā*, your; *minḍā*, my; and *tinḍā*, thy. But it also occurs in other words, as in *maṛḍū*, a man. A similar change occurs in the Kāfir Pisācha languages, where we have, *e.g.*, the Bashgalī *dyur*, far; and *bar*, outside. Again, in Kāshmīrī *r* and *ḍ* are frequently interchanged.

¹ *E.g.* Kiūṭhālī *būhṇ*, a sister, obl. *bauhṇē*.

In Gādi we have come across instances of the occasional insertion of *r*, where it is not expected, and the same occurs in Churāhī. Thus we have *bhrukkhṇā*, hungry; *bhraḍḍ* or *bhēḍḍū*, a sheep; *hāgrē*, *aggar* and *aggē*, before; and *śikhrnā*, to learn. The insertion of the *r* in the last example is especially remarkable.

The letter *r* shows a tendency to become *l*, as in *kuḷi*, a girl, the Chamēālī *kuṛi*, and Kāshmīrī *kūr*ⁱⁱ.

Declension.—The principal divergence from the standard dialect lies in the declension of masculine nouns, like *ghar*, a house, ending in a consonant. In Standard Chamēālī these make their oblique forms by adding *ā*, as in *gharā*. Gādi follows the same rule. Both dialects, however, change the *ā* to *ē* in the genitive. Thus *gharē-rā*. Churāhī, on the other hand, has *ē* throughout for the oblique form. The following table exhibits the various declensional forms in a convenient shape:—

Nominative Singular.	Nominative Plural.	Oblique Singular and Plural.	Agent and Locative Singular and Plural.	Vocative Singular.	Vocative Plural.
<i>ghōṛā</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharē</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>hāthī</i>	(sg.) <i>hāthī</i> , (pl.) <i>hāthīē</i> .	<i>hāthīā</i>	<i>hāthīō</i>
<i>kuḷi</i> , a girl	<i>kuḷi</i>	<i>kuḷi</i>	<i>kuḷiē</i>	<i>kuḷiē</i>	<i>kuḷiō</i>
<i>bhīṇ</i> , a sister	<i>bhīṇi</i>	<i>bhīṇi</i>	<i>bhīṇiē</i>	<i>bhīṇiē</i>	<i>bhīṇiō</i>
<i>dhēū</i> , a daughter	<i>dhēūē</i>	<i>dhēūā</i>	<i>dhēūē</i>	<i>dhēūē</i>	<i>dhēūō</i>
<i>gā</i> , a cow	<i>gāi</i>	(sg.) <i>gāi</i> , (pl.) <i>gāiā</i> .	(sg.) <i>gāē</i> , (pl.) <i>gāiē</i> .	<i>gāē</i>	<i>gāiō</i>

It will be seen that, except in the case of *ghar*, the declension is almost the same as that of Standard Chamēālī.

The most common postpositions are:—

Accusative-Dative, *nā*, to; *rē-tēi*, for.

Ablative, *kanā*, *kachchhā*, from; *mañjhā*, from among; *lā*, with, by means of; *kanē*, *kinē*, or *kēni*, and *sētē*, with, together with.

Genitive, *rā* or *rō*.

Locative, *majh*, *mañjh*, *māh*, in; *pran*, upon.

As remarked in the case of Gādi, *sētē* is connected with the Kāshmīrī *sūty*. The Genitive postposition is *rā* or *rō*. It will be remembered that in the more eastern dialects of Western Pahārī the terminations *ā* and *ō* are interchangeable for nouns like *ghōṛā*, a horse, and that sometimes the *ō* termination is the only one used. In Standard Chamēālī and Gādi no *ō* terminations have been noted, nor have they been noted in the case of nouns in Churāhī. In the eastern dialects we sometimes have *ū* instead of *ō*, and in Kuḷū infinitives end in *nā* or *nū*. The same, it will be seen, is the case with infinitives in Churāhī.

A few Churāhī nouns, such as *mēhṇū*, and *maṛḍū*, both meaning 'man', and *gabhrū*, a boy, end in *ū*. This *ū*, however, does not change in declension, thus the genitive of *mēhṇū* is *mēhṇū-rā*.

Moreover, as we see here, in Churāhī, the genitive postposition is *rā* or *rō*. This, as elsewhere, is an adjective becoming *rē* when agreeing with a masculine noun in an oblique case singular or in the plural, and *rī* when agreeing with a feminine noun.

The use of *nī* for the accusative-dative is peculiar to Churāhī. Chamēālī and Gādī have *jō*. Its nearest relative is the Pañjābī *nū*.

Adjectives follow the usual rules. Those in *ā*, changing the *ā* to *ē* or *ī*, as in the case of the genitive. Comparison, as usual, is formed by putting the noun with which comparison is made into the ablative, as in *bhīṇī-kanā lammā*, taller than the sister; *sabhnā-kanā kharā*, best of all, best.

PRONOUNS.

The first two **Personal Pronouns** are thus declined. In the second specimen some forms will be found which are not given here. They are either borrowed from Chamēālī (e.g. *miñjō*, to me) or from Hindī (e.g. *tumhārā*, your):—

	I	Thou
Sing.		
Nom.	<i>añ, hañ</i>	<i>tū.</i>
Ag.	<i>mī, māñ</i>	<i>tī, tañ.</i>
Obl.	<i>mō, mū</i>	<i>tau.</i>
Gen.	<i>mīṇḍā, miṇḍā</i>	<i>tīṇḍā, tiṇḍā.</i>
Plur.		
Nom.	<i>āssē, ahē</i>	<i>tūē, tuhē.</i>
Ag.	<i>āssē, ahē</i>	<i>tūē, tuhē.</i>
Obl.	<i>āssū</i>	<i>tōū, tōā, tūā.</i>
Gen.	<i>asṛā</i>	<i>tuārā, tuhārā.</i>

The genitives singular and plural should be noted. In the singular they end in *ṇḍā*, and in the plural in *rā*. The use of these cerebral letters is peculiar to Churāhī. We may compare the Pañjābī plurals *asāḍā*, our, and *tuhāḍā*, your; and, in the Pōthwārī dialect of Lahndā or Western Pañjābī, *māḍā*, my; *asīḍā*, our; *tāḍā*, thy; and *tusiḍā*, your. This cerebralization does not occur in the other pronouns.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are declined as follows:—

	This	That
Sing.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inī</i>	<i>unī.</i>
Obl.	<i>ēs</i> (fem. <i>ēssē</i>)	<i>us</i> (fem. <i>ussē</i>).
Gen.	<i>ēssērā</i>	<i>usērā.</i>
Plur.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Obl.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Gen.	<i>inhērā</i>	<i>unhērā.</i>

It will be seen that the oblique form has a separate word for the feminine singular. As in other Western Pahārī dialects, this feminine form is used only as a substantive. When the pronoun is an adjective, *ēs* or *us* is used even when agreeing with a feminine noun. In the second specimen, the form *asērā* occurs, meaning 'her' (*asē-rī janēr-rā*, of her betrothal). It is probably a variant of *usērā*, or it may be a feminine form, like *ussē*. The same specimen has a feminine agent singular in *ussā Syālē mahṇū-kachchhā puchchhyā*, she asked the Syālā-man.

The **Relative and Correlative** pronouns are declined as follows. The Correlative is commonly used as a pronoun of the third person, and also as a demonstrative pronoun :—

	Who	That
Sing.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinī</i>	<i>tinī, tēnī, tīsnī.</i>
Obl.	<i>jīs, jas</i> (fem. <i>jassē</i>)	<i>tīs.</i>
Gen.	<i>jisērā, jasērā</i>	<i>tisērā.</i>
Plur.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinhā</i>	<i>tinhā.</i>
Obl.	<i>jinhā</i>	<i>tinhā.</i>
Gen.	<i>jinhērā</i>	<i>tinhērā.</i>

In the Parable we have once *tīsnī* for the agent singular of *sē* (*tīsnī manē bōlū*, he said in his mind).

The **Interrogative Pronoun** is thus declined :—

	Who ?
Sing.	
Nom.	<i>kaṇū.</i>
Ag.	<i>kunī.</i>
Obl.	<i>kōs.</i>
Gen.	<i>kōsērā.</i>
Plur.	
Nom.	<i>kaṇū.</i>
Ag.	<i>kunhā.</i>
Obl.	<i>kunhā.</i>
Gen.	<i>kunhērā.</i>

The neuter Interrogative Pronoun is *kutū* or *kitū*, what? Its other forms have not been noted, except the genitive, which is *kēā-rā*.

The Indefinite Pronouns are *kōī*, anyone, someone; and *kichchh*, anything, something. *Kōī* has its agent *kēnnī*, and its genitive *kisērā*. *Kichchh* does not change in declension.

Jē-kō is whoever, and *jē-kichchh*, whatever.

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Mr. Bailey gives the present tense of the verb substantive as *ā* or *ātē*, the latter not being used in the first person singular. Otherwise these are used for any person of any gender of either number. The specimens give several variants of these. There is *āĩ* as well as *ā*, and *ātē* instead of *ātē*. Moreover there is a feminine form *āĩĩ* or *ātĩĩ* as in *matĩ rōĩĩ āĩĩ*, there is much bread (Sp. I.), and *kuĩ tōhē niōrĩ āĩĩ*, you took away the girl (Sp. II).

In the second specimen we also have *hē*, which is borrowed from Chamēālī, being a corruption of *hai*.

The Past tense is *thiā*, *thēā* or *thiā*, pl. *thiē* or *thiē*; fem. (sg. and pl.) *thĩ*. Mr. Bailey also gives *thiē* for the feminine, a peculiar form, which I have not noted elsewhere.

B.—The Active Verb.

The infinitive ends in *nā* or *nū*. After *r* the termination is *nā* or *nū*. Thus, *jharṇā* or *jharṇū*, to fall; *bhōṇā* or *bhōṇū*, to become; *mārṇā* or *mārṇū*, to strike.

As stated under the head of nouns substantive, the final letters *ā* and *ū* are interchangeable, but *nū* is the more common form.

When the root of a verb ends in *r*, the *r* is usually dropped before a termination beginning with a consonant, so that the more usual form of *mārṇū* is *mānū*; similarly we have *chārṇū* or *chānū*, to graze (cattle); while for *kārṇū*, to do, we have *kanū* or even *kāhnū*.

When the infinitive of a transitive verb governs a feminine noun it is itself (as in Kāshmīrī) put into the feminine. The feminine is formed by changing the final *ā* or *ū* to *ĩ*, and an *i* is also epenthetically inserted before the *n* or *n* as explained under the head of pronunciation. Hence the feminine of *mānū*, to strike, is *māinĩ* or *mainĩ*. 'To strike the boy' is *gabhrū mānū*, while 'to strike the girl' is *kuĩ mainĩ*.

In Churāhī the infinitive does not appear to change in declension; thus, in the Parable, we have *chānā* (not *chānē*) *bhējā*, he sent him to graze (swine).

A weak infinitive formed by dropping the final vowel is sometimes found. Thus, in the Parable, we have *maran laggā*, he began to die. It will be observed that here the termination is *n* not *n*, although preceded by *r*. It must be confessed that the rule about having a dental *n* after *r* is very carelessly observed.

If the root of a verb ends in *h*, the *h* is sometimes repeated after the *n* of the termination *nā* or *nū*. Thus, the infinitive of *gāh*, go, is *gāhṇhū*, to go, and of *raih*, remain, *raihṇhū*, to remain.

The **Present Participle** is formed by adding *tā* to the root. Thus from *jharṇū*, to fall, *jhartā*, falling. If the root ends in a vowel then *n* is inserted. Thus, *bhōṇū*, to become, *bhōntā*, becoming. The Chamēālī forms in *dā* are also used, so that we have also *jhardā* and *bhōndā*. Sometimes the *n* is reduced to a mere nasalization of the preceding vowel, as in *khātā* from *khāṇū*, to eat.

When the root ends in *r*, this *r* is usually dropped before the *tā* or *dā*, as in the case of the infinitive. Thus, *mārṇū* or *mātā*, striking; *kārṇū*, *katā* or *kāhtā*, doing.

The feminine of the present participle is formed by changing the final *ā* to *ĩ*, with an epenthetic insertion of *i* as in the case of the infinitive. Thus, the feminine of *mātā* is *māitĩ* or *maitĩ*, and of *khātā*, *khaĩtĩ*.

The following present participles are slightly irregular :—

<i>gāḥṇhū</i> , to go,	present part.	<i>gāthā</i> .
<i>aṇṇū</i> , to come,	„ „	<i>ēṭā</i> or <i>ītā</i> .
<i>raiḥṇhū</i> , to remain,	„ „	<i>rēhntā</i> .
<i>bōḷṇū</i> , to speak,	„ „	<i>bōttā</i> .
<i>bhōṇū</i> or <i>bhūṇū</i> , to become,	„ „	<i>bhōntā</i> or <i>bhūttā</i> .

In the case of *bōḷṇū*, (as in the case of a final *r*) the *l* has been dropped before the consonantal termination, and the *t* doubled in compensation.

The masculine plural of the present participle ends in *ē*; and the feminine singular and the feminine plural end in *z*. Thus, *mātā*, pl. *māte*; fem. sing. and pl. *māitz*.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus, *mārēā* or *māryā*, struck. These are really two different ways of spelling the same sound, and *mārēā* is the more correct. Sometimes only *ā* is added, so that we also have *mārā*. Again, the Kuḷūi form in *ū*, instead of *ā* is also common, as *mārū*.

The following past participles are irregular :—

	Past Participle.
<i>bhōṇū</i> or <i>bhūṇū</i> , to become	<i>bhōā</i> , <i>bhūā</i> , or <i>bhū</i> .
<i>aṇṇū</i> or <i>ēṇṇū</i> , to come	<i>ā</i> , <i>yā</i> or <i>yāh</i> ; pl. <i>āē</i> , <i>yāē</i> ; f. <i>āi</i> , <i>yāi</i> .
<i>gāḥṇhū</i> , to go	<i>gēā</i> , <i>gēā</i> or <i>gyā</i> ; pl. <i>gēē</i> or <i>gē</i> ; f. <i>gēi</i> .
<i>pūṇū</i> , to fall	<i>pēā</i> , <i>pēū</i> .
<i>pēṇū</i> , to drink	<i>pētū</i> .
<i>kāḥṇū</i> or <i>kanū</i> , to do	<i>kēā</i> or <i>kēā</i> (f. <i>kē</i>) or <i>kittā</i> .
<i>laiṇū</i> , to take	<i>lēā</i> , <i>lā</i> (f. <i>lē</i>).
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dittā</i> , <i>dittū</i> .
<i>raiḥṇhū</i> , to remain,	<i>rēhā</i> .
<i>naṣṇū</i> , to run	<i>naṭhā</i> .
<i>bēṣṇū</i> , to sit	<i>bēṭhā</i> .
<i>khāṇū</i> to eat	<i>khañ</i> (pl. <i>khāē</i> ; f. <i>khāi</i>).

Note that there is another verb *kāḥṇū*, meaning 'to say' which is regular.

As in other Chamba dialects and in Mandi there is a **Static Participle** formed by changing the *ēā* or *yā* of the past participle into *ōrā*. Thus, *mārēā*, struck, *mārōrā*, in the state of having been struck.

The following are irregular :—

Past Participle.	Static Participle.
<i>bhōā</i> or <i>bhūā</i> , become	<i>bhōrā</i> or <i>bhūrā</i> .
<i>ā</i> or <i>yā</i> , come	<i>āōrā</i> , <i>yāōrā</i> .
<i>gēā</i> , <i>gēā</i> or <i>gyā</i> , gone	<i>gēōrā</i> , <i>gēōrā</i> or <i>gyōrā</i> .
<i>pēā</i> , fallen	<i>pēōrā</i> .
<i>pētū</i> , drunk	<i>pētōrā</i> .
<i>kēā</i> , <i>kēā</i> or <i>kittā</i> , done	<i>kēōrā</i> or <i>kittōrā</i> .
<i>lēā</i> or <i>lā</i> , taken	<i>lēōrā</i> .
<i>dittā</i> , given	<i>dittōrā</i> .
<i>rēhā</i> , remained	<i>rēhōrā</i> .

Past Participle.

naṭhā, run*bēṭhā*, seated*khaṭṭ*, eaten

Static Participle.

naṭhōrā.*bēṭhōrā*.*khaōrā*.

The **Future Passive Participle** is, no doubt, the same in form as the Infinitive. No examples have been noted.

The **Conjunctive Participle** is formed by adding *ī*, to the root, to which *karī* is usually added except in the case of Intensive compound verbs. Thus, *mārī-karī*, having struck. The verb *aīṇū* or *ēīṇū*, to come, has *aīchhī-karī* or *achhī-karī*.

The **Noun of Agency** is formed by changing the *ṇā(ṇū)* of the Infinitive to *ṇēbālā* (*nēbālā*). Thus, *jhaṇṇū*, to fall, *jhaṇṇēbālā*, a faller, one who is about to fall; *mānū*, to strike, *mānēbālā*, a striker, one who is about to strike.

The second person singular of the **Imperative** is the same in form as the root, the plural is formed by adding *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. The following are irregular:—

Imperative.

2nd sing.

2nd plur.

aīṇū or *ēīṇū*, to come*ā*, *āēh**aīchhā*, *īchhā*.*gāhṇhū*, to go*gāh**gāhā*, *gāā* or *jā*.*raiṇhū*, to remain*rēhī**rēhā*.

Mr. Bailey gives no forms for the **Old Present** and **Present Conditional**, equivalent to the Hindī *mārū*, I may strike. In the Parable we have *khāṭṭ*, I may eat (husks), and in the List of words (Nos. 172 and 194) we have *bhōā*, I may be; and *mārā*, I may strike. Possibly *khāṭṭ* is borrowed from Hindī.

The **Present Definite** is formed by adding the verb substantive to the present participle, as in Hindī, but the verb substantive may either precede or follow the participle. Thus, *mārtā* or *mātā*, striking; *aī mātā ā* or *aī ā mātā*, I am striking. Any form of the verb substantive may be used. Thus, in the Parable, we have *aī martā aī*, I am dying (of hunger). The participle changes for gender and number. Thus, *ā mātā*; masc. plur. *ā mātē*; fem. sing. and plur. *ā mātī*.

When *ā* or *ātē* follows the participle, the two sometimes coalesce. Thus, *aī mātā* (for *mātā + ā*), I am striking, and *āssē mātātē* (for *mātē + ātē*), we are striking.

The **Imperfect** is formed as usual, by adding the past tense of the verb substantive to the present participle. Thus, *aī mātā thēā*, I was striking. There are the usual changes for gender and number.

The **Past Conditional**, as usual, is the present participle used alone. Thus, *mātā*, (if) I had struck, etc. It, as usual, changes for gender and number, but not for person.

For *jhaṇṇā*, to fall, Mr. Bailey gives *jhaṇṇītā*, instead of *jhaṇṇā* as we might expect.

The **Future** in most Pahārī Dialects is formed by adding *lā* (*lē*, *lī*) to the Root or to the old Present. Thus, in Standard Chamṛālī we have *haṭṭ mārā*, I shall strike. Churāhī uses the same suffix, added to the root, and also employs another suffix *-mā*, which we have already met in Kiūṭhālī and other connected dialects of the Simla Hill

States. In Kiūṭhālī the *-mā* is reserved for the first person, but in Churāhī this distinction is very loosely kept. *Mā* is generally used for the first person and *-lā* for the second and third, but we occasionally find *lā* for the first person and *mā* for the third. Both *-mā* and *-lā* change for gender and number as usual, but not for person.

When the root ends in a consonant, a junction vowel is usually inserted between the root and the termination. This is usually *ī* or *ē*, but in one place, in the Parable, we have *bōlūmā*, I will say, in which the *ū* is probably a relic of the old present. *Mā* is sometimes added to the root direct without any junction-vowel, and when the root ends in *r*, this is as usual elided and the *m* doubled as compensation. Thus, 'I shall strike' is *mārmā*, which becomes *māmmā*.

The full form of the masculine future of *jhaṛṇū*, to fall, with *ī* as a junction-vowel is thus given by Mr. Bailey—

Sing.	Plur.
1. <i>jhaṛīmā</i>	<i>jhaṛīmē</i> .
2. <i>jhaṛilā</i>	<i>jhaṛilē</i> .
3. <i>jhaṛilā</i>	<i>jhaṛilē</i> .

It must be remembered, however, that the *-mā* forms may also be used for the 2nd and 3rd persons, and the *-lā* forms for the first person. Thus in the second specimen we have *ēilē*, we will come (in ten or fifteen days), and *dēmā*, he will give (the rupees).

As a specimen of the *ē* junction-vowel we may quote, for *mānū*, to strike.

Sing.	Plur.
1. <i>māmmā</i> (or <i>māhmā</i>)	<i>māmmē</i> (or <i>māhmē</i>).
2. <i>mārēlā</i>	<i>mārēlē</i>
3. <i>mārēlā</i>	<i>mārēlē</i>

Several verbs form their futures irregularly. In the following examples, the singular *-mā* and the singular *-lā* forms are given without reference to person :—

	<i>-mā</i> forms.	<i>-lā</i> forms.
<i>bhōnū</i> or <i>bhūnū</i> , to become	<i>bhōmā</i> or <i>bhūmā</i>	<i>bhōlā</i> or <i>bhūlā</i> .
<i>āṇū</i> or <i>ēṇū</i> , to come	<i>āimā</i> or <i>ēimā</i>	<i>āilā</i> or <i>ēilā</i> .
<i>gāhṇhū</i> , to go	<i>gāmnhā</i> or <i>gammā</i>	<i>gālhā</i> .
<i>kāhṇū</i> , to do	<i>kāhmā</i>	<i>kāhlā</i> .
<i>laiṇū</i> , to take	<i>lēmā</i>	<i>lēlā</i> .
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dēmā</i>	<i>dēlā</i> .
<i>raiṇhṇū</i> , to remain	<i>rēmnhā</i>	<i>rēlhā</i> .
<i>naśṇū</i> , to run	<i>naśmā</i>	<i>naśēlā</i> .
<i>bēśṇū</i> , to sit	<i>bēśmā</i>	<i>bēśēlā</i> .
<i>khāṇū</i> , to eat	<i>khāmā</i>	<i>khālā</i> .

The tenses formed from the Past Participle (the **Past, Perfect, and Pluperfect**) call for few remarks. They are made on the same lines as in Hindī. Thus :—

aũ jhaṛēā, I fell.

mī māṛā, I struck him.

aũ jhaṛēā ā, I have fallen.
mē māṛā ā, I have struck him.
aũ jhaṛēā thēā, I had fallen.
mē māṛā thēā, I had struck him.

The **Passive Voice** is formed, as usual, by conjugating the past participle with *gāhṇhū*. Thus, *aũ māṛēā gāthā*, I am being struck; *aũ māṛēā gammhā*, I shall be struck; *aũ māṛēā gēā*, I was struck.

Compound Verbs call for no remarks. Intensive Compounds formed with the conjunctive participle are common. Thus, *bāṇḍī dēṇū*, to divide out; *guāi chhadṇū*, to lose completely, to squander.

As specimens of inceptive compounds, we have :—

sē bhrukkhṇā maraṇ laggā, he began to die hungry (*i.e.* of hunger).
rājī bhūṇā laggē, they began to become happy.

Note that in the first example the short form, and in the second example, the nominative (not the oblique) of the full form of the infinitive is employed.

The usual **Negative** is *nā*. In prohibitions we have *maĩ*, as in *mũ-pran arjī-parchā maĩ kar*, do not make a charge against me (Specimen II).

[No. 5.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.**

WESTERN PAHĀRĪ (CHAMĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

6:ਯੁ ਸਤ੍ਰ ੨ ਨ ਯੁ ਭਲੋ ਭੇਂ ਮੰਤ੍ਰ ਨਭੇ ਧੁ ਧੁ ਸੋ
 ਫੇਤੋ ਤੋ ਧੁ ਯਾਧੇਮੇ ਰੋ ਤੇਯੋ ਤੇਯਾਤ੍ਰ ਫੁ ਸੋ ਨ ਭੋਯੋ ਯਾਧੇਮੇ
 ਗੰਦ੍ਰਾ ਧੰਦ੍ਰਾ ਯੁਯਾ ਥੇਯੋ ਯੁਯੋ ਧਾਧੇ ਮਭੇ ਧੁ ਸੋ ਧੁਧੁ
 ਯੁਧੋ ਮਧੇ ਧਾਧੇਮੇ ਗੁ ਧਨਾ ਮਧੇ ਫੁਤੋ ਫੁਧੁ
 ਯਾਧੇਮੇ ਫੇਧੇ ਮਧੇ ਮੰਤ੍ਰ ਧੁਧੋ ਧੁਧੁ ਤੋ ਸੋ ਧੁਧੁ ਧੁਧੋ
 ਫੇਧੋ ਗਧੇ ਮਧੇ ਧੁਧੋ ਫੁਧੇਮੇ ਧੁਧੋ ਤੋ ਸੋ ਧੁਧੁ ਮਧੇ
 ਫੁਧੋ ਤੋ ਗਧੇਮੇ ੨ 6:ਯੁ ਸਾਧੇਮੇ ੨ ਮਧੁ ਫੇਧੋ ਗਧੇ
 ਫੁਧੁ ਧੁਧੁ ਧੁਧੁ ਧੁਧੁ ਤੋ ਗਧੇ ਮਧੇ ਫੇਧੋ ਗਧੇ
 ਧੁਧੁ ਫੁਧੋ ਫੁਧੋ ਗਧੇ ਮਧੇ ਮਧੇ ਧੁਧੋ ਧੁਧੋ ਧੁਧੋ

ਤੇ ਜੁਲਾ ਫੁਲ: ਆ ਫੇਰੇ ਜਾਂਭੇ ਧੰਧੇ ਨਤੇ ਜੰਧੇ ਆ ਮਾ
 ਜੋਧਾ ਫੇਰਾ ਕਤੇ ਫੁਲ ਤੁਖਰ ਨਤੀ ਫੇਰੇ: ਫੁਲ ਫੇਰਾ ਆ
 ਕਪੜੇ ਧੰਧੇ ਆ ਨਾ ਕਤੇ ਤਜਾ ਫੇਰੇ ਨਤੇ ਧੰਧੇ ਫੁਲ
 ਜੁਲਾ ਧੰਧੇ ਕਤੇ ਤਾਂਭੇ ਧੰਧੇ ਧੰਧੇ ਕਤੇ ਫੇਰੇ ਤਾਂਭੇ ਧੰਧੇ
 ਤੁਰੇ ਜੰਧੇ ਧੰਧੇ ਤਾਂਭੇ ਜਾਂਭੇ ਤਾਂਭੇ ਜੰਧੇ ਫੇਰੇ ਤਾਂਭੇ ਧੰਧੇ
 ਧੰਧੇ ਤਾਂਭੇ ਫੇਰਾ ਆ ਕਪੜੇ ਧੰਧੇ ਮਾ ਗੁਣੇ ਫੇਰੇ ਫੁਲ:
 ਤਾਂਭੇ ਆ ਫੇਰੇ ਤਾਂਭੇ ਤਾਂਭੇ ਆ ਧੰਧੇ ਧੰਧੇ ਧੰਧੇ ਫੁਲ:
 ਕਤੇ ਜੰਧੇ ਆ ਤਾਂਭੇ ਧੰਧੇ ਧੰਧੇ ਆ ਕਤੇ ਨਤੇ ਫੇਰੇ ਧੰਧੇ
 ਤਾਂਭੇ ਤਾਂਭੇ ਤਾਂਭੇ ਤਾਂਭੇ ਤਾਂਭੇ ਫੁਲ ਜੁਲਾ ਧੰਧੇ ਤਾਂਭੇ ਧੰਧੇ
 ਧੰਧੇ ਧੰਧੇ ਤਾਂਭੇ ਧੰਧੇ ਧੰਧੇ ਧੰਧੇ ਧੰਧੇ ਧੰਧੇ ਧੰਧੇ
 ਜੰਧੇ ਧੰਧੇ ਫੇਰੇ ਧੰਧੇ ਧੰਧੇ ਜਾਂਭੇ ਮਾ ਜੰਧੇ ਫੇਰੇ ਫੁਲ:

ਤੇ ਮਲਾ ਗਿਸ ਧਮਾ ਰ ਖੇਤੁ ਧੀ ਤ ਮਾਤ ਮੇ ਚਪਰੇ
 ਧਾ ਨਕੜ ਨੇਤ ਖਸਾ ਮਤ ਪਰ ਕੰ ਦੇਤ ਤੀਤ ਧਾ ਧ
 ਸਾਸੀ ਤੀਤੀ ਧਾਧੀ ਦੇਤ ਮਨ ਮੰਤੁ ਸੁਫਲੇ ਤੇ ਗੇਤ
 ਤੇ: ਧੰਨ ਜੇ: ਤੇਤੀ ਤੀਤੀ ਧਤੁ ਤੇ ਧਾਤੁ ਨਮੁ ਤੁ ਮਤ
 ਤੁਤ ਕ ਮਾਤੁ ਧ ਜੇ ਤੀਤੁ ਧ ਪਰ ਖਸਾ ਮਤ ਚਤ ਰੀਤ
 ਤੁਰ ਸਾ ਥਾਧੁ ਸਤੀ ਕ ਦੇਤੀਤੁ ਤੇ: ਮਨੀ ਮਾਧੁ
 ਥਾਧੁ ਜੇ ਸਾਨੁ ਤੁਧੁ ਤੀਤੁ ਥਾਧੁ ਜੇ ਮਾਨਾ ਮੁ

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikkī-mēhṇū-rē	dō	puttar	thīē,	unhā-mañjhā	mathrē
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were,</i>	<i>them-from-in</i>	<i>by-the-younger</i>
babbē-sētē	bōlū,	‘hē	bā,	gharbārī-rā	hēsā jē miṇḍā
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>property-of</i>	<i>share what mine</i>
ā mō dē.’	Unī	gharbārī	tinhā-nī	baṇḍī	dittī.
<i>is me give.’</i>	<i>By-him</i>	<i>property</i>	<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>
Thōrē dihē pichchā	mathrā	puttar	sab	kiechhh	kitṭhā karī
<i>A-few days after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>everything</i>	<i>together having-made</i>
pardēsā-nī	chalī-gēā,	atē	apṇī	gharbārī	airē kammā-mañjh
<i>a-foreign-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>his-own</i>	<i>property</i>	<i>ugly deeds-in</i>
guāi-chhaḍī.	Jā	sab	guāi	bēthā,	tis-dēsā baddā
<i>was-lost.</i>	<i>When</i>	<i>all</i>	<i>having-lost</i>	<i>he-sat,</i>	<i>that-country(-in) a-great</i>
aṇkāḷ pēū; tā	sē	bhrukkhṇā	maraṇ	laggā.	Tā tis-dēsā-rē
<i>famine fell; then</i>	<i>he</i>	<i>hungry</i>	<i>to-die</i>	<i>began.</i>	<i>Then that-country-of</i>
ikkī sahūkārē-rē	gāhī	bēthā.	Tinī	apṇī	paṭī sūr
<i>one banker-to</i>	<i>having-gone</i>	<i>he-sat.</i>	<i>By-him</i>	<i>his-own</i>	<i>field(-in) swine</i>
chānā bhējā.	Tā	tisnī	manē	bōlū,	‘jē sikrē
<i>to-feed he-was-sent.</i>	<i>Then</i>	<i>by-him</i>	<i>mind-in</i>	<i>it-was-said,</i>	<i>‘what husks</i>
sūr khātē,	aū	bhī	khāū,	atē	tis-nī kōi nā dētā-thīa.
<i>the-swine eat,</i>	<i>I</i>	<i>too</i>	<i>may-eat,’</i>	<i>and</i>	<i>him-to any-one not giving-was.</i>
Tā	sudhī	āi-karī	bōlū,	‘miṇḍē	bābbē-rē matē kāmē-nī
<i>Then sense-(into)</i>	<i>come-having</i>	<i>it-was-said,</i>	<i>‘my</i>	<i>father-of</i>	<i>many servants-to</i>
matī rōṭī aṭṭī,	atē	aū	bhrukkhṇā	martā-aī,	aū uṭhī-karī
<i>much bread is,</i>	<i>and</i>	<i>I</i>	<i>hungry</i>	<i>dying-am,</i>	<i>I arisen-having</i>
apṇē-babbē-kinē	gammā	atē	tis-nī	bōlūmā,	“hē bā, aū
<i>my-own-father-to</i>	<i>will-go</i>	<i>and</i>	<i>him-to</i>	<i>I-will-say,</i>	<i>“O father, by-me</i>
surgē-rā	atē	tiṇḍā	bī	pāp	kittā, atē abē tiṇḍā
<i>heaven-of and of-thee</i>	<i>also</i>	<i>sin</i>	<i>was-committed,</i>	<i>and</i>	<i>now thy son</i>
bhūṇā	jōgā	nā	rēhā;	jihī	tiṇḍē hōr kāmē ātē, tihī
<i>to-become worthy</i>	<i>not</i>	<i>I-remained;</i>	<i>as</i>	<i>thy</i>	<i>other servants are, so</i>

mũ bi rakh." Tã uṭhī-karī apṇē babbē-kēnī gēā.
me(-to) also keep." *Then arisen-having his-own father-to he-went.*
 Ōh āi-tiã dūr thiā tã tis-nī hērī-karī babbē-nī dāh āi, atē
He yet far was then he (acc.) seen-having the-father-to pity came, and
 daurī-karī tis-nī piārī kī, atē matē phōkū dittē. Tã
run-having him-to love was-made, and many kisses were-given. Then
 puttrē tis-nī bōlū, 'hē bā, aũ surgē-rā bi tã tiṇḍā
by-the-son him-to it-was-said, 'O father, by-me heaven-of also and of-thee
 bi pāp kittā, tã tiṇḍā puttar baṇṇā jōgā nā
also sin was-committed, and thy son to-become worthy not
 rēhā.' Babbē apṇē kāmē-nī bōlū, 'kharē kharē
I-remained.' By-the-father his-own servants-to it-was-said, 'good good
 likrē kaḍhī lēi-ichhā, atē us-nī lūā; usē-rē hatthā
clothes having-brought-out bring, and him-to put-on; his on-hand
 aṅgūthī, pērā juṭē; atē baḍḍī dhām dhuṇī lā, ki sab
ring, on-feet shoes; and a-great feast preparing bring, that all
 khāmē, atē rājī bhūmē; kitī jē ēh miṇḍā puttar
we-may-eat, and happy we-may-be; why that this my son
 marī-gēorā-thiā, sē jītā bhūā; hirōrā-thiā, abē mili-gyā.' Tã
dead-gone-was, he alive became; lost-was, now found-went.' Then
 sē rājī bhūṇā laggē.
they happy to-be began.

Usē-rā jēṭhā puttar paṭī-māh thiā. Jã gharē nēr
His elder son the-field-in was. When the-house near
 yā, tã gājā-bājā śuṇā. Tã ikki kāmā śadāi-karī
he-came, then music-etcetera was-heard. Then one servant having-called
 puchchhyā, 'ēh kutū bhū?' Tēnī tis-sētē balū, 'tiṇḍā
it-was-asked, 'this what is?' By-him him-to it-was-said, 'thy
 bhāi yā, tã tiṇḍē-babbē badhāi thaṭī, ki rājī-bājī
brother came, and by-thy-father a-feast was-prepared, because safe-(&)-sound
 ghar yā.' Tã airū mūh karī bhēhar baiṭhā.
house(-to) he-came.' Then ugly face having-made outside he-sat.
 Tisē-rā baū bhēhar yā, tã sē patēā. Tinī apṇē
His father out came, then he entreated. By-him his-own
 bā-sētē balū, 'hēr, ēṭrī barhē mū tiṇḍī ṭēhal katē
father-to it-was-said, 'look, so-many years I thy service a-doing
 bhūi, tã tiṇḍā sikkhrē-bahār nā gyā; tã miṇḍē
became (i.e. passed), and thy instructions-out not I-went; and me-to
 taī kadī ikk bakrī-rā chhēlū bi nā dittū, ki apṇē
by-thee ever one goat-of young-one even not was-given, that my-own

yār sajnā-sētē khusī katā; paṇ jā ēh tiṇḍā
friends fellowmen-with happiness I-might-have-made; but when this thy
 puttār yā, jinī tiṇḍī ghar-bārī airū kammā-mañjh guāi, tāi
son came, by-whom thy property ugly deeds-in was-lost, by-thee
 usē-rē-tāi, dhām lāi. Tēni tis-nī balū, 'hē puttār,
him-of-for a-feast was-prepared.' By-him him-to it-was-said, 'O son,
 tū sadā mū-kanē bhūtā, jē miṇḍā ā, sē tiṇḍā ā; paṇ
thou always me-with art, what mine is, that thine is; but
 khusī kanā atē rāji bhūṇā jarūr thiā, kehī jē ēh tiṇḍā
happiness to-make and happy to-be necessary was, why that this thy
 bhāi marī-gōrā-thiā, sē jindā bhūā; hirōrā-thiā, sē
brother dead-gone-was, he alive became; lost-was, he
 mili-gyā.
found-went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

ਤੁਥ ਫੇਮ ਨੇਤੋਲਮਸੇ ਤੇ ਰੰਗੇ ਰਾਖਤ ਸੇ ਪੇ
 ਨੇ ਖੁਰੀ ਮੇਰੇ ਤੁਥੇ ਗੁਰਨੇ ਸੇ ਤੇ ਕਨੇਸੇ ਅਤੇਥੇ
 ਕਨੇ ਮੇਰੇ ਤੁਥੇ ਗਾਠੇ ਘੁ ਰਾਮੀ ਗਠੇ ਪਾਠੀਯ
 ਤੇ ਘੁਰੇਸੇ ਥੀ ਪਾਸੀ ਪਾਠੀਯ ਤੇਸੇ ਨੇ ਮਾਸੀ
 ਨੇਥੇ ਤੇ ਨੇ ਕਨੇਸੇ ਅਤੇਥੇ ਤੇ ਥਾਥੇ ਕਨੇ ਮੇਰੇ
 ਨੇਥੇ ਨੇਥੇ ਪੁੰਨੇ ਤਪੇ ਕਨੇਸੇ ਤਾਥੇ ਨੇਥੇ ਪੁੰਨੇ
 ਪਾਸੀ ਮੇਰੇ ਤਪੇ ਕਨੇ ਮੇਰੇ ਤੁਥੇ ਪੁੰਨੇ ਮੇਰੇ
 ਮੇਰੇ ਮੇਰੇ ਤਪੇ ਪਾਸੀ ਪੇ ਖੁਰੀ ਕਨੇਸੇ ਪਾਸੀ
 ਤੇਤਾ ਪਾਸੀ ਤੁਥੇ ਗੁਰਨੇ ਮੇਰੇ ਨੇ ਖੁਰੀ ਕਨੇਸੇ

ਯਹੋ ਹੋਤਾ ਨ ਖੁਲੀ ਜਿਨੇ ਜੇ ਗੀਤ ਕਧਰੇ ਸਭ
 ਪਾਸੇ ਖੁਲੀ ਹੋਤਾ ਜੇ ਗੀਤ ਯਹੋ ਹੋਤਾ ਨ ਖੁਲੀ
 ਧਰਮ ਖੁਲੀ ਹੋਤਾ ਨ ਖੁਲੀ ਧਰਮ ਖੁਲੀ ਹੋਤਾ
 ਨਾਮੀ ਪਾਸੇ ਨ ਖੁਲੀ ਨਾਮੀ ਖੁਲੀ ਨਾਮੀ
 ਹੋਤਾ ਨ ਖੁਲੀ ਹੋਤਾ ਹੋਤਾ ਹੋਤਾ ਹੋਤਾ
 ਕਧਰੇ ਯਹੋ ਨ ਜੇਨੇ ਜੇਨੇ ਪਾਸੇ ਨਾ ਕਧਰੇ
 ਨ ਮਤ ਜਿਨੇ ਯਹੋ ਨ ਖੁਲੀ ਖੁਲੀ ਜੇਨੇ
 ਪਾਸੇ ਮੀਨੀ ਨ ਜੇਨੇ ਪਾਸੇ ਨ ਯਹੋ ਜੇਨੇ
 ਜੇਨੇ ਜੇਨੇ ਨਾਮੀ ਮਧੇ ਪਧੇ ਨ ਕਧਰੇ ਖੁਲੀ
 (੨) ਕਧਰੇ ਯਹੋ ਕਧਰੇ ਪਾਸੇ ਜੇਨੇ ਨ ਜੇਨੇ
 ਜੇਨੇ ਕਧਰੇ ਪਾਸੇ ਜੇਨੇ ਨ ਖੁਲੀ ਨ ਜੇਨੇ

५२२ ਧਾਨਾਂ ਨੂੰ ਖੁਆ ਕੇ ਰਾਤਾਂ ਸਮੇਂ ५२
 ਭਰੇ ਮੰਦਰ ਧਾਨ २ ६:੪ ੩੫ ਧਾਨ ਨੇੜੇ
 ਨਾ ਮਾਂਝੇ ਯਾ ਧਰੇ ਮਾਂ ੫੪ ਨੂੰ ਤੇ ਮਾਂ
 ਮਾਂਝੇ ਕੇ ੬:੩ ਫੇਰੇ ਨੂੰ ਰਾਂਝੇ ਯਾ ਮਾਂਝੇ ਕੇ
 ਖੁਆ ਤੇ ਅਫੇਰੇ ਮਾਂ ਫੇਰੇ ਨੂੰ ਖੁਆ ਤੇ ਤੇ
 ਅਫੇਰੇ ਕੰਡਾ ਮਾਂਝੇ ਭੇਡ ਮੇਂ ਅਧੇਰੇ ਮਾਂਝੇ ਚੁੰਡੇ
 ਕੇ ਖੁਆ ਮਾਂ ਅਧੇਰੇ ਮਾਂਝੇ-ਮਾਂਝੇ ਮਾਂ ਧਾਨ
 ਕੇ ਅਫੇਰੇ ੬:੩ ਫੇਰੇ ਨੂੰ ਚੁੰਡੇ ਅਧੇਰੇ ਮਾਂਝੇ
 ਤੇ ਮਾਂਝੇ ਕੇ ਨਾ ਨਾਨੇ ਨੂੰ ਮਾਂਝੇ ਪਾਸੇ
 ਖੁਆ ਨੂੰ ਧਾਨ ਕੇ ੨੦ ਨੂੰ ਚੁੰਡੇ ੩:੬ ਤੇ
 ਰਾਤਾਂ ਧਾਨ ਨੂੰ ਧਾਨ ਤੇ ਖੁਆ ਨੇੜੇ ੨੦ ਕੇ

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhākh ikk Lōhōṭikrī-rē Rāṭhī-Narpatē-rī ēh jē, — Kuḷi
Statement one Lōhōṭikrī-of Rāṭhī-Narpat-of this that, — A-daughter
 mērē-bhāi-Juālē-rī hē. Asē-rī janēi āssē dōnhā bhāi giṭṭhē
my-brother-Juālā-of is. Her betrothal by-us both brothers together
 kī. Ṭikrīgarhā Parsrām-nī dīttōri thi. Phirī Parsrāmē
was-made. Ṭikrīgarh(-of) Parsrām-to given she-was. Then by-Parsrām
 hōrī jō kari-lēi. Tā jē asē-rī janēi-rā kharchā
another wife was-taken. Then what her-of betrothal-of expenditure
 assū-kanā lēi-lēā. Pañj rupayyē ak sō nagad lēā.
us-from was-taken. Five rupees one hundred cash was-taken.
 Pañjā-ghaṭ chālī rupayyē an-, gōrū-, bhāṇḍ-, pōhōrū-, drāṭī-,
Five-less forty rupees grain-, cattle-, utensils-, sheep-and-goats-, sickle-,
 kudālī-mā bhagē. Phirī ēh kuḷi asrē-gharē rēhī.
mattock-in were-deducted. Then this daughter in-our-house remained.
 Phirī bhāi-Juālē gallā jē, 'kuḷi asrē-gharē rēhī.
Then by-brother-Juālā it-was-said that, 'the-daughter in-our-house remained.
 Jē kuḷi lēnā (for lēlā), sē ṭiṇḍā rupayyā dēmā.' Phirī
Who the-daughter will-take, he thy rupee will-give.' Then
 kuḷi rēhī. Sē miṇḍē-gharē rēhī. Jā kuḷi
the-daughter remained. She in-my-house remained. When the-daughter
 baḍḍī mutyār hūi (for bhūi), tā kuḷi-rī chāl Parjē-kanē
big grown-up became, then the-daughter-of intrigue Parjā-with
 laggī. Phirī trē-chōūr-mahinē chāl laggōrī
began. Then (for-)three-four-months the-intrigue begun
 rēhī. Tā ikk-rōj rāṭi chōrī-karī
remained (i.e. continued). Then one-day at-night theft-doing (i.e. stealthily)
 Parjā apnē-gharē-nī lēi-gēā. Phirī mī apnī-jō-kanē
Parjā in-his-own-house took(-her)-away. Then by-me my-own-wife-with
 salāhā kī jē, 'kuḷi kuī gēi?' Phirī miṇḍī jō
consultation was-made that, 'the-daughter where went?' Then my wife

Syālē-Parjē-rē gharē gēi. Ussā Syālē-mahṇū-kachchhā puchchhyā
Syālā-Parjā-of in-house went. By-her Syālā-man-from it-was-asked
 jē, 'asrī kuḷi idī āi ki nahī āi?' Parjē bōlū
that, 'our daughter hither came or not came?' By-Parjā it-was-said
 jē, 'haū lēi-ā.' Phirī jōi bōlū jē, 'kuḷi
that, 'I brought(-her).' Then by-the-wife it-was-said that, 'the-daughter
 tā lēi-ā, par asrē rupayyē kuī?' Unī gallā jē, 'tū
indeed bring, but our rupees where?' By-him it-was-said that, 'thou
 chali-jā. Rupayyē jē tumhārē laggorē ātē, tinhā bharī-dēmā.
go-away. The-rupees which your spent are, those I-will-fully-refund.'
 Phirī miṇḍi jō chali-āi. 'Mū-pran arjī-parchā maī kar.
Then my wife came-away. 'Me-on petition-application not make.
 Haū bharī-dēmā.' Ut-prant aṭṭhū-rōz mī Uchhbā apnā
I will-fully-refund.' Then-after on-the-eighth-day by-me Uchhbā my-own
 guāl bhiri bhējyā. Mī Uchhbē-nū (for nī) bōlū jē, 'tū
cowherd again was-sent. By-me Uchhbā-to it-was-said that, 'thou
 gāhā-(for gāhī)-karī Parjē-Jagtē-kanā puchchh jē, "tū miṇḍi
gone-having Parjā(-and)-Jagtā-from ask that, "thou my
 kuḷi lēi-gēā. Rupayyē diṇē kī nahī diṇē?"
daughter tookest-away. Rupees are-to-be-given or not are-to-be-given?"
 Phirī Parjē gallā jē, 'tū chali-gāh. Āssē dasē-
Then by-Parjā it-was-said that, 'thou go-away. We in-ten-
 pandrē-dihē tiṇḍē-gharē ēilē, tērē (for tiṇḍē) rupayyē dēi-dēmē.
fifteen-days in-thy-house will-come, thy rupees we-shall-pay.'
 Tiṭhā-uprant dasē-pandrē-dihē Parjā jā kuḷi atē Jagtā
Then-after in-ten-fifteen-days Parjā as-well-as the-daughter and Jagtā
 chār (for chōūr) hūē (for bhūē) bhalē māns Parganē-rē ikk bhūā bakrā
four also respectable men the-Parganā-of one also goat
 lēi-karī miṇḍē-gharē āē. Mī puchchhū jē, 'tuhē rāt
taken-having in-my-house came. By-me it-was-asked that, 'you by-night
 kēni āē?' Unhā bōlū jē, 'tiṇḍē-gharē-kanā āssē kuḷi
why came?' By-them it-was-said that, 'thy-house-from by-us the-daughter
 tā niōrī.' Mī bōlū jē, 'kuḷi tā
certainly was-taken.' By-me it-was-said that, 'the-daughter certainly
 tuhē niōrī-āti. Miṇḍā ḍēḍh sō rupayyē miṇḍē-mūhē
by-you taken-away-is. My one-and-a-half hundred rupees in-my-presence
 aggē chhaḍ. Mī rupayyē saḥkārā-kanā chukī ātē-diōrē.
before place. By-me the-rupees a-banker-from having-borrowed are-given.'
 Unhā bōlū jē, 'bhyāgā rupayyē-rī gall tōū-kanē āssē
By-them it-was-said that, 'in-the-morning the-rupees-of matter thee-with we

karī-lēmē.' Rāt-māh phirī kuḷī jã Parjā chali-nathē.
will-arrange.' The-night-in then the-girl as-well-as Parjā ran-away.
 Jã bhyāg bhūi, tã 'Jagtē bōlū jē, 'Parjā tã
When morning became, then by-Jagtā it-was-said that, 'Parjā indeed
 kuḷī lēi-gēā.' Jagtē bōlū jē, 'haũ apnē-gharē-nī
the-daughter took-away.' By-Jagtā it-was-said that, 'I my-own-house-to
 kuḷī lēi-gēā. Parjā kitā tuhārē rupayyē dēmā, kitā tuhārī
the-daughter took-away. Parjā either your rupees will-give, or your
 kuḷī pujāi-dēmā.' Phirī Jagtā apnē-gharē-nī chali-gēā. Tã
daughter will-return.' Then Jagtā his-own-house-to went-away. Then
 kuḷī Parjā puchchhū jē, 'tū-tā mō-nī ghinī-lā.
by-the-daughter Parjā was-asked that, 'you-indeed me (acc.) brought (here).
 Tiṇḍā babb tidī thiā. Tinī miṇḍē-babbē-rē rupayyē dittē kī
Thy father there was. By-him my-father-of rupees were-given or
 na dittē?' Tã Parjē bōlū jē, 'bhāi, rupayyē miñjō
not were-given?' Then by-Parjā it-was-said that, 'O, the-rupees to-me
 nahī jurē.' 'Tã mī bōlū jē, "jisē-rē rupayyē ātē, haũ
not are-got.' 'Then by-me it-was-said that, "whom-of rupees are, I
 tisē-rē gharē-nī chali-gēi." Tã kuḷī miṇḍē-gharē
him-of house-to went-away." Then the-daughter in-my-house
 achhī-rēhī. Tã kōi-mahinē bī mērē(for miṇḍē)-gharē
having-come-remained. Then for-about-a-month also in-my-house
 rēhī. Tã Parjē mū-pran arjī ditti
she-remained. Then by-Parjā me-upon petition was-given
 phōjdāri-māh.
the-criminal-court-in.

FREE TRANSLATION OF THE FOREGOING.

A statement of Narpat, by caste Rāthī, an inhabitant of Lōhṭikrī, to the following effect:—

Juālā, my brother, has a daughter. We two brothers both betrothed her to Parsrām of Tikrigarh. As Parsrām ultimately married another woman, he took from us the expenses incurred by him in the betrothal. This amounted to Rs. 105, from which he deducted Rs. 35 on account of grain, cattle, utensils, sheep and goats, a sickle and a mattock, that we had given him. So the girl still remained in our house; for my brother Juālā said to me, 'as the girl remains in our house, the man who takes her will repay you these rupees.' So she went on living there. When the girl grew up she conceived a passion for Parjā. The intrigue went on for three or four months, and Parjā carried her off secretly one night to his own house. I had a talk with my wife as to where she could have gone, and then my wife went to the house of Parjā, the Syālā (i.e. man of the district of Sahi). She asked the Syālā if our girl had come there or not. 'Yes,' said he, 'I have brought her here.' My wife replied, 'take the girl

and welcome, but where are our rupees?'¹ Parjā replied, 'you can go away with your mind at ease. I will refund to you all the money that you have spent.' So my wife came home again. What he said was, 'don't bring a case against me, for I will fully repay all your expenses.' Eight days afterwards I sent to him Uchhbā, my cowherd. I told Uchhbā to say to him and to Jagtā (his father), 'you took my daughter away. Are you going to pay the money or not?' Parjā replied to him, 'go away. We will come in ten or fifteen days, and will then pay you your money.' Well, in ten or fifteen days Parjā did come, with the girl and Jagtā, as well as four respectable men of the *Pargana*, and bringing with him a goat. I asked them why they had come at that time of night, and they replied admitting that they certainly had taken the girl from my house. Said I, 'yes, you did take the girl. Now put down before me a hundred and fifty rupees; for I had to borrow them from a banker, in order to give them to Parsrām.' They said they would arrange about the money next morning, but in the night the girl again ran away with Parjā. When morning came, we found she had gone, and Jagtā confessed that Parjā had taken off the girl and that he himself had taken off the girl to his own house, and promised that Parjā would either pay me the money, or else send her back. He then himself went off home. But the girl said to Parjā, 'you have brought me here. Your father (Jagtā) was over there. Did he pay my father the money or not?' Then said Parjā, 'Alack! I have not been able to get the money.' (And this was what the girl told me she said to him):—'So I said to him, "I intended to go to the house of some one who had money."' So she came back and remained with me. After she had been about a month in my house, Parjā made this petition against me in the criminal court.

¹ Among the Churāhīs, a man who elopes with a girl can, after a certain interval, open negotiations with the father, and if he assents pay him Rs. 7 and a goat as compensation. *Chamba Gazetteer*, page 154. We shall see that the young man did eventually bring a goat, but the girl's people wanted also, not Rs. 7, but all the expense they had incurred through her previous betrothal.

PAṄGWĀLĪ.

Paṅgwālī is the name of the dialect of Chamēālī spoken in Pangi.

The position of Pangi in regard to the other portions of the Chamba State has been described in the introduction to Chamēālī, and need not be further discussed here.

To the north of Pangi lies the Tibeto-Burman-speaking province of Zanskar. To its west lie Pādar, Kishtwār, and Badrawāh, in which dialects allied to Kāshmīrī are spoken. To its south lies the Churāh Wizārat of Chamba. The dialect of Pangi itself is named Paṅgwālī. It is a form of Chamēālī, and is therefore the furthest outpost of Western Pahārī looking to the north-west.

It was estimated for the purposes of this Survey that it is spoken by 3,701 people.

Pangi is a tract of great natural beauty but has few chances of intercourse with the outer world. It is separated from the Chamba of the Ravi valley by the difficult Mid-Himalayan range, so that even in summer there is comparatively little intercommunication. For four or five months in winter it is completely isolated. So forbidding was this Mid-Himalayan range regarded in former times, that every State official proceeding to Pangi on duty was granted a special allowance, under the head of 'funeral expenses,' as he was not expected to return. For the same reason, Pangi was formerly made use of as a place of banishment for criminals and political offenders.¹

The population of Pangi is rather mixed. The local traditions point to the inhabitants having immigrated from various parts of the hills, some from the lower Chenab and Ravi valleys, and others from Lahul and Kulu.

Our authorities for Paṅgwālī are somewhat scanty. A brief sketch is given by Mr. Grahame Bailey in his *Languages of the Northern Himalayas*, and for the purposes of this Survey we have a version of the Parable of the Prodigal Son, and the usual List of Words and Sentences, both of which will be found in the following pages.

Considering the mixed nature of the population that speaks it, and the isolated life that its speakers yield, it will not surprise us that Paṅgwālī has several marked peculiarities of its own. In several particulars it agrees with languages of the Bhadrawāh group, and could equally well be classed therein.

Vocabulary.—To begin with, in the vocabulary some of the commonest words present a strange appearance. Such are *ṭīr*, the eye; *gīh* or *gī*, a house; *kōā*, a son; *ṣappar*, a hill; and so on. This will be evident from the following short vocabulary taken partly from Mr. Grahame Bailey's work, and partly from the specimen and from the List of Words.

ā, *āū*, come (past. part.).

abē, now.

agar, in front.

antar, in.

āsī, mouth (Kāshmīrī *ōs*).

bab, *bau*, *baū*, a father.

baḍḍā, big.

badhē, rejoicing.

bāg, a field.

bāhar, *bēhar*, outside.

baīh, up.

baijū, seed.

barā, *barhā*, a year.

bau, *baū*, *bab*, a father.

¹ Chamba Gazetteer (1904), page 3.

bēhar, *bāhar*, outside.
bhaĩ, a buffalo.
bhāĩ, a younger brother.
bhaiṇ, a younger sister.
bhārā, *bharōtū*, a load.
bharilh, outside.
bhaū, an elder brother.
bhōṇā, *bhūṇā*, to become.
bichch, in.
bidhṇā, to send.
biṣuṇā, to sit.
bunh, down.
būt, a tree.
chaklō, angry.
chhāṇā, to complete.
chōth, two days after to-morrow;
 two days before yesterday.
dāh, compassion.
ḍakhē-jē, towards the direction of.
dand, *dant*, a tooth.
dēddī, an elder sister.
dēs, the sun.
dhām, a feast.
ḍhēḍḍh, the belly.
ḍhēsṛū, dancing.
dhiārā, a day.
ḍhukhā, hungry.
dī, to.
dōstī, for.
ḍzērī, *jērī*, where.
ḍzikhaṇ, *jikhaṇ*, when.
ḍzōī, with.
ḍzōllī, *jōllī*, a wife.
ḍzōth, *jōth*, a hill.
ēttū, this many.
gā, gone.
gaḍḍrī, a stream.
gharēth, a husband.
ghēṇā, to go.
ghīt, a song.
gichīṅar, ignorant.
gīh, *gī*, a house.
girā, a village.
gōrū, a cow.

guāṇā, to cause to go, to lose.
hachchhā, white.
hānā, to be defeated.
haṇṭhṇā, to walk.
hatth, the hand.
hē, yes.
hēnū, to see.
hī, yesterday.
ijjī, a mother.
īṇā, to come.
īrī, here.
īriā, from here.
īṭṭhī, here.
jarōṭī, debauchery.
jē, to.
jēlhāṇū, a woman.
jērī, *ḍzērī*, where.
jikhaṇ, *ḍzikhaṇ*, when.
jintā, alive.
jōchṇā, to yoke.
jōllī, *ḍzōllī*, a wife.
jōsan, the moon.
jōth, *ḍzōth*, a stream.
jugtī, well.
kamā, *kāmā*, a servant.
kanā, from.
kanē, together with.
kanū, to do.
kattū, how much ? how many ?
kattrū, how much ? how many ?
kēhrī dēṇā, to divide.
kēṇī, along with.
khūr, *khūr*, the foot.
kiā, from.
kikhaṇ, when ?
kis, why ?
kiū, how ?
kōā, a son, a boy.
kōrī, where ?
kūī, *kūrī*, a daughter, a girl.
kupāl, the head.
kūrī, *kūī*, a daughter, a girl.

lāṇā, to prepare.
likrē, garments.
liṇḍ, an ox.
magar, the head.
māḥṇū, a man.
mānā, to beat.
mañjā, a bed.
maṛḍ, a man.
matā, much.
maṭhar, *maṭhṛā*, small.
nakh, the nose.
naṣṇā, to run.
nēhī, no.
nēṇā, to take.
nīṛ, near.
paddhar, a plain.
pār, beneath.

parē, the day before yesterday.
pasūr, the day after to-morrow.
patā, behind.
patyōr, after.
pūr, to-morrow.
puṭṭh, upon.
sagāl, a fox.
saihr, a city.
śappar, a hill.
śuṇḍ, far.
takrā, wise.
thuthṇā, to conciliate.
tikar, up to.
tikhaṇ, then.
ūrē, down.
urī, there.

Several of the above words suggest connexion with Kāshmīrī. Thus *bunh*, down, may be compared with the Kāshmīrī *bōn*; *kūrī*, a girl, with *kūrī*; *puṭṭh*, upon, with *pēṭh*; and *patā*, behind, with *pata*.

Pronunciation.—As in Churāhī the vowel scale is indefinite. We have *a* becoming *ai* in *saihr* (Urdū *shahr*), a city, and *i* becoming *ai* in *baijū* (Hindī *bij*), a seed. As in Churāhī *u* becomes *i* in *likrē*, clothes.

In Kāshmīrī, epenthesis is a common feature of the language. Thus the base *kōr*-, a girl, becomes *kūrī*, when the nominative termination *ī* is added. The same occurs in regard to the same word in Paṅgwālī. Here we have the word *kōā* (i.e. *kōṛā*), a boy. But when the word is made feminine by changing the final *ā* to *ī*, we get *kūrī* or *kūrī*, a girl. In the same way in the future tense of the verb the termination *i* of the feminine is thrown back into the preceding syllable. Thus, 'I shall strike' is *māral*. Its feminine would be expected to be *māralī*, but the final *ī* is thrown back before the *l*, and we actually have *māril*.

We are reminded of Kulūi in the pronunciation of *j* as *dz*, of which there are numerous examples, such as *jōllī* or *dzōllī*, a wife; *jikhaṇ* or *dzikhaṇ*, where, and many others. Similarly, we are reminded of the Simla dialects by the occasional change of *t* to *ch*, as in *jōchṇā*, for *jōtnā*, to yoke.

The curious change of *r* to *ṛ* in *maṛḍ*, a man, which we have noticed in Churāhī, also occurs in Paṅgwālī, and also the dropping of *r* before another consonant, as in *hēnā*, for *hērṇā*, to see; *mānā*, for *mārṇā*, to strike; *kanā*, for *karnā*, to do; and *hānā*, for *hārṇā*, to be defeated. It may be noted that in Sindhī the word for "man" is also *maṛḍ*.

In just the same way *l* is dropped before another consonant, as in *bōtā*, for *bōltā*, I am saying.

In the Pāṣācha languages of the north-west frontier *r* or *ṛ* between two vowels is often dropped, and the same is the case here. Thus, *kūrī* or *kūrī*, a girl; *kōā* (for *kōṛā*), a boy; *dzōi* (for *jōṛī*), with. So, the word *gih*, a house, represents the Sanskrit *griha*, in

which however there is not the consonant *r*, but the vowel *ri*. Very similarly, an *l* is dropped in *mēi* for *mēlī*, having been found. In the word *tlāi*, three, *r* has become *l*.

Occasionally, in borrowed words, we find soft consonants hardened. Thus *antar*, in, is borrowed from the Persian *andar*; and the Persian *dand*, a tooth, is represented by both *dand* and *dant*, while *zinda*, alive, becomes *jintā*.

An initial *g* is aspirated in the words *ghīt*, a song, and *ghēnā*, to go; a change which is common in all East Eranian languages, and which occurs also in the Maiyā form of the Pisācha languages, in the word *ghadā*, an ass.¹

In the Pisācha languages a final *s* is often weakened to *h* and then dropped. For instance, while the Bashgali word for 'sister' is *sus*, in Shiṇā it is *sah*, and in Pashai it is *sāi*. Similarly, in Paṅgwālī the word for 'buffalo' is not *bhaīs*, but *bhaī*.

NOUNS.—The declension of nouns presents some variations from Standard Chamēālī.

Masculine *tadbhava* nouns in *ā* like *ghōrā*, a horse, can also end in *ū*, so that we have *chhēlū*, a kid; *bakrū*, a he-goat; *aṇḍhērū*, an egg; *attrū*, so many; *mānā* or *mānū*, to strike; *dittā* or *dittū*, given.

Such nouns, as usual, form their nominative plurals by changing *ā* to *ē*, as in *ghōrē*, horses. But in the Parable we have *kōā*, not *kōē*, for sons.

Similarly, the oblique form singular and plural is *ghōrē*. Thus, *ghōrē-dī*, to a horse or to horses.

Note that the word *gōrā*, a cow, is treated as if it were masculine, and its nominative plural and oblique singular and plural is *gōrē*. So also *barā* or *barhā*, a year, which is feminine, has its oblique singular and nominative plural *barē* or *barhē*.

Other masculine nouns do not change in the oblique form. Thus, *bāg*, a field, has its nominative plural, and oblique form singular and plural also *bāg*.

The above remarks do not apply to the Agent, Genitive and Locative cases of masculine nouns. Whether singular or plural these are all formed by adding *ē*. Thus, *gīh*, a house, *gīhē*, by a house or houses, of a house or houses, or in a house or houses.² Nouns like *ghōrā* drop the *ā* before adding the *ē*, so that we get *ghōrē*, identical with the oblique form.

Feminine nouns are differently declined. The genitive singular and plural optionally adds *ā*. Nouns ending in *i* do not otherwise change, but those ending in a consonant add *i* in every case except the genitive, and the nominative singular. Thus *kūi*, a girl or girls; *kūi* or *kūiā*, of a girl or girls; oblique singular and plural, *kūi*: *piṭṭh*, the back; *piṭṭhī*, backs; *piṭṭh* or *piṭṭhā*, of a back or backs; oblique singular and plural, *piṭṭhī*.

The feminine words *gōrā*, a cow, and *barā* or *barhā*, a year, are declined like *ghōrā*. Thus, *mē ētti barē-tē tēhal kī*, I did thy service for so many years.

Besides the locative in *ē*, other locatives can be made in the usual way, by adding postpositions to the oblique form.

The usual postpositions are :—

Accusative-Dative. *dī*, *jē*, to; *dōstī*, for.

Ablative. *kanā*, *kīā*, from; *kē*, *kanē*, with, together with; *lāi*, with, by means of.

Locative. *bichch*, in; *puṭṭh*, on; *antar*, in.

¹ Possibly, however, this word is an instance of transfer of aspiration (*ghadā* for *gadhā*).

² The genitive termination was originally *rē*, but the *r* was dropped as explained under the head of pronunciation.

The genitive in *ē* is immutable. It does not change for gender or number. Moreover, the final *ē* is often dropped. Thus, *sahōkārē gī gā*, he went to the house of a banker; and *mē bau* (for *baue*) *gī*, (in) my father's house.

Similarly, the *ē* of the locative is often dropped. Thus, in the above two sentences we have *gī* instead of *gē* or *gihē*, and again we have *jēthā kōā bāg* (for *bāgē*) *thyā*, the elder son was in the field, while on the other hand we have *tēs mulkhē kāl bhōi gā*, a famine took place in that country.

The case of the agent is employed as usual for the subject of a transitive verb in the past tense, but this rule is very carelessly followed. The nominative is equally often employed in such cases. Thus, the son says to the father both *mē* (agent) *pāp kiā* and *aū* (nominative) *pāp kiā* for 'I did sin,' and we have *maṭhar kōā* (for *kōē*) *apū māl ikitṭh kī*, the younger son collected his property.

Adjectives follow the usual rule. Those in *ā* or *ū* change to *ē* and *ī* exactly as in the other dialects, and call for no remarks. Others are immutable.

Comparison is also made as usual. Thus, *daddī-kiā lammā*, taller than the sister; *sabē-kiā kharā*, best of all, best; or we may have *kharā kharā*, best.

Pronouns.—The first two **Personal Pronouns** are thus declined :—

	I.	Thou.
Sing.		
Nominative	<i>aū.</i>	<i>tū</i>
Agent	<i>mē, maī.</i>	<i>tē, taī.</i>
Oblique	<i>mō.</i>	<i>tau.</i>
Genitive	<i>mē, māṇ.</i>	<i>tē, tāṇ.</i>
Plur.		
Nominative	<i>as, ās, asī.</i>	<i>tus, tūh.</i>
Agent	<i>asē, as.</i>	<i>tusē, tus, tūh.</i>
Oblique	<i>as.</i>	<i>tus.</i>
Genitive	<i>hē, hēṇ.</i>	<i>tūh, tāhṇ.</i>

The genitives, as in the case of substantives, are immutable.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the Third Person**, are thus declined :—

	This.	That.
Sing.		
Nom.	<i>ēh.</i>	<i>ōh.</i>
Ag.	<i>inī.</i>	<i>unī.</i>
Obl.	<i>is, ēs.</i>	<i>us, as.</i>
Gen.	<i>isē, ēsē.</i>	<i>usē, asē.</i>
Plur.		
Nom.	<i>ēh, in.</i>	<i>ōh, un.</i>
Ag.	<i>inh, inhī.</i>	<i>unh, unhī.</i>
Obl.	<i>in.</i>	<i>un.</i>
Gen.	<i>inkēā.</i>	<i>unkēā.</i>

Instead of the genitives singular *ēsē* and *asē*, the Parable sometimes gives *ēsā* and *asā*.

The **Relative** and **Correlative** are thus declined. - The latter is also used as a **Pronoun of the Third Person** :—

	Who, which.	That.
Sing.		
Nom.	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnī, jēnī, jēn.</i>	<i>tēnī, tēn.</i>
Obl.	<i>jīs.</i>	<i>tēs.</i>
Gen.	<i>jīsē.</i>	<i>tēsē.</i>
Plur.		
Nom.	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnh, jīnhī.</i>	<i>tēnh, tēnhī.</i>
Obl.	<i>jīn.</i>	<i>tēn.</i>
Gen.	<i>jīnkēā.</i>	<i>tēnkēā.</i>

The **Interrogative Pronouns** are *kas*, who? ag. sing. *kinī*, obl. sing. *kas*, gen. sing. *kasē* or *kasā*, and so on; and *kī*, what? obl. sing. *kīs*.

The **Indefinite Pronouns** are *kōī*, anyone, someone, and *kichchh*, anything, something. The other forms of *kōī* have not been noted. *Kichchh* is immutable. *Jē kōī*, whoever; *jē kichchh*, whatever.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The foundation of the present tense is *asā* or *asū*, am, art, is. This is not conjugated for person, but changes for gender and number, exactly like the Hindi *thā*, was. Its masculine plural is *asē*, and its feminine singular and plural is *asī*.

The initial *a* may be dropped, so that we also have *sā*, *sē* and *sī*; or, again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *hanā* or *hanū* which is treated exactly like *asā*, having a masculine plural *hanē*, and a feminine singular and plural *hanī*. Cf. *Shinā* (Piśācha) *hanō*, he is.

Finally for the third person singular or plural, we can have *ahi*, is, or are. This does not change for gender.

The past tense is *thiyā* or *thyā*, was. This is treated exactly like the Hindi *thā*, having a masculine plural *thiyē* or *thē*, and feminine singular and plural *thī*. It does not change for person.

B.—The Active Verb.

The **Infinitive** is formed by adding *nā* or *nū* to the root. Thus, *bisnā* or *bisnū*, to sit. If the root ends in *r* or *n*, the *nā* or *nū* generally becomes *nā* or *nū*, and the *r* is usually omitted. Thus, *śunā*, to hear, while from the root *mār*, strike, we have for the infinitive *mārnā* or *mārnū*, or, more usually, *mānā* or *mānū*, to strike; so *karnā* or *karnū*, or, more usually, *kanā* or *kanū*, to do.

A weak form of the infinitive is also found, made by dropping the final *ā* or *ū*. Thus, *biśaṇ*, to sit; *māraṇ*, to strike; *karaṇ*, to do. Note that here the *r* is not dropped.

This form of the verb is used in inceptive compounds and as an infinitive of purpose. Thus :—

sē maraṇ (for *maran*) *lagā*, he began to die (of hunger).

badhē karaṇ (for *karan*) *lagē*, they began to do rejoicing.

tēnī sūr chāraṇ bidhā, he sent (him) to feed swine.

Note the two verbs *īṇā*, to come, and *ghēṇā*, to go, the forms of which are unusual.

The **Present Participle** is formed by adding *tā* (masc. plural *tē*; fem. sing. and plur. *tī*) to the root, before which *r* is usually elided. Thus, *biśtā*, sitting; *mārtā*, or, more usually, *mātā*, striking; *kartā*, or, more usually *katā*, doing. In the word *bōltā* for *bōltā*, saying, an *l* has been dropped in the same way.

If the root ends in a vowel, this is nasalized before the *tā* of the present participle.

Thus :—

<i>bhūṇā</i> , to become.	pres. part. <i>bhūṇtā</i> .
<i>īṇā</i> , to come.	„ „ <i>īṇtā</i> .
<i>ghēṇā</i> , to go.	„ „ <i>ghēṇtā</i> .
<i>dēṇā</i> , to give.	„ „ <i>dēṇtā</i> .
<i>nēṇā</i> , to take.	„ „ <i>nēṇtā</i> .

The **Past Participle** is formed by adding *ā* or *ū* to the root. Thus, *mārā* or *mārū*, struck; *khāū*, eaten; *pīū*, drunk. As usual, a good many verbs have irregular past participles, as follows. Only the forms in *ā* are given, but those in *ū* also occur.

<i>bhūṇā</i> , to become.	past part. <i>bhūā</i> or <i>bhōā</i> .
<i>īṇā</i> , to come.	„ „ <i>ā</i> or <i>āū</i> .
<i>ghēṇā</i> , to go.	„ „ <i>gā</i> , pl. <i>gōē</i> , f. <i>gēi</i> .
<i>manā</i> , to die.	„ „ <i>mō</i> (<i>mōē</i> , <i>mōi</i>).
<i>dēṇā</i> , to give.	„ „ <i>dittā</i> .
<i>nēṇā</i> , to take.	„ „ <i>nīā</i> (also <i>nīū</i>).
<i>kanū</i> , to do.	„ „ <i>kiā</i> (also <i>kīū</i>).
<i>bujṇā</i> , to know.	„ „ <i>buddhā</i> .
<i>biśṇā</i> , to sit.	„ „ <i>biṭṭhā</i> .

Once or twice we come across Standard Chamčālī past participles in *ēā*. Thus, *mārēā*, struck. These are evidently borrowed.

As in other Chamčālī dialects, there is a **Static Past Participle** formed by changing the final *ā* of the past participle to *ōr* or *ōrā*. Thus, *mārōr* or *mārōrā*, in the state of having been struck.

Some are irregular.

Thus, *ā*, come, makes *yōr* or *yōrā*.

gā, gone, „ *gayōr* (*ā*).

dittā, given, „ *dītōr* (*ā*).

biṭṭhā, seated, „ *biṭhōrā*.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. To this *kaī* (for *karī*) or *kāī* is generally added. Thus, *mārī-kaī* or *mārī-kāī*. The form without *kaī* is mainly confined to intensive compound verbs, such as *bāṇṭī dēṇā*, to divide out ; *ghinī ghēṇā*, to take away.

The verb *īṇā*, to come, is irregular, making *yaī-kaī*, having come.

The **Noun of Agency** is formed by changing the *ṇā* (or *nā*) of the infinitive to *ṇēwālā* (or *nēwālā*). Thus :—

biṣṇā, to sit ; *biṣṇēwālā*, one who sits or is about to sit.

mānā, to strike ; *mānēwālā*, one who strikes, or is about to strike.

The **Imperative** second person singular is the same in form as the root. The second person plural adds *ā*. Thus, *biś*, sit there ; *biśā*, sit ye. Verbs whose roots end in *r*, preserve the *r* in the imperative. Thus, from *mānā*, to strike, the Imperative is *mār*, pl. *mārā*.

Some verbs form their imperatives irregularly.

Thus :—

bhūṇā, to become.

īṇā, to come.

ghēṇā, to go.

Imper. 2 sing.

bhō.

aī.

gā or *ghē*.

The **Old Present** and **Present Subjunctive** has only been noted in the first person singular. We have *bhōā*, I may be, and *kuṭṭā*, I may beat, both in the List of Words (Nos. 172 and 194). Probably *bhōū*, and *kuṭṭū* may also be used, though Mr. Bailey (*biśū*, I shall sit) and the Parable (*khāū*, I will eat) employ this form for the future. In the Parable *khāū* may equally well be translated 'I may eat.' In Kāshmirī this tense is used with the meaning of the future.

The **Present**, both **Definite** and **Indefinite**, is simply the present participle, changing for gender and number, but not for person. Thus, *aū biśtā*, I sit, or am sitting, feminine *aū biśtī*, and so for all persons of the singular. The plural is *ās biśtē* (fem. *biśtī*), we sit or are sitting. Similarly *aū mātā*, I strike, or am striking ; *aū bōtā*, I say, or am saying.

The **Imperfect** is formed from the present participle by changing *-tā* to *-tath* (plural *-tēth* ; fem. sing. and plur. *tith*). It does not change for person. Thus, *aū biśtath*, I was sitting ; *ās biśtēth*, we were sitting ; *sē biśtith*, she was sitting, or they (fem.) were sitting. Similarly *aū mātath*, I was striking, and so on.

The **Future** is formed by adding *al* to the root. Thus, *biśal*, I, thou, or he will sit. It does not change for person, but does change for gender and number. The masculine plural is *biśēl*, and the feminine for both numbers is *biśil*. Similarly from *mānā*, to strike, *māral*, *mārēl*, *mārīl*.

If the root ends in a vowel, the termination is *l* simply. Thus, from *ghēṇā*, to go, we have *ghēl* ; from *khāṇā*, to drink, *khāl* ; from *dēṇā*, to give, *dēl* ; and from *nēṇū*, to take, *nēl*. These forms are the same for both masculine and feminine, and for both singular and plural.

Irregular are :—

bhūṇā, to become, future *bhōl*.

ṇā, to come, „ *yāl*.

Besides this form, the present may be used in the sense of the future. Thus, in the Parable, we have *ghēṭa*, I will go (properly, I am going), and *bōtā*, I will say (properly, I am saying).

Again, in the first person, the old present may be used. Thus, the Parable has *khāñ*, I will eat, and Mr. Bailey gives *bisñ*, I will sit.

There are two forms of the **Past Conditional**. The first, as usual, is simply the present participle, and is hence identical in form with the present. Thus, *añ bistā*, (if) I had sat, I should have sat (if), or I might have sat.

The second is identical in form with the Imperfect. Thus, *bistath*, (if) I had sat, etc. We have an example of it in the Parable, *añ katath*, I might have made (rejoicing with my friends).

The tenses formed from the Past Participle call for few remarks. They are formed as in Chamṛālī and Hindī. Thus :—

añ biṭṭhā, I sat.

mē mārā, I struck him.

añ biṭṭhā sā, I have sat.

mē mārā sā, I have struck him.

añ biṭṭhā thiyā, I had sat.

mē mārā thiyā, I had struck him.

The participles and the auxiliary verbs (including *sā*) change for gender and number as usual.

At the same time, it must be remembered, as stated under the head of nouns, that the nominative case is frequently used instead of the agent, for the subject of transitive verbs. Thus, in the Parable we have both *mē pāp kiā* and *añ pāp kiā* for 'I committed sin.'

Also the genders are carelessly observed. Thus, in the Parable we have correctly *dhām* (fem.) *lāi*, (thou) preparedst a feast, and also *tē bañ* (for *bañē*) *dhām lāū-si*, thy father has prepared a feast, in which not only is the nominative *bañ* used instead of the agent *bañē*, but also we have *lāū*, when we should expect *lāi*, although the *si* is quite correctly feminine.

The **Passive Voice** is formed with the past participle, and *ghēṇā*, to go. Thus :—

añ mārā ghēṭā, I am being struck.

añ mārā ghēl, I shall be struck.

añ mārā gā, I was struck.

Causal Verbs call for few remarks. It will be sufficient to quote the following examples, mostly taken from Mr. Bailey's work :—

khāṇā, to eat.

khalāṇā, to give to eat.

pīṇā, to drink.

piwāṇā, to give to drink.

śuṇṇā, to hear.

śuṇāṇā, to cause to hear.

charṇā, to graze (intrans.). *chārṇā* or *charāṇā*, to graze (trans.).

Regarding the character in which the following specimen is recorded, see the remarks on p. 771.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PAṄGWĀLĪ DIALECT.

(STATE, CHAMBA.)

૬૪ ૫૩ મેં જીવે છે । ૫૦૩ જીવે જયું
 ૫૩ ૩૬ ૩૬ ૩૬ ૫૩ જીવે જીવે જીવે
 જીવે મેં । ૩૬ જયું જીવે જીવે જીવે
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ਧੈਲੁ ਮੇਂ ਦਓ ਗੀ ਯਤੋ ਯਯੋ ਤਯੇ । ਤਯੇ
 ਖਲੁ ਤੇ ਮਤੀ ਹੋਈ ਤਯੀ ਤੰ ਯਓ ਮੁਖ
 ਮਾਯ ਲਗ । ਯਓ ਯਪੁੰ ਦਓ ਤੇ ਸਲੀ
 ਯਤੋ ਤੰ ਤਯੇ ਤੇ ਧੈਤੋ ਤੇ ਦਓਯ ਮੇਂ ਸੁਗੇ
 ਪਪ ਯਿਯ ਯਤੋ ਤੰਧਿਪਪ ਯਿਯ । ਯਧ ਤੰ
 ਯਿਯ ਤੁਯੇ ਤੇ ਮ ਰੁ ਤੋਤ । ਤਿਓ ਤੋ ਯਯੋ
 ਤਯੇ ਤਿਓ ਮੇਂ ਦੀ ਰਖ । ਤਓ ਖਤੋ ਤੋ ਯਯੋ
 ਯਪੁੰ ਦਓ ਤਯੇ ਤੇ ਮ । ਤਓਤ ਮੁਖ ਯੁ ਮੇ
 ਯਯੋ ਯਯੋ ਦਓ ਤੇ ਮਤੋ ਲਗੀ ਯਯੋ ਤੋ ਮੋਤੋ
 ਮਿਤੀ ਗਲੁ ਯੁਗੀ ਯੀ ਯਯੀ ਮਿਤੀ ।

ਯਿਯ ਧੈਲੁ ਤੇ ਦਓਯ ਯਓ ਸੁਗ ਦੀ
 ਪਪ ਯਿਯ ਤੰ ਤੰ ਦੀ ਪਪਯਿਯ । ਤੰ ਤੰ
 ਯਿਯ ਯਓ ਯਿਯੋ ਦਯੁ । ਦਓ ਯਪੁੰ ਯਯੋ
 ਤੇ ਧੈਲੁ ਯੁ ਯੁ ਲਿਯਤੋ ਯਯੀ

ਘਿਰੁ ਤੋ ਤੇਸੁ ਤੇ ਲੁਧੁ । ਤਬੇ ਯੰਗੁਰੀ
 ਲੁਧੁ ਖੁਰੇ ਖੁਰੇ ਲੁਧੁ । ਤੋ ਧਰੀ ਧਰੁ
 ਲੁਧੁ ਤੋ ਧਰੇ ਘਰੁ ਧਰੁ २੩ ਤੇ ਘਰੁ
 ਤੇ ਧਰੁ ਤੇ ਧਿਰੁ ਤੇ ਤੇ ਧਰੁ ਤੇ
 ਤੇ ਧਰੁ । ਤੇ ਧਰੇ ਘਰੁ ਲਗੇ ॥

ਧਿਰੁ ਘਰੁ ਧਰੁ । ਤੇ ਧਰੁ
 ਧਿਰੁ ਤੇ ਤੇ ਧਿਰੁ ਤੇ ਧਰੁ
 ਤੇ ਧਰੁ ਧਰੁ ਤੇ ਤੇ ਧਰੁ
 ੨੩ ਧਰੁ ਤੇ ਧਰੁ । ਤੇ ਧਰੁ ਤੇ
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ਬੁਥੁ ਲਗ । ਯਪੁ ਧਰਿ ਤੇ ਧੰਨੁ
 ਲਾ ਤੇ ਮੈ ੨੩ੀ ਧਰਿ ਤੇ ਏਤਲ ਯੀ
 ਤੇ ਧੰਨੁ ਜਿਯੰ ਧਰਿ ਤੇ ਉਧਰਿ ਤੇ ਮੈ ਤੇ
 ਯੇ ਯੇ ਲੁ ਧੀ ਰੁਮਿਤੁ ਯੀ ਧਰਿ ਯਪੁ
 ਧਰਿਯੇ ਯੇ ਮੈਯਾ ਯਤਬ । ਮੈਯੇ ਤੇ
 ਯੇਧਰ ਯੇਧਰ ਤੇ ਮਲ ਮੈਯੀ ਮੈ
 ਗੁਯੇ ਯੇਧਰ ਤੇ ਯੀ ਮੈਯੀ ਯੇਧਰ
 ਲੇਧਰ । ਯੇਧਰ ਯੇਧਰ ਤੇ ਧੰਨੁ ਤੇ ਯੇਧਰ
 ਤੇ ਮੈਯਾ ਮੈ ਯੇਧਰ । ਤੇ ਮੈ ਯੇਧਰ
 ਯੇਧਰ ਮੈ ਯੇਧਰ ਤੇ ਯੇਧਰ । ਤੇਯੇ
 ਯੇਧਰ ਧਰਿ ਧੀ ਯੇਧਰ ਤੇ ਧੰਨੁ ਧੀ
 ਤੇਯੇ ਧਿਯਰ ਯੀ ਤੇ ਯੇਧਰ ਮੈ
 ਧਿਯਰ ਮੈ ਤੇਯੇ ਤੇਯੇ ਧੰਨੁ ਧੰਨੁ
 ਯੇਧਰ ਮੈ ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PAṄGWĀLĪ DIALECT.

(STATE, CHAMBA.)

TRANSLITERATION AND TRANSLATION.

Ik baũ dō kōā thē. Maṭhar kōā apũ baũ-jē
 (Of) one father two sons were. The-younger son his-own father-to
 bōlū, 'hē bauā, mē ghar-bārī hēsā kēhri-dē.' Taũ
 said, 'O father, my property(-of) share having-divided-give.' Then
 apũ ghar-bārī bāṇṭi-ditti. Thōrhē dhiārē patyōr maṭhar
 his-own property was-divided-out. A-few days after (by-)the-younger
 kōā apũ māl ikitṭh kī, phirī dūr-mulkhē naśi-gā.
 son his-own property together was-made, again in-a-far-country ran-away.
 Phirī apũ māl jarōṭi nuāi-chhāi. Jaũ sabh
 Again his-own property (in-)debauchery was-squandered. When all
 nuāi-baṭi, taũ tēs-mulkhē kāl bhōi-gā; taũ sē
 was-squandered-completely, then in-that-country a-famine became; then he
 dhukhā maraṇ lagā. 'Taũ sahōkāre gī gā; tēni apũ
 hungry to-die began. Then a-banker's house he-went; by-him (to-)his-own
 bāg sūr chāraṇ bidhā. Tēni apũ-manē kī,
 field swine to-feed he-was-sent. By-him in-his-own-mind it-was-made,
 'jē śākrē sūr khātē inī-bichā aũ bi khāũ.' Taũ
 'what husks the-swine eat those-from-among I too will-eat.' Then
 kōi nā dētā. Jaũ tēsē dhyān ā, unī bōlū,
 any-one not gives. When his thought came, by-him it-was-said,
 'mē-bau gī kattē kamē hanē; tēnē khāṇ-jē matī
 'my-father in-house how-many labourers are; to-them eating-for much
 rōṭi hanī, tā aũ dhukhā maraṇ lagā. Aũ apũ baũ-jē
 bread is, and I hungry to-die began. I my-own father-to
 chalī-ghētā, tā tēs-jē bōtā, "hē bauā, mē surgē pāp
 am-going-away, and him-to I-am-saying, "O father, by-me of-heaven sin
 kiā atē tē bi pāp kiā; ab tē kōā bhūṇē
 was-committed and thy even sin was-committed; now thy son to-be
 jōgā nā rēhā; jiũ hōr kāmē hanē, tiũ mō bi rakkh."'
 worthy not I-remained; as other labourers are, so me too keep."'
 Taũ kharā bhōi-kāi apũ baũ dakhē-jē gā. Taũ-tā
 Then erect become-having his-own father direction-to he-went Still

dūr thyā, sē kāk-kāk baū-jē dāh lagī-kāk bhōi ;
far he-was, him seen-having father-to compassion begun-having became ;
 dōur ditti, gal kyārī kī, phāchī ditti.
running was-given, (on-)neck embracing was-made, kisses were-given.

Kōā bōlū, 'hē bauā, aū (for mē) surgā bī pāp kiā
The-son said, 'O father, by-me (of-)heaven even sin was-committed
 tã tē bī pāp kiā, tã tē kōā aū kiū banū ?'
and thy even sin was-committed, and thy son I how may-be-made ?'

Baū apū kāmē-jē bōlū, 'kharē kharē
The-father his-own labourer-to said, 'good good
 likrē kaḍḍhī-ghinā, tã tēs-jē luā ; hatthē aṅgūthī
clothes bring-ye-forth, and him-to put-ye-on ; on-hand a-ring
 luā, khūrē juṭē luā, tã baddī dhām lā, tã badhē
put-ye, on-feet shoes put-ye-on, and a-great feast prepare-ye, and happiness
 karā, yukā ēh mē kōā mō-thyā, sē jintā sā ; hērau-thyā, sē
make-ye, because this my son dead-was, he living is ; lost-was, he
 mēi-gā.' Taū badhē karan lagē.
found-went.' Then merriments to-make they-began.

Jēthā kōā bāg thyā. Jōū gihē nīr ā,
The-elder son (in-)the-field was. When of-the-house near he-came,
 taū ghīt ḍhēsṛū rōwā śunā. Taū ik kāmā bhyā ;
then singing dancing noise was-heard. Then one labourer was-called ;
 tēs puchchhan lagā, 'ēh kī bhō-sū ?' Unī tas-jē
him to-ask he-began, 'this what becoming-is ?' By-him him-to
 bōlū, 'tē bhāi āū-sā, tã tē baū dhām
it-was-said, 'thy younger-brother come-is, and (by-)thy father a-feast
 lāū-sī, kī sē rāj-bāj pujjēā.' Taū sē chakhlō-ā ; tã
prepared-is, that he safe-sound arrived.' Then he angry-came ; then
 antar nā gā. Taū baū bēhar āi-kāk thuthan
inside not he-went. Then the-father outside come-having to-conciliate
 lagā. Apū baū-jē bōlan lagā, 'hēr, mē ētti barē
began. His-own father-to to-say he-began, 'see, by-me so-many years
 tē tēhal kī, tē bōk-kiā bāhar nā bhōā ; tē mō-jē
thy service was-done, thy sayings-from. out not I-became ; by-thee me-to
 ik chhēlū bī nā dittū kī aū apū bachhbhēi-kanē
one kid even not was-given that I my-own friends-with
 mōj katath. Jōū tē kōā ā, jēn tē
happiness might-have-made. When thy son came, by-whom thy
 māl jarōṭi-mē guāi-chhāi, taū tasi-dōstī dhām lāi.
property prostitutes-in was-wasted-away, then him-for a-feast was-prepared.'

Unī us-jē bōlū, ' hē kōā, tū rōj mō-kē asā ;
By-him him-to it-was-said, ' O son, thou daily (always) me-with art ;
 jē mō-kē asū, sē sabh tē asū ; taū asī badhē bī
whatever me-with is, that all thine is ; then we happiness also
 karaṇ tā khusī bī bhūṇ thiā, kī tē bhāī
to-enjoy and happy also to-become was (proper), that thy younger-brother
 mō-thiā, sē jintā sā ; hīrau-thyā, ab mēi-gā.'
dead-was, he living is ; lost-was, now found-went.'

LIST OF STANDARD WORDS AND

English.	Chamṣāḷi.	Gādi or Bharmauri.
1. One . . .	Ikk . . .	Ak . . .
2. Two . . .	Dō . . .	Dūi . . .
3. Three . . .	Trai . . .	Trāi . . .
4. Four . . .	Chaur . . .	Chaur, chōūr . . .
5. Five . . .	Pañj . . .	Pañj . . .
6. Six . . .	Chhi . . .	Chhiā . . .
7. Seven . . .	Satt . . .	Satt . . .
8. Eight . . .	Atth . . .	Atth . . .
9. Nine . . .	Nau . . .	Nau . . .
10. Ten . . .	Das . . .	Dakh . . .
11. Twenty . . .	Bih . . .	Bih, bihi . . .
12. Fifty . . .	Pañjah . . .	Pañjah . . .
13. Hundred . . .	Sau . . .	Khau . . .
14. I . . .	Hañ . . .	Añ, mñ, ãñ . . .
15. Of me . . .	Mērā . . .	Mērā . . .
16. Mine . . .	Mērā . . .	Mērā . . .
17. We . . .	Asi . . .	Assē, assñ . . .
18. Of us . . .	Hamārā . . .	Indhā . . .
19. Our . . .	Hamārā . . .	Indhā . . .
20. Thou . . .	Tū . . .	Tū . . .
21. Of thee . . .	Tērā . . .	Tērā . . .
22. Thine . . .	Tērā . . .	Tērā . . .
23. You . . .	Tusi . . .	Tussē, tussñ . . .
24. Of you . . .	Tumhārā . . .	Tundhā . . .
25. Your . . .	Tumhārā . . .	Tundhā . . .

PHRASES IN THE CHAMĒĀĪ DIALECTS.

Churāhī.	Paṅgwāḷī.	English.
Ak, ikk	Yak, ik	1. One.
Dō, dōi	Dūī, dō	2. Two.
Trē, trāi	TLāi	3. Three.
Chōūr	Chaur	4. Four.
Pañj	Pañj	5. Five.
Chhē, chhā	Chhēā, chhē	6. Six.
Satt	Satt	7. Seven.
Atṭh	Atṭh	8. Eight.
Naō	Naō	9. Nine.
Daś	Daś	10. Ten.
Bih	Bih	11. Twenty.
Pañjah	Pañjah	12. Fifty.
Śo	Saō	13. Hundred.
Aū	Aū	14. I.
Minḍā	Mē, mē	15. Of me.
Minḍā	Mē, mē	16. Mine.
Ahē	As, ās	17. We.
Asēpā	Hē	18. Of us.
Asēpā	Hē	19. Our.
Tū	Tū	20. Thou.
Tinḍā	Tē, tē	21. Of thee.
Tinḍā	Tē, tē	22. Thine.
Tōhē, tōē	Tus, tūh	23. You.
Tuhārā, tuārā	Tūh	24. Of you.
Tuhārā, tuārā	Tūh	25. Your.

English.	Chamṣālī.	Gādī or Bharmaurī.
26. He	Ō, sē	Ōh, uh, sō
27. Of him	Usē-rā	Usērā
28. His	Usē-rā	Usērā
29. They	Ō, sē	Ōh, sō
30. Of them	Unhē-rā	Unhērā, unhārā, ūārā
31. Their	Unhē-rā	Unhērā, unhārā, ūārā
32. Hand	Hatth	Hatth
33. Foot	Pair	Parāṭ
34. Nose	Nakk	Nakk
35. Eye	Hākh	Hākkhri, hēkhar
36. Mouth	Mūh	Mūh
37. Tooth	Dand	Dand
38. Ear	Kann	Kann
39. Hair	Bāl	Kharāl
40. Head	Sar	Śir
41. Tongue	Jibbh	Jibbh
42. Belly	Pēṭ	Pēṭ
43. Back	Piṭṭh	Piṭṭh
44. Iron	Lohā	Lohā
45. Gold	Sunnā	Sunnā
46. Silver	Chāndī	Chāndī
47. Father	Bab, babb	Bab
48. Mother	Mā	Mā, iji, ijai
49. Brother	Bhāī	Bhāī
50. Sister	Bhēṇ, baiṇ	Bhēṇ
51. Man	Māṇhū, ādmī	Māṇhū
52. Woman	Trimat	Trimat

Churāhi.	Paṅgwāli.	English.
Ō	Sē, oh	26. He.
Usērā	Ēsā	27. Of him.
Usērā	Ēsā	28. His.
Ō	Un	29. They.
Unhērā	Un-kēā	30. Of them.
Unhērā	Un-kēā	31. Their.
Hatth, hatt	Hatth	32. Hand.
Paṛ, pēṛ	Khūr, khūr	33. Foot.
Nak	Nak, nakh	34. Nose.
Ṭir, ākhri	Ṭir	35. Eye.
Mūh	Āsi	36. Mouth.
Dant	Dant, dand	37. Tooth.
Kann	Kann	38. Ear.
Kēs, śiruaḷ	Kēs	39. Hair.
Śir	Magar, kupāḷ	40. Head.
Jibh	Jibh	41. Tongue.
Paiṭ	Pēṭ	42. Belly.
Piṭṭh	Piṭṭh	43. Back.
Lohā	Lohā	44. Iron.
Sunnā	Sunnā	45. Gold.
Chāḍi	Ruppā	46. Silver.
Babb, bābb	Bau, babb, baū	47. Father.
Yāhē, mā	Ī, iji	48. Mother.
Bhāi, bhāi	Bhāi (elder), bhāi (younger)	49. Brother.
Bhīṇ (younger)	Daddi, dēddi (elder), bhāi (younger)	50. Sister.
Mehṇū, maṛḍū	Mahṇū, māhṇū, maṛḍ	51. Man.
Trimat	Jhalāṇū, jēhāṇū	52. Woman.

English.	Chamṣālī.	Gādī or Bharmaurī.
53. Wife	Lārī	Lārī, nabī, bēṭarī
54. Child	Bachohā, jāgat, kuṛī (<i>a girl</i>)	Nikkā, bachchā
55. Son	Putr, puttar	Putr
56. Daughter	Dhiū	Dhiū
57. Slave	Kammā	Kāmā
58. Cultivator	Karsān	Karsān
59. Shepherd	Puhāl, puhālū	Pāhl, puhāl
60. God	Parmēsūr	Pramēsūr
61. Devil	Bhūt, pasāch	Rākis, bhūt
62. Sun	Sūraj	Sūraj, dhyārā
63. Moon	Chandramā	Chandarmā
64. Star	Tārā	Tārā
65. Fire	Agg	Āg
66. Water	Pānī	Pāpī
67. House	Ghar	Ghar
68. Horse	Ghōṛā	Ghōṛā
69. Cow	Gā	Gā
70. Dog	Kuttā	Kutr, kutār
71. Cat	Billī	Billī, bilārī
72. Cock	Kukkaṛ	Kukaṛ
73. Duck	Batak	Batak
74. Ass	Khōṭā, gadhā	Khōṭā, gadhā
75. Camel	Ūṭ	Ūṭ
76. Bird	Chīṛī, chīṛū	Chīṛī
77. Go	Jā	Gāh
78. Eat	Khā	Khā
79. Sit	Baih	Bēkh

Churāhi.	Paṅgwāli.	English.
Jō	Jōlli, dzōlli	53. Wife.
Bachchā	Bachchā	54. Child.
Puttar	Kōā	55. Son.
Dhiū, dhēa	Kāi, kuṛi	56. Daughter.
Kāmā	Kamā, kāmā	57. Slave.
Kirsān	Jimdār	58. Cultivator.
Puāl	Puhāl	59. Shepherd.
Parmēsūr	Pramēsūr	60. God.
Bhūt	Bhūt	61. Devil.
Sārj, dīh	Dēs	62. Sun.
Chandramā, śukli	Jōsan	63. Moon.
Tārā	Tārā	64. Star.
Agg	Ag	65. Fire.
Pāpi	Pāpi	66. Water.
Ghar	Gih, gi	67. House.
Ghōrā	Ghōrā	68. Horse.
Gā	Gōrā, gā	69. Cow.
Kuttā	Kuttar	70. Dog.
Billi, bērali	Balā, balār	71. Cat.
Kukkhar	Kukkar	72. Cock.
Batak	Batak	73. Duck.
Khōtā, gadhā	Khōtā, gadhā	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Chīṛi, pākhrū	Chārī, pakhrū	76. Bird.
Gāh	Gā	77. Go.
Khā	Khā	78. Eat.
Bēs	Biś	79. Sit.

English.	Chamṣālī.	Gādi or Bharmaurī.
80. Come . . .	Ā, (<i>inf.</i>) ipā . . .	Āi . . .
81. Beat . . .	Mār . . .	Mār . . .
82. Stand . . .	Khaṛā hō . . .	Khaṛā bhō . . .
83. Die . . .	Mar . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Dōṛ . . .	Dauṛ . . .
86. Up . . .	Uppar . . .	Upar . . .
87. Near . . .	Nēṛē, nīṛ . . .	Nēṛē . . .
88. Down . . .	Jhik . . .	Bunh . . .
89. Far . . .	Dūr . . .	Dūr . . .
90. Before . . .	Aggē . . .	Agūh . . .
91. Behind . . .	Pichchō . . .	Pichūh . . .
92. Who . . .	Kuṛ . . .	Kun . . .
93. What . . .	Kai . . .	Kiā, kyā . . .
94. Why . . .	Kiñjō . . .	Kajō . . .
95. And . . .	Hōr, atē . . .	Atē, hōr . . .
96. But . . .	Par . . .	Par . . .
97. If . . .	Jē . . .	Jē . . .
98. Yes . . .	Hā . . .	Hā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hē . . .	Hāē . . .
101. A father . . .	Bab . . .	Bab . . .
102. Of a father . . .	Babbē-rā . . .	Babā-rā, babē-rā . . .
103. To a father . . .	Babbā-jō . . .	Babā-jō . . .
104. From a father . . .	Babbā-kachhā . . .	Babā-thaū . . .
105. Two fathers . . .	Dō babb . . .	Dūi bab . . .
106. Fathers . . .	Babb . . .	Bab . . .

Churāhī.	Paṅgwāḷī.	English.
Ā, āēh	Āi	80. Come.
Mār	Kuṭṭ	81. Beat.
Khaṛē uṭh	Khaṛē bhō	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Daur, khiḍē, naś	Dōr, naś	85. Run.
Upar, ubrē	Baṭh	86. Up.
Nīr, lādhē	Nīr	87. Near.
Hēth, iṇḍē	Bunh, ūrē	88. Down.
Dūr	Dūr	89. Far.
Aggē, aggar, hāgrē, agrhē .	Agar	90. Before.
Pichchū, pichchē	Patū, patē	91. Behind.
Kaṇū	Kaū	92. Who.
Kutū, kitū	Ki	93. What.
Kainī, kēinī	Kis	94. Why.
Hōr	Hōrē	95. And.
Par	Par	96. But.
Jē	Yiū	97. If.
Hā	Ā	98. Yes.
Nā	Nā	99. No.
Hāē	Haē	100. Alas.
Babb	Bau	101. A father.
Babbē-ra	Bauē	102. Of a father.
Babbē-nī, babbē-nī	Bau-jē	103. To a father.
Babbē-kanā, babbē-kanā .	Bau-kiā	104. From a father.
Dō babb	Dūi bau	105. Two fathers.
Babb	Bau	106. Fathers.

English.	Chamṣālī.	Gādi or Bharmaurī.
107. Of fathers . . .	Babbā-rā . . .	Babā-rā . . .
108. To fathers . . .	Babbā-jō . . .	Babā-jō . . .
109. From fathers . . .	Babbā-kachhā . . .	Babā-thaū . . .
110. A daughter . . .	Dhiū . . .	Dhiū, kuḷi . . .
111. Of a daughter . . .	Dhiū-rā . . .	Dhiū-rā, kuḷi-rā . . .
112. To a daughter . . .	Dhiū-jō . . .	Dhiū-jō, kuḷi-jō . . .
113. From a daughter . . .	Dhiū-kachhā . . .	Dhiū-thaū, kuḷi-thaū . . .
114. Two daughters . . .	Dō dhiū . . .	Dūi dhiū, dūi kuḷi . . .
115. Daughters . . .	Dhiū . . .	Dhiū, kuḷi . . .
116. Of daughters . . .	Dhiū-rā . . .	Dhiū-rā, kuḷi-rā . . .
117. To daughters . . .	Dhiū-jō . . .	Dhiū-jō, kuḷi-jō . . .
118. From daughters . . .	Dhiū-kachhā . . .	Dhiū-thaū, kuḷi-thaū . . .
119. A good man . . .	Bhalē ādmī . . .	Kharē māhnū . . .
120. Of a good man . . .	Bhalē ādmī-rā . . .	Kharē māhnū-rā . . .
121. To a good man . . .	Bhalē ādmī-jō . . .	Kharē māhnū-jō . . .
122. From a good man . . .	Bhalē ādmī-kachhā . . .	Kharē māhnū-thaū . . .
123. Two good men . . .	Dō bhalē ādmī . . .	Dūi kharē māhnū . . .
124. Good men . . .	Bhalē ādmī . . .	Kharē māhnū . . .
125. Of good men . . .	Bhalē ādmī-rā . . .	Kharē māhnū-rā . . .
126. To good men . . .	Bhalē ādmī-jō . . .	Kharē māhnū-jō . . .
127. From good men . . .	Bhalē ādmī-kachhā . . .	Kharē māhnū-thaū . . .
128. A good woman . . .	Bhalī trīmat . . .	Kharī trīmat . . .
129. A bad boy . . .	Burā jāgat . . .	Burā gabhrū . . .
130. Good women . . .	Bhalī trīmat . . .	Kharī trīmat . . .
131. A bad girl . . .	Burī kuḷi . . .	Burī kuḷi . . .
132. Good . . .	Bhalā, kharā . . .	Kharā, bhalā . . .
133. Better . . .	(Us-kachhā) kharā . . .	Matā kharā . . .

Churāhi.	Pāṅwālī.	English.
Babbē-rā . . .	Bauṣ . . .	107. Of fathers.
Babbā-nī, babbē-nī . . .	Baū-jē . . .	108. To fathers.
Babbā-kanā, babbē-kanā . . .	Baū-kiā . . .	109. From fathers.
Dhiū . . .	Kūi . . .	110. A daughter.
Dhēūā-rā . . .	Kūi-ā . . .	111. Of a daughter.
Dhēūā-nī . . .	Kūi-jē . . .	112. To a daughter.
Dhēūā-kanā . . .	Kūi-kiā . . .	113. From a daughter.
Dō dhēūō . . .	Dūi kūi . . .	114. Two daughters.
Dhēūō . . .	Kūi . . .	115. Daughters
Dhēūā-rā . . .	Kūiā . . .	116. Of daughters.
Dhēūā-nī . . .	Kūi-jē . . .	117. To daughters.
Dhēūā-kanā . . .	Kūi-kiā . . .	118. From daughters.
Bhalā mēhṇū . . .	Bhalā māhṇū . . .	119. A good man.
Bhalē mēhṇū-rā . . .	Bhalē māhṇū-ā . . .	120. Of a good man.
Bhalē mēhṇū-nī . . .	Bhalē māhṇū-jē . . .	121. To a good man.
Bhalē mēhṇū-kanā . . .	Bhalē māhṇū-kiā . . .	122. From a good man.
Dō bhalē mēhṇū . . .	Dūi bhalē māhṇū . . .	123. Two good men.
Bhalē mēhṇū . . .	Bhalē māhṇū . . .	124. Good men.
Bhalē mēhṇū-rā . . .	Bhalē māhṇū-ā . . .	125. Of good men.
Bhalē mēhṇū-nī . . .	Bhalē māhṇū-jē . . .	126. To good men.
Bhalē mēhṇū-kanā . . .	Bhalē māhṇū-kiā . . .	127. From good men.
Bhalī trīmat . . .	Bhalī jhalāṇū . . .	128. A good woman.
Burā gabhrū . . .	Burā koā . . .	129. A bad boy.
Bhalī trīmatē . . .	Bhalī jhalānū . . .	130. Good women.
Burī kuḷi . . .	Burī kūi . . .	131. A bad girl.
Bhalā, kharā . . .	Bhalā, kharā . . .	132. Good.
(Ēs-kanā) kharā . . .	(Tēs-kiā) kharā . . .	133. Better.

English.	Chamṣālī.	Gādī or Bharmaurī.
134. Best . . .	Sabhni-kachhā kharā .	Sabhi-thaū kharā . . .
135. High . . .	Uchchā . . .	Uthpā . . .
136. Higher . . .	(Us-kachh) uchchā . . .	Matā uthpā . . .
137. Highest . . .	Sabhni-kachhā uchchā .	Sabhi-thaū uthpā . . .
138. A horse . . .	Ghōpā . . .	Ghōpā . . .
139. A mare . . .	Ghōpī . . .	Ghōpī . . .
140. Horses . . .	Ghōpō . . .	Ghōpō . . .
141. Mares . . .	Ghōpī . . .	Ghōpī . . .
142. A bull . . .	Sānh . . .	Sānh . . .
143. A cow . . .	Gā . . .	Gā . . .
144. Bulls . . .	Sānh . . .	Sānh . . .
145. Cows . . .	Gāī . . .	Gāī . . .
146. A dog . . .	Kuttā . . .	Kutr . . .
147. A bitch . . .	Kutti . . .	Kutri . . .
148. Dogs . . .	Kuttō . . .	Kutr . . .
149. Bitches . . .	Kutti . . .	Kutri . . .
150. A he-goat . . .	Bakrā . . .	Bakrā . . .
151. A female goat . . .	Bakrī . . .	Bakrī . . .
152. Goats . . .	Bakrō . . .	Bakrō . . .
153. A male deer . . .	Haraṇ . . .	Haraṇ . . .
154. A female deer . . .	Harpī . . .	Harpī . . .
155. Deer . . .	Haraṇ . . .	Haraṇ . . .
156. I am . . .	Haū hai . . .	Aū hū, hā . . .
157. Thou art . . .	Tū hai . . .	Tū haī, hā . . .
158. He is . . .	Ō hai . . .	Ōh hā . . .
159. We are . . .	Asī hin . . .	Aasō hū, han . . .
160. You are . . .	Tusī hin . . .	Tussō hin, han . . .

Churāhi.	Paṅgwāl.	English.
Sabhnā-kanā kharā . . .	Sabī-kiā kharā . . .	134. Best.
Uthrū	Uthēā	135. High.
Ēs-kanā uthrū . . .	(Tēs-kiā) uthēā . . .	136. Higher.
Śabhnā-kanā uthrū . . .	Sabī-kiā uthēā . . .	137. Highest.
Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛē	140. Horses.
Ghōṛī	Ghōṛī	141. Mares.
Dānt	Chūr	142. A bull.
Gā	Gōṛā	143. A cow.
Dānt	Chūr	144. Bulls.
Gāī	Gōṛē, chūrī	145. Cows.
Kuttā	Kuttar	146. A dog.
Kutti	Kuttri	147. A bitch.
Kuttē	Kuttrē	148. Dogs.
Kutti	Kuttri	149. Bitches.
Bakrā	Bakrā	150. A he-goat.
Bakrī	Bakrī	151. A female goat.
Bakrē	Bakrē	152. Goats.
Haran	Harap	153. A male deer.
Harnī	Harpi	154. A female deer.
Haran	Harap	155. Deer.
Aū ā	Aū asā, sā, as	156. I am.
Tū ā, ātē	Tū asā, sā, as	157. Thou art.
Ō ā, ātē	Sē asā, sā, as, ahi	158. He is.
Ahē ātē	As asē, sē, as	159. We are.
Tubē ātē	Tus asē, sē, as	160. You are.

English.	Chamṣāṇi.	Gāḍi or Bharmaurī.
161. They are	Ō hin	Ōh hin, han
162. I was	Hañ thiyā	Añ thū
163. Thou wast	Tū thiyā	Tū thū
164. He was	Ō thiyā	Ōh thū
165. We were	Asi thiyē	Assē thīē
166. You were	Tusi thiyē	Tussē thīē
167. They were	Ō thiyē	Ōh thīē
168. Be	Hō	Bhō
169. To be	Hūpā	Bhōpā
170. Being	Hundā	Bhōndā
171. Having been	Hōi-kari	Bhūchh-kari
172. I may be	Hañ hōā	Añ bhuchhū
173. I shall be	Hañ hōlā	Añ bhōlā, bhuchhūlā
174. I should be	Hañ hundā . . . .	.....
175. Beat	Mār	Mār
176. To beat	Māpā	Mānā
177. Beating	Mārdā	Mārdā
178. Having beaten	Māri-kari	Māri-kari
179. I beat	Hañ mārā	Añ mārā, mārāndā, mārñū
180. Thou beatest	Tū mārā	Tū mārā, mārāndā, mārñē
181. He beats	Ō mārā	Ōh mārā, mārāndā
182. We beat	Asi mārde	Assē mārde, mārāndē, mārñū.
183. You beat	Tusi mārde	Tussē mārde, mārāndē, mārñū.
184. They beat	Ō mārde	Ōh mārde, mārāndē
185. I beat (<i>Past Tense</i>)	Mañ mārēā	Meñ mārū
186. Thou beatest (<i>Past Tense</i>). . . .	Tañ mārēā	Tañ mārū
187. He beat (<i>Past Tense</i>)	Unī mārēā	Unī mārū

Churāhi.	Paṅgwāli.	English.
Ō ātē	Sē asē, sē, as, ahi . . .	161. They are.
Añ thēā	Añ thyā	162. I was.
Tñ thēā	Tñ thyā	163. Thou wast.
Ō thēā	Sē thyā	164. He was.
Ahē thīē	As thyē	165. We were.
Tuhē thīē	Tus thyē	166. You were.
Ō thīē	Sē thyē	167. They were.
Bhō	Bhō	168. Be.
Bhōpū	Bhūṇā	169. To be.
Bhundā, bhōntā	Bhūtā	170. Being.
Bhōi-karī	Bhōi-karī, bhōi-kaī . . .	171. Having been.
Añ bhoā	Añ bhoā	172. I may be.
Añ bhōmā	Añ bhoī	173. I shall be.
Añ bhōntā, bhundā	Añ bhūtā	174. I should be.
Mār	Kuṭṭ	175. Beat.
Mārñā, māpū	Kuṭṭñā	176. To beat.
Mārdā, mārta	Kuṭṭdā	177. Beating.
Māri-karī	Kuṭṭi-kaī	178. Having beaten.
Añ mārta, mārta ā, ā mārta	Añ kuṭṭā	179. I beat.
Tñ mārta, mārta ā, ā mārta	Tñ kuṭṭā	180. Thou beatest.
Ō mārta, mārta ā, ā mārta .	Sē kuṭṭā	181. He beats.
Ahē mārte, mārtaṭē, ātē mārte.	As kuṭṭē	182. We beat.
Tuhē mārte, mārtaṭē, ātē mārte.	Tus kuṭṭē	183. You beat.
Ō mārte, mārtaṭē, ātē mārte	Sē kuṭṭē	184. They beat.
Māñ mārēā	Mañ kuṭṭā	185. I beat (<i>Past Tense</i>).
Tñ mārēā	Tañ kuṭṭā	186. Thou beatest (<i>Past Tense</i>).
Unī mārēā	Tēñi kuṭṭā	187. He beat (<i>Past Tense</i>).

English.	Chamšāji.	Gādi or Bharmauri.
188. We beat (<i>Past Tense</i>)	Asā mārēā	Assē mārū
189. You beat (<i>Past Tense</i>)	Tusā mārēā	Tussē mārū
190. They beat (<i>Past Tense</i>)	Unhā mārēā	Ūiyē mārū
191. I am beating . . .	Haū mārā hai . . .	Aū mārā-hū, mārāndā-hū
192. I was beating . . .	Haū mārā-thiyā . . .	Aū mārā-thū
193. I had beaten . . .	Maī mārā-thiyā . . .	Maī mārā-thū
194. I may beat . . .	Haū mārā	Aū mārā, mārū . . .
195. I shall beat . . .	Haū mārā	Aū mārā, mārūlā . . .
196. Thou wilt beat . . .	Tū mārā	Tū mārā
197. He will beat . . .	Ō mārā	Ōh mārā
198. We shall beat . . .	Asī mārē	Assē mārē, mārūlē . . .
199. You will beat . . .	Tusī mārē	Tussē mārē
200. They will beat . . .	Ō mārē	Ōh mārē
201. I should beat . . .	Haū mārā . . . .	.....
202. I am beaten . . .	Haū mārēā jāndā-hai . . .	Aū mārā gāhndā . . .
203. I was beaten . . .	Haū mārēā jāndā-thiyā . . .	Aū mārā gāhndā-thū . . .
204. I shall be beaten . . .	Haū mārēā-jālā . . .	Aū mārā gāhlā . . .
205. I go . . .	Haū jāndā	Aū gāhndā, gāhnū . . .
206. Thou goest . . .	Tū jāndā	Tū gāhndā
207. He goes . . .	Ō jāndā	Ōh gāhndā
208. We go . . .	Asī jāndē	Assē gāhndē
209. You go . . .	Tusī jāndē	Tussē gāhndē
210. They go . . .	Ō jāndē	Ōh gāhndē
211. I went . . .	Haū gēā	Aū gō, guchhū-rā . . .
212. Thou wentest . . .	Tū gēā	Tū gō, guchhū-rā . . .
213. He went . . .	Ō gēā	Ōh gō, guchhū-rā . . .
214. We went . . .	Asī gē	Assē gō, guchhū-rō . . .

Churāhi.	Paṅgwālī.	English.
Ahē mārēā . . .	As kuṭṭā . . .	188. We beat (<i>Past Tense</i>).
Tuhē mārēā . . .	Tus kuṭṭā . . .	189. You beat (<i>Past Tense</i>).
Unā mārēā . . .	Tēnhi kuṭṭā . . .	190. They beat (<i>Past Tense</i>).
Aũ mārṭā-ā . . .	Aũ kuṭṭā asā . . .	191. I am beating.
Aũ mārṭā-thēā . . .	Aũ kuṭṭā thyā . . .	192. I was beating.
Mī mārēā-thēā . . .	Maī kuṭṭū-thyā . . .	193. I had beaten.
Aũ mārā . . .	Aũ kuṭṭā . . .	194. I may beat.
Aũ māmmā . . .	Aũ kuṭṭāl . . .	195. I shall beat.
Tū mārēlā . . .	Tū kuṭṭāl . . .	196. Thou wilt beat.
Ō mārēlā . . .	Sē kuṭṭāl . . .	197. He will beat.
Ahē māmmē . . .	As kuṭṭū . . .	198. We shall beat.
Tuhē mārēlē . . .	Tus kuṭṭēl . . .	199. You will beat.
Ō mārēlē . . .	Sē kuṭṭēl . . .	200. They will beat.
Aũ mārṭā, mātā . . .	Aũ kuṭṭdē . . .	201. I should beat.
Aũ mārēā-gāthā . . .	Aũ mārēā-ghēṭā . . .	202. I am beaten.
Aũ mārēā-gē . . .	Aũ mārēā-gā . . .	203. I was beaten.
Aũ mārēā-gammhā . . .	Aũ mārēā-ghēl . . .	204. I shall be beaten.
Aũ gāthā . . .	Aũ ghēṭā . . .	205. I go.
Tū gāthā . . .	Tū ghēṭā . . .	206. Thou goest.
Ō gāthā . . .	Sē ghēṭā . . .	207. He goes.
Ahē gāthē . . .	As ghēṭē . . .	208. We go.
Tuhē gāthē . . .	Tus ghēṭē . . .	209. You go.
Ō gāthē . . .	Sē ghēṭē . . .	210. They go.
Aũ gēā . . .	Aũ gā . . .	211. I went.
Tū gēā . . .	Tū gā . . .	212. Thou wentest.
Ō gēā . . .	Sē gā . . .	213. He went.
Ahē gēē . . .	As gōē . . .	214. We went.

English.	Chamṣālī.	Gādī or Bharmaurī.
215. You went . . .	Tusī gē . . .	Tussē gē, guchhū-rē . . .
216. They went . . .	Ō gē . . .	Ōh gē, guchhū-rē . . .
217. Go . . .	Jā . . .	Gāh . . .
218. Going . . .	Jāndā . . .	Gāhndā . . .
219. Gone . . .	Gēo-rā . . .	Gō, guchhūrā . . .
220. What is your name ? .	Tērā nā kai hai ? . . .	Tundhā nā kyā ? . . .
221. How old is this horse ?	Is ghōrē-ri kitnī umar hai ?	Ēs ghōrē-ri kētrī umbar hā ?
222. How far is it from here to Kashmir ?	Idhā-kachhā Kasmīr kitnē dūr hai ?	Ēthiā-thaū Kasmīr kētrī dūr hā ?
223. How many sons are there in your father's house ?	Tumhārē babbē-rē gharē kitnē puttār hin ?	Tērē babē-rē gharā-mā kētrē putr hin ?
224. I have walked a long way to-day.	Ajj haū dūrā-tikar haṇḍā	Ajj aū matē dūr haṇḍhū .
225. The son of my uncle is married to his sister.	Mērē chāchē-rē puttārē usē-ri bhēṇ byāhi.	Mērē kakkā-rē putrē usē-ri bhēṇī sētē byāh kard.
226. In the house is the saddle of the white horse.	Hachchhē ghōrē-ri kāthī gharē andar hai.	Hachchhē ghōrē-ri kāthī gharā-mā hā.
227. Put the saddle upon his back.	Usē-ri piṭhī uppar kāthī bāh.	Usē-ri piṭhī-par kāthī pā .
228. I have beaten his son with many stripes.	Maī usē-rē puttrā-jō matā mārēā.	Usē-rē gabhrū-jō maī matē kōrē-sētē mārū.
229. He is grazing cattle on the top of the hill.	Sē daṅgrā-jō dhārē-ri chōṭī-par chārēā kardā hai.	Dhārā-ri chōṭī puṭhī gōrū chārū-kardā-hā.
230. He is sitting on a horse under that tree.	Sē us rukkhē-rē hēṭh ghōrē-par biṭhō-rā-hē.	Ōh us rukkhā talē ghōrē-par biṭhū-rā hā.
231. His brother is taller than his sister.	Usē-rā bhāī apnī bhēṇī-kachhā lammā hai.	Usē-rā bhāī apnī bhēṇī-thaū lammā hā.
232. The price of that is two rupees and a half.	Iddhē-rā mul dhāī rupayyē hai.	Usē-rā mul dhāī rupayyē hā.
233. My father lives in that small house.	Mērā bab us nikkē gharā andar raihdā-hai.	Mērā bab us lauhkrē gharā-mā raihdā-hā.
234. Give this rupee to him	Us-jō ēh rupayyā dē .	Ēh rupayyā us-jō dē .
235. Take those rupees from him.	Us-kachhā sē rupayyē lē .	Ōh rupayyā us-thaū lē .
236. Beat him well and bind him with ropes.	Us-jō juṭī mār, atē jōrī kanē jakar.	Us-jō dabī-karī mār, atē jōrē-sētē bannh.
237. Draw water from the well.	Khūhē-kachhā pānī kaḍh .	Khūhē-thaū pānī kaḍh .
238. Walk before me	Mērē aggē chal . . .	Mērī agūh chal . . .
239. Whose boy comes behind you ?	Kusē-rā jāgat tērē pichchhō indā-hai ?	Tērē pichūh kasē-rā gabhrū hā chalū-rā ?
240. From whom did you buy that ?	Taī sē kus-kachhā kharidēā ?	Taī ōh kas-thaū kharidī-hā ?
241. From a shopkeeper of the village.	Grāē-rē ikk haṭwānīē-kachhā.	Girā-rē haṭwānīē-thaū .

Churābī.	Paṅgwāli.	English.
Tuhē gēē	Tus gōē	215. You went.
Ō gēē	Se gōē	216. They went.
Gēā	Gā	217. Go.
Gāthā	Ghētā	218. Going.
Gēā	Gā	219. Gone.
Tiṇḍā nā kitū ā ? . . .	Tē nā ki ?	220. What is your name ?
Ēs ghōrē-ri kētrōri umbar ā ?	Ēh ghōrā katt bahrā bhūā ?	221. How old is this horse ?
Idhā-kanā Kāsmīr kettrōri dūr ā ?	Iriyā Kāsmīr kattrū dūr ahi ?	222. How far is it from here to Kashmir ?
Tiṇḍē-babbē-rē gharē kētrōrē puttār ātē ?	Tē bauē giḥ katt kōā asē ?	223. How many sons are there in your father's house ?
Ajj aū baṇi dūr haṇṭēā .	Ajj aū dūr haṇṭhū . . .	224. I have walked a long way to-day.
Minḍē chachē-rē puttār usē-ri bhīṇi-kanē janēi ki.	Mē kakkē kōā usē daddi dzōi byāh.	225. The son of my uncle is married to his sister.
Gharē hachchhē ghōrē-ri kāṭhi ā.	Giḥē antar hachchhē ghōrē kāṭhi asi.	226. In the house is the saddle of the white horse.
Usē-ri piṭṭhi-par kāṭhi bāb.	Asē piṭṭh-putṭh kāṭhi rakkh.	227. Put the saddle upon his back.
Mī tiṣē-rē puttār pran mati mār ditti.	Mē asā kōā matā kuṭṭā .	228. I have beaten his son with many stripes.
Ō dhārā-ri chōṭi prani gōrū chātā-ā.	Ōh rēhi chōṭi putṭh gōrū chātā lagōrā asā.	229. He is grazing cattle on the top of the hill.
Sē us būṭṭē hēṭṭh ghōrē prani bēṭhōrā-ā.	Ōh ghōrē putṭh us bāṭē pār biṭhōrā asā.	230. He is sitting on a horse under that tree.
Usē-rā bhāē usē-ri bhīṇi-kanā lammā ā.	Usē bhāi usē daddi-kiā lammā asā.	231. His brother is taller than his sister.
Usē-rū mul aḍhāē rupayyē ā.	Usē mull aḍhāi rupayyā asā.	232. The price of that is two rupees and a half.
Minḍā bābb us nikkē gharā-mā bastā-ā.	Mē bau us maṭṭhē giḥ antar biṣṭā ahi.	233. My father lives in that small house.
Us-ni rupayyā dē . . .	Ēh rupayyā as-di dē-dē .	234. Give this rupee to him.
Ō rupayyē us-kanā lai .	As-kiā ōh rupayyē nē .	235. Take those rupees from him.
Us-ni jugṭi māri-kari dōṛū-lā bannh.	Us-di jugṭi kuṭṭhōr rajurī lāi bannh.	236. Beat him well and bind him with ropes.
Khūhā-kanā pāṇi kaḍḍh .	Khūhē-kiā pāṇi kaḍḍh .	237. Draw water from the well.
Mū hāgrē chal	Mē agar agar haṇṭh .	238. Walk before me.
Kusē-rā gabhrū tiṇḍē picchē ēṭā ?	Kasā kōā tē patō ṭitā ?	239. Whose boy comes behind you ?
Ō taṭ kus-kanā mulē lēā ?	Taṭ ēh kas kiā ghinā ?	240. From whom did you buy that ?
Giraiyyē-rē haṭṭiwāni-kanā	Girāē haṭwāni-kiā . . .	241. From a shopkeeper of the village.

THE BHADRAWĀH GROUP.

Paṅgwālī has been, for questions of geographical convenience, classed as a dialect of Chamēālī. It is a mixed language, some of the speakers having immigrated from the hills of Bhadrawāh and the neighbourhood, while others came from Lahul and Kulu. It is, therefore, to be expected that in many particulars Paṅgwālī should agree with the various dialects of the Bhadrawāh group, and this is the fact. The latter group consists of three different forms of speech in which Western Pahārī is merging into Kāshmirī, and Paṅgwālī may, in this sense, be taken as also a member of the same group. It illustrates the first stage of merging, the Kāshmirī influence becoming stronger as we get into Bhadrawāh. On the other hand Paṅgwālī also shows signs of Chamēālī influence, and as it is spoken entirely within that state, I have classed it as a dialect of that language.

In dealing with Bhadrawāhī I shall frequently repeat the statements already made about Paṅgwālī, so as to make the information given on the following pages as complete as it stands.

The Bhadrawāh group includes the three following dialects :—

										Number of speakers, 1901.		
Bhadrawāhī	}	20,977	
Bhaḷēsi		4,540	
Pāḍari			
TOTAL										.	.	25,517

No figures are available for the number of speakers in 1891, according to the census of which year the figures of this Survey have usually been calculated. The figures of the census of 1901 are, therefore, given instead.

Bhadrawāhī and Bhaḷēsī are both spoken in Bhadrawāh, a Jāgīr of the late Rājā Sir Amar Singh, lying within Kashmir territory, immediately to the north-west of Chamba State, and south of the Chenab river. By Bhadrawāhīs themselves the district is called Bhaḍhlā, with the accent on the second syllable, while Kāshmirīs call it Bōdarkāh. Bhaḷēsī is a form of Bhadrawāhī, spoken in Bhales, a valley a few miles to the east of the town of Bhadrawāh, and between it and the Chamba frontier.

Pāḍarī is the language of Padar, a mountainous portion of the Kashmir district of Ūdhampur. Padar, separated from Bhales by a valley only six or seven miles across, lies north of and contiguous to Pangī.¹ It occupies the valley of the Chenab from the Pangī frontier for about thirty miles down to the valley of Siri, where Kashtawār (or Kishtwar) begins. In Kishtwar the language is definitely a dialect of Kāshmirī. South and west of Bhadrawāh lies the main portion of the State of Jammu, the language of which is Ḍōgrī. North of Bhadrawāh we again have Kishtwar. We thus find that the languages of the Bhadrawāh group have Ḍōgrī and Chamēālī to their south and Ḍōgrī to their west. North of Padar lies the Zanskar range, beyond which we have Tibeto-Burman languages. On the other hand, north of Bhadrawāh and west of Padar we have the Kāshmirī of Kishtwar.

¹ Much of the above is taken from Mr. Grahame Bailey's *Languages of the Northern Himalayas*.

The three dialects are separately described below. Here it will suffice to draw attention to those points which they have in common.

In the pronunciation of the vowels they all closely follow Kāshmīrī. Most marked is the tendency to epenthetic change which is a prominent feature of that language. By epenthesis is meant what is called in German *Umlaut*, i.e. the change in the sound of a vowel owing to the influence of a vowel in the next syllable, much as in English, the *a* in the word 'man' has become *e* in 'men' under the influence of the *i* in the old Anglo-Saxon '*manni.' So, in Kāshmīrī, the base *māl-* means 'father.' When the letter " is added to form the nominative singular, the long *ā* becomes *ō*, and we get *mōl*^u, and when the letter ' is added the *a* becomes *ō*ⁱ, and we get the nominative plural *mōl*ⁱ.

Again, in Kāshmīrī, the base of the word meaning 'a weaver' is *wāwar-*. If we add " to form the nominative singular, it changes the preceding *a* to *u*, so that we get *wāwur*^u, but this new *u* in the second syllable again changes the preceding *ā* to *ō*, so that we ultimately get *wōwur*^u. In Kāshmīrī the rules under which these changes occur are now well known, and there is no difficulty in applying them. In the languages of the Bhadrawāh group, the examples available are too few in number to do more than satisfy us that epenthesis exists. They are not sufficiently numerous to enable us to form general rules. We must, therefore, content ourselves with quoting some typical examples.

The reader will have noted in the above Kāshmīrī examples certain small letters written above the lines. These indicate a series of very short vowels *a*, *e*, *i*, *o*, *u*, and *ū* much shorter than the ordinary short vowels of India. In fact, they are so short that they are often inaudible to a European. But, although they are so slight in sound they are of the greatest importance as regards epenthesis, as they regularly affect the sound of the preceding vowel.

These very short vowels are here mentioned, as they are also of common occurrence in Pāḍarī.

We have already drawn attention to instances of epenthesis in Paṅgwālī and these need not be repeated. For Bhadrawāhī we may quote :—

<i>tshērō</i> , a he-goat,	<i>tshaillz</i> , a she-goat.
<i>kō</i> , a boy,	<i>kūz</i> , a girl.
<i>batshz</i> , a cow,	oblique form <i>būtshē</i> .
<i>ghōrē</i> , a mare,	oblique form <i>ghōūrē</i> .
<i>hāthz</i> , an elephant,	oblique form <i>haithē</i> .
<i>bitsharalō</i> , he will fall,	<i>bitsharailai</i> , she will fall.

Bhalēsī is very similar. Thus we have :—

<i>khirkēl</i> , he will fall,	<i>khirkūl</i> , she will fall.
<i>ūz</i> , come thou,	<i>ēiā</i> , come ye.

The infinitive 'to come' is *aiṇu*.

In Pāḍarī epenthesis is much more prominent. We may quote :—

<i>gēōbhur</i> , a son,	<i>gōbhar</i> , sons.
<i>kōz</i> , a daughter,	<i>kūiar</i> , of a daughter.

<i>ghōrē</i> , a mare,	<i>ghūrēr</i> , of a mare.
<i>gā</i> , a cow,	<i>gōi</i> , cows.
<i>bhēn</i> , a sister,	<i>bhin</i> , sisters.
<i>han</i> , he is,	<i>hin</i> , she is.
<i>dzhāra</i> , fallen (masc.),	<i>dzhairi</i> (fem.).
<i>bhō</i> , he became,	<i>bhūz</i> , she became.
<i>azna</i> , he comes; <i>aiznā</i> , she comes; <i>ōzul</i> , he will come; <i>azil</i> , she will come; <i>aznal</i> , you will come (masc.); <i>ēznīl</i> , you will come (fem.).	
<i>bīshul</i> , I shall sit; <i>bēshal</i> , thou wilt sit.	
<i>kōtul</i> , he will strike; <i>kōtēl</i> , she will strike.	

and many others.

In Pādārī the vowel *y* is often inserted before *i* or *ē* as in Kāshmīrī. Thus, *pyiṭṭh*, the back; *dyittā*, for *dittā*, given; *lyēkhan*, to write. So also the possessive pronouns *miūn*, my; *tiūn*, thy; *hiūn*, our, are little more than orthographical variations of *myūn*, *tyūn*, *hyūn*. The optional forms, *mēn*, *tēn* and *hēn*, show that the *yū* is merely a variant of *ē*.

There is one striking peculiarity of the treatment of consonants in the Bhadrawāh group. In Gādī and Churāhī we come across unexpected instances of the insertion of *r*, as in *bhrukkhā* (Hindī *bhūkhā*), hungry; *bhraḍḍ* or *bhēḍḍū*, a sheep. In Paṅgwālī *bhrukkhā* underwent a further change, becoming *ḍhukhā*. Here we have *bh* becoming *bhr*, and then becoming *ḍh*. In all this we see Tibeto-Burman influence. In Western Tibetan *br* is pronounced *dr* in Ladakhī and *ḍ* in the Lahul dialect (see Vol. II, Pt. i, pp. 54 and 70).

In the Bhadrawāh group there are numerous instances of this change. Very often *bhr* becomes *ḍhl* rather than *ḍh*.

Thus *ḍhlukkhō*, hungry (Bhad.¹).

bhra or *ḍhlā*, a brother (Bhad.).

bhrābū (Chamēālī), *bhrabbū* (Paṅg.).

ḍhlabbu (Bhad.), *ḍhlibbhū* (Bhal.), a red bear.

bhēḍḍū, *bhraḍḍ* (Churāhī), *bhaiḍḍ* (Bhad.), *ḍhlēḍḍ* (Bhal.), a sheep.

barāg (Kuṭui), *ḍhlāhg* (Bhad.), *ḍlāg* (Bhal.), *ḍlāhg* (? *ḍhlāhg*) (Pād.), a leopard.

Cf. *Bhaḍhlā* (Bhad.), Bhadrawāh.

Sometimes *b* alone becomes *dl*, as in Bhad. *banhdnū*, Pād. *dlanḍ*, to bind. *Gr* becomes *ḍl* in Bhad. and Bhal., *ḍlañ*, Sanskrit *grāma*, a village.

Again we find *tr* often becoming *tl* or *ṭl*, as in

tlāz (Paṅg.), *trāz* or *tlāz* (Bhad.), *tlāz* (Pād.), three.

tshēṭhl (Bhad.), Sanskrit *kshētra*, a field.

ṭhliggō (Bhad.), the back; *trak-* (Kāshmīrī), *trika* (Sanskrit), the lower part of the back.

trī (India generally), *ṭhlī* (Bhad.), a woman.

kētrū or *kēṭlū*, how many? (Bhad.).

The Bhad. word for night, *ḍlaz*, also seems to belong to this set, but its origin is obscure.

¹ Bhad.=Bhadrawāhī. Bhal.=Bhalēsī. Paṅg.=Paṅgwālī. Pād.=Pādārī.

The change of *bhr* to *ḍhl* is very interesting, and has not been noted elsewhere. On the other hand there are several cases of *tr* becoming *ṭhl* in the Piśācha languages, as in the Pashai *puṭhlē* (Sanskrit *putra*), a son.

As usual in the neighbouring languages *ch* frequently becomes *ts* and *j* becomes *z* or *dz*. Thus in Bhad. we have *tsūūr*, four; *tsarnū*, to graze; *ṭshkī*, the eye; *manz*, in; *zakhaṇ*, when; *zē*, who.

The letter *g* is liable to be dropped between two vowels, as in *laō* or *lagō*, *larō* or *lagōrō*, begun.

The letter *h* is sometimes prefixed, as in Bhad. *hāj*, a mother, elsewhere *ijjī*. In the middle of a word it is sometimes dropped, as in *chāṇū*, to wish.

As in the neighbouring dialects and also in the Piśācha languages, *d* shows a tendency to become *t*, especially in borrowed words. Thus, *antōr* (Persian *andar*), within; *zintū* (Persian *zinda*), alive; *dant* (Persian *dand*), a tooth; *dānt* (Kāshmirī *dānd*), a bull.

In the Chamba dialects we noticed how *r* becomes *ṛ* in *maṛd*, a man. The same change occurs in the Bhadrawāh group, and we also have *kōrā* or *kōṛī*, where? *zarā* or *zaṛī*, where; *irā* or *ēṛī*, here, and so on. In *kuī*, a girl, a medial *r* has been dropped, as in the Chamba dialect.

In Churāhī and Paṅgwālī we noticed how the possessive pronouns preferred cerebral letters. The same is the case in Pāḍarī, as will be seen from the following:—

	my	thy	our	your
Chameālī.	<i>mērā</i>	<i>tērā</i>	<i>hamārā</i>	<i>tumhārā</i> .
Bhadrawāhī	<i>mērū</i>	<i>tērū</i>	<i>ishū</i>	<i>tishū</i> .
Bhaḷēsī	<i>mēū</i>	<i>tēū</i>	<i>asērū</i>	<i>tusērū</i> .
Churāhī	<i>mīṇḍā</i>	<i>tīṇḍā</i>	<i>asṛā</i>	<i>tuārā</i> .
Paṅgwālī	<i>māṇ</i>	<i>tāṇ</i>	<i>hēṇ</i>	<i>tāhṇ</i> .
Pāḍarī	<i>miūṇ, mēṇ</i>	<i>tiūṇ, tēṇ</i>	<i>hiūṇ, hēṇ</i>	<i>tōhṇ</i> .

The close mutual relationship of the last three sets of forms is obvious.

The peculiar Bhadrawāhī forms *ishū* and *tishū* may be compared with the Veron Kāfir (Piśācha) *ēnd-ēsh*, my, and *iti-ēsh*, thy. The forms *hēṇ* and *hiūṇ*, our, may be compared with the Kāshmirī *sōn*, our, if we remember that in these languages *h* and *s* are frequently interchanged.

The close connexion between the Bhadrawāh group, Paṅgwālī and Kāshmirī is further illustrated from the following comparative vocabulary of a few selected words:—

English.	Paṅgwālī.	Bhadrawāhī.	Bhaḷēsī.	Pāḍarī.	REMARKS.
Ass	<i>khōtā</i>	<i>khauthan</i>	<i>khōtrū</i>	...	
Bear (Black bear)	<i>rikkh</i>	<i>itsh</i>	<i>ūtsh</i>	<i>yatsh</i>	
Bear (Red bear)	<i>bhrabbū</i>	<i>ḍhlabbu</i>	<i>ḍhlibbū</i>	...	
Bird	<i>pakhrū</i>	<i>tsarōllī</i>	...	<i>pōkkhar</i>	Ksh. <i>pākḥī</i> , * <i>tsīrī</i>

English.	Paṅgwāli.	Bhadrawāhī.	Bhaḷesī.	Pāḍari.	REMARKS.
Body	sarīr	jind	...	jān	
Boy	kōā	mātṭhu, mōtṭhū	kō	gəḷbhur	Ksh. <i>gōbur</i>
Bread	rōṭi	rōṭṭi	...	ruaiṭi	
Brother	bhāū, bhāi	ḍhā, bhrā	kāk, bhēi	bhāē	Ksh. <i>bōy</i> ^u
Buffalo	bhaĩ	bhaĩ	bhaĩ	maĩh	Ksh. <i>mōs</i>
Cow	gā	baṭshī	gaũ	gā	Ksh. <i>gāv</i>
Daughter	kuṛi, kōi	kōi, kōi	kūr, kuĩ	kōi	Ksh. <i>kūr</i> ^u
Day	din	zhēz	...	disū	Ksh. <i>dōh</i>
Egg	aṇḍhēru	ṭhūl	...	ṭhūl	Ksh. <i>ṭhūl</i>
Eye	ṭīr	ēṭshi	...	ṭīr	Ksh. <i>achh</i> ⁱ , <i>ṭōr</i> ^u , eyelid ^{eye} ;
Face . . . .	...	tuttar	...	tōtar	
Father	bab, bau	bābō, bāzi, bau	bāb, bāji	bab	Ksh. <i>bab</i> , <i>bāb</i>
Field . . . .	...	tshēṭhī	...	...
	bāg	bāgrī	...	baig ⁱ	
Fish	machchī	masli	...	machchh ⁱ	
Girl	kūi	kūi, kōi	kuĩ	kōi	Ksh. <i>kūr</i> ^u
Goat (masc.)	bakrū	tshērō	tshērō	bakrā	Ksh. <i>tsāwul</i>
Goat (fem.)	bakri	tshailli	tshēllē	bakri	Ksh. <i>tsāw^ujā</i>
Good, clean, beautiful	kharā	chhail	...	chhēr	Ksh. <i>khōr</i> ^u
Hair	kēs	śir-āḷ	...	rōṭṭh	Ksh. <i>wāl</i>
Head	kupāḷ	dōg	...	magir	
Hill	jōth, dzōth	dhār	dhār	phāṭ	
Husband	gharēth	mupaś	rōn, mūpaś	dhaini	Ksh. <i>rūn</i> ^u
Kite (the bird)	ill	śēn	...	glēz	
Leopard . . . .	...	ḍhlāhg	ḍlag	dlahg	
Man	maṛḍ, māhṇū	maṛḍ	muṭṭār	mauhṇū	Ksh. <i>mahanyuv</i> ^u
Moon	jōsan	chānapī	...	tsainnē	Ksh. <i>zūn</i> ^u
Mother	ijji	hāj	hai	ij	
Mouth	āsī	ās	...	tōtar	Ksh. <i>ōs</i> , <i>ōs</i> ⁱ
Night	rāt	ḍlaz	...	...	Ksh. <i>rāt</i>

English.	Paṅgwālī.	Bhadrawāhī.	Bhaḷesī.	Pādarī.	REMARKS.
Ox	liṇḍ	dānt	dānt	badhēl	Ksh. <i>dānd</i>
Plain, a	paddhar	paddhrū	...	mādān	Ksh. <i>mōdān</i>
Rain (subst.)	mēgh	dēū	...	mēgh	
River	daryā	nirū	...	gaḍōr	<i>Of. Stream</i>
Run, to	naśṇā	naśṇū	...	naśaṇ	
Say, to	bōḷnā	zaunū	dzōnū	bōlaṇ	Ksh. <i>dapun</i>
Seed	baijū	biḍz	...	bēḍzā	Ksh. <i>bīz</i>
Sheep	bhēḍ	bhaiḍḍ	ḍhēḍḍ	daingī	
Sister	dēddī, bhain	baihn, baihn	binyi	bhēṇ	Ksh. <i>bēñē</i>
Sleep, to	sōṇā	zhulnū	...	uṇhaṇ	
Small	maṭhrā	nikrō	nikrū	māṭhar	
Son	kōā	kō	kō	kuā	<i>Of. Daughter</i>
		māṭṭhū, mōṭṭhū	...	...	<i>Of. Small</i>
			bōkut	...	Ksh. <i>bōkut</i>
Stream (subst.)	gaḍḍrī	gaḍ	...	pāaiṇ	<i>Of. River and Water.</i>
Sun	dēs	dihāro	...	dīus	
Thief . . . .	...	tsaur	...	tsōr	Ksh. <i>tsūr</i>
Tongue	jibh	zibbh	...	dzēbh	Ksh. <i>zēv</i>
Tooth	dand	dant	...	dann, dand	Ksh. <i>dand</i>
Town	saihr	sāhr	...	saihr	Ksh. <i>shēhr</i>
Tree . . . .	...	būtā	...	bōṭṭ	Kumauni <i>bōṭṭ</i>
Village	girā	ḍlaū	ḍlaū	ṭhāo	
Water	pānī	pānī	pānī	pāaiṇ	Ksh. <i>pōn</i> <i>Of. Stream</i>
Wife	jōllī, dzōlli	ṭhī	zanān	dzail	Ksh. <i>triy</i>
Woman . . . .	...	ṭhī	...	...	Ksh. <i>triy</i>
			kuūs	...	
				khihōn, ghioṇū	
	jēlhānū	...	...	...

Numerals.

	Paṅgwālī.	Bhadrawāhī.	Pāḍarī.	Kāshmirī.
1	yak	ak	yak	akh
2	dūi	dūi	dūi	z ^h
3	tlāi	tlāi	tlāe	trēh
4	chaur	tsūūr, tsōūr	tsōur	tsōr
5	pañj	pantś	pānz	pānts
6	chhē	śāh	tshai	shēh
7	satt	satt	satt	sath
8	atṭh	atṭh	atṭh	ōṭh
9	naō	naū	nau	nav
10	daś	daś	daś	dah
20	bih	bih	bih	wuh
100	sau	śauū	sau	hath

Authorities.—The only book dealing with these languages is the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, and frequently referred to in this volume. This contains short Grammars and Vocabularies of Bhadrawāhī, Bhalēsi and Pāḍarī. In this account of the group I have made the greatest use of his work, and again take an opportunity of expressing my gratitude for the help afforded by it.

BHADRAWĀHĪ AND BHAḤĒSĪ.

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that BhaḤsī is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōṛū*, a horse, is *ghōṛē-rū* in Bhadravāhī and *ghōṛēū* in BhaḤsī. The materials available for Bhadravāhī are a version of the Parable of the Prodigal Son and a List of Words and Sentences which I owe to the kindness of the Kashmir Authorities, and the sketch of the language in Mr. Grahame Bailey's *Languages of the Northern Himalayas*. No specimen or list has been received for BhaḤsī, and as regards this language my only authority is Mr. Bailey's work.

The main peculiarities of the **Pronunciation** of these two languages has been dealt with in the preceding pages and will not be repeated here. In the **Declension** of nouns *tadbhava* nouns in *ū*, like *ghōṛū*, a horse, may optionally end in *ā*, *au*, or *ō*. Thus, *ghōṛā*, *ghōṛau*, or *ghōṛō*. The same is true for adjectives, and for infinitives and participles of verbs. This is stated here once for all, and must be borne in mind throughout the following pages :—

ghōṛū, a horse.

	Bhadravāhī	BhaḤsī
Sing.		
Nom.	<i>ghōṛū</i> (-ā, -au, -ō)	<i>ghōṛū</i> .
Ag.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Dat.	<i>ghōṛē-jō</i>	<i>ghōṛē</i> .
Abl.	<i>ghōṛē-kara</i>	<i>ghōṛā</i> .
Gen.	<i>ghōṛē-rū</i>	<i>ghōṛēū</i> .
Loc.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Voc.	<i>ghōṛā</i>	
Plur.		
Nom.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Ag.	<i>ghōṛēṣ</i>	<i>ghōṛē</i> .
Dat.	<i>ghōṛan-jō</i>	<i>ghōṛan</i> .
Abl.	<i>ghōṛan-kara</i>	<i>ghōṛān</i> .
Gen.	<i>ghōṛā-kēṛū</i>	<i>ghōṛ-kēū</i> .
Loc.	<i>ghōṛan-mā</i>	<i>ghōṛan-madz</i> .
Voc.	<i>ghōṛāu</i>	

For the locative we may also add *mā* (Bhad.) or *madz* (BhaḤ.) in the singular. Thus, *ghōṛē-mā*, *ghōṛē-madz*. For the ablative other BhaḤ. postpositions are *sē* and *sēhē* and BhaḤ. may use *kaṇṇā*, as in *ḍlaūā haṭṭibālē kaṇṇā*, from the village from a shop-keeper, where we have both forms of the ablative in the same sentence.

For the BhaḤ. genitive plural, we may have *karu* instead of *kēru*. The genitives can all end in *ū* (*u*), *ā*, *au*, or *ō*.

Similarly are declined other masculine nouns, such as :—

	Bhadrawāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>ghar (ghōr)</i>	<i>ghar.</i>
Ag. and Loc.	<i>gharē</i>	<i>gharē.</i>
Gen.	<i>ghar-rū, gharē-rū</i>	<i>gharēū.</i>
Abl.	<i>gharē-kara</i>	<i>gharā.</i>
Obl.	<i>gharē</i>	<i>gharē.</i>
Plur.		
Nom.	<i>ghar</i>	<i>ghar.</i>
Ag.	<i>gharē</i>	<i>gharan.</i>
Gen.	<i>ghar-kērū</i>	<i>ghar-kēū.</i>
Abl.	<i>gharan-kara</i>	<i>gharān.</i>
Obl.	<i>gharan</i>	<i>gharan.</i>

In these nouns in Bhad. an ablative may be formed by adding *ō*, as in *khūhō*, from the well. Compare the BhaḤ. abl. in *ā*.

	Bhadrawāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>hāthī</i>	<i>hāthī.</i>
Ag. and Loc.	<i>hāthē</i>	<i>hāthē.</i>
Gen.	<i>hāthē-rū</i>	<i>hāthēū.</i>
Abl.	<i>hāthē-kara</i>	<i>hāthā.</i>
Obl.	<i>hāthē</i>	<i>hāthē.</i>
Plur.		
Nom.	<i>hāthī</i>	<i>hāthī.</i>
Ag.	<i>hāthē</i>	<i>hāthē.</i>
Gen.	<i>hāthī-kērū</i>	<i>hāthī-kēū.</i>
Abl.	<i>hāthī-kara</i>	<i>hāthīān.</i>
Obl.	<i>hāthī</i>	<i>hāthīan.</i>

In this note the Bhad. epenthetic change of the *ā* of *hāthī* before *ē*.

Note that the BhaḤ. agent plural is *hāthē*, not *hāthīan* as we might expect. *Hāthē* is the form given by Mr. Bailey.

naū, a noun, and *bau* (Bhad.), a father, have the Bhad. gen. sing. *naūē-rū*, *bauē-rū*, dat. *naūē-jō*, *bauē-jō*, and so on.

For feminine nouns, we have :—

	Bhadrawāhī	BhaḤĒSĪ
Sing.		
Nom.	<i>kūī</i>	<i>kūī.</i>
Ag. and Loc.	<i>kūīā</i>	<i>kūīē.</i>
Gen.	<i>kūīē-rū</i>	<i>kūīēū.</i>
Abl.	<i>kūīē-kara</i>	<i>kūīā.</i>
Obl.	<i>kūīē</i>	<i>kūīē.</i>

kūz, a daughter.

	Bhadrawāhī	Bhaḷēsī
Plur.		
Nom.	<i>kūā</i>	<i>kuā</i> .
Ag.	<i>kūē</i>	<i>kuē</i> .
Gen.	<i>kū-kērū</i>	<i>ku-kēū</i> .
Abl.	<i>kū-kara</i>	<i>kuān</i> .
Obl.	<i>kū</i>	<i>kuān</i> .

Note the Bhaḷ. shortening of the *ū* in the plural.

In Bhad. epenthesis sometimes occurs in the declension of these nouns. Thus, *batshī*, a cow, has *būtshē* in the other cases of the singular, and *būtshā*, etc. in the plural.

baiṇ, a sister.

	Bhadrawāhī	Bhaḷēsī
Sing.		
Nom.	<i>baiṇ</i>	<i>bhaiṇ</i> .
Ag.	<i>baiṇā</i>	<i>bhaiṇē</i> .
Gen.	<i>baiṇē-rū</i>	<i>bhaiṇēū</i> .
Abl.	<i>baiṇ-kara</i>	<i>bhaiṇā</i> .
Obl.	<i>baiṇi</i>	<i>bhaiṇē</i> .
Plur.		
Nom.	<i>baiṇi</i>	<i>bhaiṇ</i> .
Ag.	<i>baiṇē</i>	<i>bhaiṇē</i> .
Gen.	<i>baiṇi-kērū</i>	<i>bhaiṇi-kēū</i> .
Abl.	<i>baiṇi-kara</i>	<i>bhaiṇiān</i> .
Obl.	<i>baiṇi</i>	<i>bhaiṇin</i> .

The genitive postpositions (Bhad.) *rū*, *kērū* (*karū*), Bhaḷ. *ēū*, *kēū*, are as usual adjectives, becoming *rē*, *kērē*, *ēē*, *kēē* when agreeing with a masculine plural noun or with a masculine noun in an oblique case of the singular. They become *rī*, *karī*, *ēī*, *kēī*, when agreeing with a feminine noun: thus, (Bhad.) *ḍlañē-rē hētrībālē-kara*, from a shopkeeper of the village; (Bhad.) *chittē ghōrē-rī kāthī*; (Bhaḷ.) *chittē ghōrē zīn*, the saddle of the white horse. Mr. Bailey says that *rū*, *kērū* (*karū*) are not inflected for the oblique masculine. Probably the rule is very carelessly observed for the first of these examples (No. 22 of his sentences) is taken from Mr. Bailey's book.

Adjectives call for no remarks, as they follow the usual rules. Those in *ū* (*ā*, *au*, *ō*, or *u*) are declined in the same way as genitives. Comparison as usual is made with the help of the ablative case.

Pronouns.—The first two personal pronouns are thus declined:—

	I		THOU	
	Bhadrawāhī.	BhaḶēsī.	Bhadrawāhī.	BhaḶēsī.
Sing.				
Nom. . . .	<i>aũ</i>	<i>aũ</i>	<i>tū</i>	<i>tū</i>
Ag. . . .	<i>mĩ</i>	<i>mēĩ</i>	<i>taĩ</i>	<i>tēĩ</i>
Obl. . . .	<i>mĩ</i>	<i>mēĩ</i>	<i>tūĩ</i>	<i>tūĩ</i>
Abl. . . .	.....	<i>mērā</i>	.....	<i>tērā</i>
Gen. . . .	<i>mērū</i>	<i>mēū</i>	<i>tērū</i>	<i>tēū</i>
Plur.				
Nom. . . .	<i>as</i>	<i>as</i>	<i>tus</i>	<i>tus</i>
Ag. . . .	<i>asēĩ</i>	<i>asan, ahan</i>	<i>tusēĩ</i>	<i>tusan, tuhan</i>
Obl. . . .	<i>asan</i>	<i>asan, ahan, abl. asān</i>	<i>tusan</i>	<i>tusan, tuhan, abl. tusān</i>
Gen. . . .	<i>ishū</i>	<i>asē-rū</i>	<i>tishū, tushū</i>	<i>tusē-rū</i>

In the genitive singular, note how BhaḶēsī, as usual, drops the *r*.

The Demonstrative Pronouns are:—

	THIS		THAT	
	Bhadrawāhī.	BhaḶēsī.	Bhadrawāhī.	BhaḶēsī.
Sing.				
Nom. . . .	<i>ēh, ēh</i>	<i>ēh</i>	<i>ōh</i>	<i>ōh</i>
Ag. . . .	<i>inĩ</i>	<i>inĩ</i>	<i>unĩ</i>	<i>unĩ</i>
Obl. . . .	<i>is, ish, ěs</i>	<i>is</i>	<i>us</i>	<i>us</i>
Abl. . . .	.....	<i>isā</i>	.....	.....
Gen. . . .	<i>isē-rū, ěsērū</i>	<i>isēū</i>	<i>usē-rū</i>	<i>usēū</i>
Plur.				
Nom. . . .	<i>ēnhā, in, ěn</i>	<i>inā</i>	<i>ūnhā, ōnhā, un</i>	<i>unā</i>
Ag. . . .	<i>inēĩ, ěnēĩ</i>	<i>inhē</i>	<i>unēĩ</i>	<i>unhē</i>
Obl. . . .	<i>inan, ěnan</i>	<i>inan</i>	<i>unan</i>	<i>unan</i>
Abl. . . .	.....	<i>inān</i>	.....	<i>unān</i>
Gen. . . .	<i>in-karū, ěn-kērū</i>	<i>in-kēū</i>	<i>un-kērū</i>	<i>un-kēū</i>

In the Bhadrawāhī forms, Mr. Bailey writes every *n* as cerebral. Thus, *ini*, *inaṇ*. The specimens give them as shown above, and probably both forms are used. The same remark applies to the remaining pronouns.

The Relative and Correlative are :—

	WHO, WHICH		THAT	
	Bhadrawāhī.	Bhaḷṣī.	Bhadrawāhī.	Bhaḷṣī.
Sing.				
Nom. . . .	<i>zē, sai</i>	<i>dzē</i>	<i>tē, sē, tai</i>	<i>tē, sē</i>
Ag.	<i>zainī</i>	<i>dzēnī</i>	<i>tainī</i>	<i>tēnī</i>
Obl.	<i>zis</i>	<i>dzis</i>	<i>tis, tēs, tas, tash</i>	<i>tas</i>
Abl. . . . .	.....	<i>dzisā</i>	.....	<i>tasā</i>
Gen.	<i>zisē-rū</i>	<i>dzisēu</i>	<i>tisē-rū</i>	<i>tasēu</i>
Plur.				
Nom.	<i>zanā, zen</i>	<i>dzēnā</i>	<i>tēnā, tanā</i>	<i>tēnā</i>
Ag.	<i>zēnēī, zanēī</i>	<i>dzinhē</i>	<i>tēnēī, tanēī</i>	<i>tinhē</i>
Obl.	<i>zēnan, zainan, zēn</i>	<i>dzinan, dzin</i>	<i>tēnan, tanan, tēn</i>	<i>tinan</i>
Abl. . . . .	.....	<i>dzinān</i>	.....	<i>tinān</i>
Gen.	<i>zēn-kērū, zain-kērū</i>	<i>dzin-kēu</i>	<i>tēn-kērū, tan-kērū</i>	<i>tēn-kēu</i>

The Interrogative Pronouns are :—

	WHO ?		WHAT ?	
	Bhadrawāhī.	Bhaḷṣī.	Bhadrawāhī.	Bhaḷṣī.
Sing.				
Nom.	<i>kaṇ</i>	<i>kaṇū</i>	<i>kaṇ</i>	<i>kā, kē</i>
Ag.	<i>kainī</i>	<i>kēnī</i>	not noted	not noted
Obl.	<i>kis, kas</i>	<i>kis</i>	"	"
Abl. . . . .	.....	<i>kisā</i>	"	"
Gen.	<i>kisē-rū</i>	<i>kisēu</i>	<i>kōlhē-rū</i>	<i>kuṛēu</i>
Plur.				
Nom.	<i>kaṇ</i>	<i>kaṇū</i>	.....	.....
Ag.	<i>kēnēī, kanēī</i>	<i>kunhē</i>	.....	.....
Obl.	<i>kainan, kain</i>	<i>kinan, kin</i>	.....	.....
Abl. . . . .	.....	<i>kinān</i>	.....	.....
Gen.	<i>kain-kērū</i>	<i>kin-kēu</i>	.....	.....

The Indefinite Pronouns are :—

Bhadrawāhī—*kōi*, anyone, someone; ag. *kēichē*; gen. *kēichē-rū*; *kichchh*, anything, something (immutable); *zai kōi*, whoever; *zai kichchh* or *zēn kichh*, whatever.

BhaḤēsi—*kōi*, anyone, someone; dat. *kēichē*; gen. *kēichēū*; *kichch*, anything, something (immutable); *dzē kōi*, whoever; *dzē kichchh*, whatever.

VERBS.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is conjugated as follows :—

	Bhadrawāhī.	BhaḤēsi.
Sing.		
1	<i>āi</i> , I am	<i>ahū</i> , <i>hū</i>
2	<i>ās</i>	<i>ahas</i> , <i>has</i>
3	<i>āhē</i> , <i>ai</i> , <i>aē</i>	<i>ahā</i> , <i>hā</i>
Plur.		
1	<i>āhm</i>	<i>aham</i> , <i>ham</i>
2	<i>āhth</i>	<i>ahth</i> , <i>hath</i>
3	<i>āhn</i> , <i>ān</i>	<i>ahan</i>

The Past Tense is masc. *thiū* (BhaḤ. *thiū*), pl. *thiē* (BhaḤ. *thiē*); (Bhad.) fem. sing. and plur. *thi*; (BhaḤ.) fem. sing. *thē*, plur. *thi*.

As usual, this does not change for person. *Thiū* may, as usual, also be written *thiā*, *thiāu*, *thiō*. Similarly for BhaḤēsi.

The following are the paradigms of the **Active Verbs** :—

	Bhadrawāhī	BhaḤēsi
Infinitive	<i>kuṭṭnū</i> , to strike	<i>kuṭṭnū</i> .
Present participle	<i>kuṭṭū</i> , striking	<i>kuṭṭū</i> .
Past participle	<i>kuṭṭū</i> , struck	<i>kuṭṭū</i> .
Static Past participle	<i>kuṭṭōrō</i> , in the state of being struck	<i>kuṭṭūō</i> .
Conjunctive participle	<i>kuṭṭā</i> , having struck	<i>kuṭṭōi</i> .
Ditto in compound verbs	<i>kuṭṭi</i> , having struck	?
Noun of agency	<i>kuṭṭēbālū</i> , a striker, one about to strike	<i>kuṭṭēbālū</i> .

The doubling of the *ṭ* in the past participle is due to accent. Note that the regular conjunctive participle in Bhadravāhī is formed by changing the *tū* (*tā*, *tan*, *tō*, etc.) of the present participle to *tā*. The usual form in *i* is, however, employed in compound verbs, as in *malā gāhṇū*, to be found.

In BhaḤēsi the feminines of the present and past participles are slightly irregular. In the singular they change the final *ū* (*ā*, *au* or *ō*) to *ē*, not to *i*. Thus, *kuṭṭē*, *kuṭṭē*. In the plural, they take *i*, as usual. Thus, *kuṭṭi*, *kuṭṭi*.

The following verbs are noted by Mr. Bailey as more or less irregular :—

	Bhadrawāhī	Bhalēsi
To be, become	<i>bhōṇū</i>	<i>bhōṇū.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
To go	<i>gāhṇū</i>	<i>gāhṇū.</i>
To remain	<i>rēhṇū</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
To drink	<i>pīṇū</i>	<i>pīṇū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
To say	<i>zaṇṇū</i>	<i>dzōṇū.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
To know	<i>zāṇṇū</i>	<i>dzāṇṇū.</i>
To bring	<i>āṇṇū</i>	<i>aṇṇū.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>

The various irregularities will be noted under the particular tenses where they occur. Here it will be sufficient to note those present and past participles which are irregular.

	Bhadrawāhī	Bhalēsi
To become	<i>bhōṇū</i>	<i>bhōṇū.</i>
Pres. Part.	<i>bhautū</i>	<i>bhōtū.</i>
Past Part.	<i>bhūō</i>	<i>bhūō.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
Pres. Part.	<i>ēttū</i>	<i>ēintū.</i>
Past. Part.	<i>āū</i>	<i>āū.</i>
Static Past Part.	<i>ōrū</i>	<i>āūō.</i>
To go		
Pres. Part.	<i>gāhtū</i>	<i>gahātū.</i>
Past Part.	<i>jaū</i> (pl. <i>jē</i>)	<i>gēū</i> (pl. <i>gē</i> ; fem. sg. and pl. <i>gēi</i>).
Static Past Part.	<i>jōrū</i>	<i>gēūō.</i>
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
Pres. Part.	<i>khātū</i>	<i>khātū.</i>
Past Part.	<i>khāñ</i>	<i>khāū.</i>
To drink	<i>pīṇū</i>	<i>pīṇū.</i>
Pres. Part.	<i>pītū</i>	<i>pītū.</i>
Past Part.	<i>pīñ</i>	<i>pēū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
Pres. Part.	<i>dētū</i>	<i>dētū.</i>
Past Part.	<i>dēñ</i> or <i>dittū</i>	<i>dittū.</i>
To say	<i>zaṇṇū</i>	<i>dzōṇū.</i>
Pres. Part.	<i>zautū</i>	<i>dzōtū.</i>
Past Part.	<i>zaiñ</i>	<i>dzōñ.</i>
To do	<i>kairṇū</i>	<i>kārnū.</i>
Past Part.	<i>kiñ</i>	<i>kēñ.</i>

	Bhadrawāhī	Bhaḥēśī
To know	<i>zāṇnū</i>	<i>dzāṇnū.</i>
Past Part.	<i>zāṇñ</i>	<i>dzāṇñ.</i>
To bring	<i>āṇnū</i>	<i>aṇnū.</i>
Past Part.	<i>āṇñ</i>	<i>ōṇñ.</i>
To take away	<i>naiṇnū</i>	<i>nēṇñ.</i>
Pres. Part.	<i>naitū</i>	<i>nētū.</i>
Past Part.	<i>nēñ</i>	<i>nēñ.</i>

In addition to these, in Bhadrawāhī, the verb *lagṇū*, to be attached, to begin, has its past participle *lagū* or *laū*, and its static participle *larū* or *lagōrū*. As usual this verb makes an inceptive compound, as in *tē gāḥṇē larō* (or *lagōrū*) *aī*, he has begun to go, he is in the act of going.

The **Imperative** in both dialects is in the singular the same as the root, and in the plural adds *ā*. Thus, *kuṭ*, strike thou; *kuṭṭā* (for *kuṭā*), strike ye.

Irregular Imperatives are :—

	Bhadrawāhī	Bhaḥēśī
To come	<i>ējñū</i>	<i>aīṇñ.</i>
come thou	<i>ēi</i>	<i>ūi.</i>
come ye	<i>ējā</i>	<i>ēiā.</i>
To remain	<i>rēḥñū</i>	...
remain thou	<i>rāḥ</i>	...
remain ye	<i>rāhā</i>	...

Mr. Bailey notes other forms of the Bhadrawāhī Imperative in *banhd* or *banhdā*, bind thou, and *banhdāth* or *banhdthēñ*, bind ye.

The **Old Present** and **Present Subjunctive** is conjugated as follows. In Bhadrawāhī there is a special feminine form in the singular. As elsewhere when the accent falls on the first syllable the *t* of *kuṭ*- is doubled.

	Bhadrawāhī		Bhaḥēśī
	masc.	fem.	
Sing.			
1	<i>kuṭṭau</i> or <i>kuṭṭi</i>	<i>kuṭṭi</i>	<i>kuṭṭā.</i>
2	<i>kuṭṭas</i>	<i>kuṭṭi</i>	<i>kuṭṭas.</i>
3	<i>kuṭṭē</i>	<i>kuṭṭi</i>	<i>kuṭṭō.</i>
Plur.			
1	<i>kuṭṭam</i>	same as masc.	<i>kuṭṭam.</i>
2	<i>kuṭṭath, kuṭṭat</i>	„	<i>kuṭṭath.</i>
3	<i>kuṭṭan</i>	„	<i>kuṭṭan.</i>

The following forms are irregular :—

	Bhadrawāhī	Bhaḥēśī
To be, become	<i>bhōṇū</i>	<i>bhōṇū.</i>
Sing. 1	<i>bhauñ</i>	<i>bhōñ.</i>
2	<i>bhaus</i>	<i>bhōs.</i>
3	<i>bhauē</i>	<i>bhō.</i>

		Bhadrawāhī	Bhaḷēsī
To be, become		<i>bhōṇū</i>	<i>bhōṇū.</i>
Plur.	1	<i>bhaum</i>	<i>bhōm.</i>
	2	<i>bhauth</i>	<i>bhōth.</i>
	3	<i>bhaun</i>	<i>bhōn.</i>
To come		<i>ējṇū</i>	<i>aiṇū.</i>
Sing.	1	<i>ējjī</i>	<i>ēiā.</i>
	2	<i>ējjas</i>	<i>ēis.</i>
	3	<i>ējjē</i>	<i>ēiē.</i>
Plur.	1	<i>ējjam</i>	<i>ēm.</i>
	2	<i>ējjath</i>	<i>ēith.</i>
	3	<i>ējjan</i>	<i>ēin.</i>
To go		<i>gāhṇū</i>	<i>gāhṇū.</i>
Sing.	1	<i>gēi</i>	<i>gāhā.</i>
	2	<i>gās</i>	<i>gāhas.</i>
	3	<i>gāhē</i>	<i>gāhē.</i>
Plur.	1	<i>gāhm</i>	<i>gāham.</i>
	2	<i>gātath</i>	<i>gāhath.</i>
	3	<i>gāṇ</i>	<i>gāhan.</i>
To remain		<i>rēhṇū</i>	...
Sing.	1	<i>rēhī</i>	...
	2	<i>rāhs</i>	...
	3	<i>rāhē</i>	...
Plur.	1	<i>rāhm</i>	...
	2	<i>rāhth</i>	...
	3	<i>rāhṇ</i>	...
To eat		<i>khāṇū</i>	...
Plur.	1	<i>kham</i>	...
To say		<i>zauṇū</i>	...
Plur.	2	<i>zōth</i>	...

The **Future** changes for gender. Bhaḷēsī follows Pāḍarī in this tense, rather than Bhadrawāhī. Thus:—

		BHADRAWĀHĪ.		BHAḶĒSĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.	1 . . .	<i>kuṭalō. kuṭlō</i>	<i>kuṭailai</i>	<i>kuṭṭan, kuṭṭēn</i>	<i>kuṭṭān</i>
	2 . . .			<i>kuṭṭal</i>	<i>kuṭṭāl</i>
	3 . . .			<i>kuṭṭal</i>	<i>kuṭṭāl</i>
Plur.	1 . . .	<i>kuṭmalē, kuṭmē</i>	<i>kuṭmailai</i>	<i>kuṭmal</i>	<i>kuṭmāl</i>
	2 . . .	<i>kuṭalē, kuṭlē</i>	<i>kuṭailai</i>	<i>kuṭṭal</i>	<i>kuṭṭāl</i>
	3 . . .	<i>kuṭalē, kuṭlē</i>	<i>kuṭailai</i>	<i>kuṭṭan</i>	<i>kuṭṭān</i>

It will be seen that, as in the case of Pāḍarī, Bhaḥēśī drops its terminations.
The following are irregular :—

	Bhadrawāhī	Bhaḥēśī
To become	<i>bhōṇū</i>	<i>bhōṇū</i>
Sing. 1, 2, 3	<i>bhōlō</i>	(Regular)
Plur. 1	<i>bhaumlē</i>	...
2, 3	<i>bhaulē</i>	...
To come	<i>ējṇū</i>	<i>aiṇū</i>
Sing. 1	<i>ējēlō</i>	<i>ēin</i>
2		<i>ēyēl</i>
3		<i>ēyēl</i>
Plur. 1	<i>ějmlē</i>	<i>ēimēl</i>
2	<i>ējēlē</i>	<i>ēyēl</i>
3		<i>ēin</i>
To go	<i>gāṇū</i>	<i>gāṇū</i>
Sing. 1	<i>gēlō</i>	<i>gāhan</i>
2	<i>gēlō</i>	<i>gāhal</i>
3	<i>gālō</i>	<i>gāhal</i>
Plur. 1	<i>gāmalē</i>	<i>gāhmal</i>
2	<i>gālē</i>	<i>gāhal</i>
3		<i>gāhan</i>
To remain	<i>rēṇū</i>	...
Sing. 1, 2, 3	<i>rēhlō</i>	...
Plur. 1	<i>rāhmlē</i>	...
2, 3	<i>rēhlē</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū</i>
Sing. 1	(Regular)	<i>khān</i>
To drink	<i>pīṇū</i>	<i>pīṇū</i>
Sing. 1	(Regular)	<i>pīan</i>
To give	<i>dēṇū</i>	<i>dēṇū</i>
Sing. 1	<i>dēlō</i>	<i>dēn</i>
To do	<i>kairnū</i>	<i>karnū</i>
Sing. 1	<i>kērlō</i>	<i>karn</i>
To know	<i>zāṇnū</i>	<i>dzāṇnū</i>
Sing. 1	<i>zānlō</i>	<i>dzāṇan</i>
To bring	<i>āṇnū</i>	<i>aṇnū</i>
Sing. 1	<i>aiṇalō</i>	<i>aṇan</i>
To take away	<i>naiṇū</i>	<i>nēṇū</i>
Sing. 1	<i>nēlō</i>	<i>nēn</i>

The **Present** is formed by adding personal terminations to the present participle. It changes for gender, and it will be observed that in the Bhadrawāhī feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ts* in Kāshmīrī feminines.

	BHADRAWĀHĪ.		BHAḤḤĒSĪ.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
1 . . .	<i>kuṭṭā</i>	<i>kuṭchā</i>	<i>kuṭṭū (-tau, -tō)</i>	<i>kuṭṭē</i>
2 . . .	<i>kuṭṭā</i>	<i>kuṭchā</i>	<i>kuṭṭus (-tōs)</i>	<i>kuṭṭē</i>
3 . . .	<i>kuṭṭē</i>	<i>kuṭchē</i>	<i>kuṭṭū (-tau, -tō)</i>	<i>kuṭṭē</i>
Plur.				
1 . . .	<i>kuṭṭam</i>	<i>kuṭcham</i>	<i>kuṭṭam</i>	<i>kuṭṭam</i>
2 . . .	<i>kuṭṭath, kuttat</i>	<i>kuṭchath</i>	<i>kuṭṭath</i>	<i>kuṭṭath</i>
3 . . .	<i>kuṭṭaṇ</i>	<i>kuṭchaṇ</i>	<i>kuṭṭē</i>	<i>kuṭṭī</i>

The irregular forms of this tense follow the irregular present participles, and need not be repeated here.

The **Imperfect** is formed on the usual lines, the past tense of the verb substantive being added to the present participle. The tense changes for gender and number, but not for person. Thus:—

	Bhadrawāhī.		Bhaḥḥēsi.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
Masc.	<i>kuṭṭū thīū</i>		<i>kuṭṭū thīō</i>	
Fem.	<i>kuṭṭī thī</i>		<i>kuṭṭē thē</i>	
Plur.				
Masc.	<i>kuṭṭā thīē</i>		<i>kuṭṭē thīē</i>	
Fem.	<i>kuṭṭī thī</i>		<i>kuṭṭī thī</i>	

The tenses formed from the **Past Participle** call for no remarks. They are built on the usual lines, transitive verbs being construed passively, agreeing in gender and number with the object, and having the subject in the case of the agent.

For Intransitive verbs, we may take the Bhadrawāhī *bitsharnū* and the BhaḶēsī *khirknū*, both meaning 'to fall'. Thus:—

	Bhadrawāhī.	BhaḶēsī.
I fell	<i>aũ bitsharū</i>	<i>aũ khirkū</i>
I struck him	<i>mĩ kuṭṭū</i>	<i>mēĩ kuṭṭū</i>
I have fallen	<i>aũ bitsharū aĩ</i>	<i>aũ khirkū hũ</i>
I have struck him	<i>mĩ kuṭṭū āhē</i>	<i>mēĩ kuṭṭū hā</i>
I had fallen	<i>aũ bitsharū thīū</i>	<i>aũ khirkū thiā</i>
I had struck him	<i>mĩ kuṭṭū thīū</i>	<i>mēĩ kuṭṭō thiū</i>

Irregular forms follow the irregular past participles.

Regarding the formation of the **Passive** no information is available.

Mr. Bailey gives the following examples of **Causal** verbs:—

	Bhadrawāhī
To eat	<i>khānū.</i>
To cause to eat	<i>khuānū.</i>
To drink	<i>pīnū.</i>
To give to drink	<i>piānū.</i>
To hear	<i>sunū.</i>
To cause to hear	<i>suñānū.</i>
To graze	<i>tsarnū.</i>
To cause to graze	<i>tsārñū.</i>

No examples, except *tsārñū*, to cause to graze, are available for BhaḶēsī.

[No. I.]

INDO-ARYAN FAMILY,

CENTRAL GROUP.

BHADRAWĀH GROUP.

BHADRAWĀHĪ.

(KASHMIR DARBĀR.)

Akī-zōṇē dūi mōṭṭhē thīē. Tēnan-manzrā nekrē
One-person (-of) two sons were. Them-from-among by-the-younger
 apṇē-bauē-sēhī zaū, 'hē bā-zī, zē hasō mī maltē,
his-own-father-to it-was-said, 'O father-sir, what share to-me is-got,
 dī-dē.' Phirī tainī tēnan apṇī ghōr-bārī banṭi-dittī.
give.' Then by-him to-them his-own property was-divided (-and)-given.
 Thōrē-dihāran-manz nikrē-mōṭṭhē sēbbh-kichchh akōṭṭhū kiū,
A-few-days-in by-the-younger-son everything together was-made,
 bhirī akī-dūr-dēsē-manz jaū, aur tērī tainī apṇī ghōr-bārī
and a-far-country-in he-went, and there by-him his-own property
 luchpōṇē-manz udāi. Bhirī zakhaṇ tainī sēbbh
debauchery-in was-caused-to-fly. And when by-him all
 kharch kiū, tēs-mulkhē-manz bōrō kāl pēū, bhirī tē
expenditure was-made, that-country-in a-great famine fell, and he
 lāchār bhōṇē lagō. Bhirī tē tēs-mulkhē-mā akī-sāhōrdār-ghōrē
helpless to-become began. And he that-country-in a-citizen-in-the-house
 jaū. Tainī tē apṇī-bāgrī-manz sūr tsārnē bhējō, aur zē
went. By-him he his-own-field-in swine to-feed was-sent, and what
 phak sūr khātē-thīē, tē. khuśī-sēhī khānē chātō-thīō,
chaff the-swine eating-were, that happiness-with to-eat he-wishing-was,
 ki tēs kōi nēh dētō-thīō. Bhirī hōsī-mā ēttā,
because to-him anyone not giving-was. And sense-in having-come,
 zaṇē lagō ki, 'mērē-bauē-rē kētrē nōkar mast rōṭibālē āhn,
to-say he-began that, 'my-father-of how-many servants much breads are,
 aur aū dhḷukkhō mōrtā. Aū uṭhtā apṇē-bauē-kā gēlō,
and I hungry am-dying. I having-arisen my-own-father-near will-go,
 aur tēs-sēhī zōlō, "hē bā-zī, aū tusan-kā aur Pramēsurē-kā
and him-to I-will-say, "O father-sir, I you-near and God-near
 gunāhgār bhūō, aur huṇē aū is-lāik nēh ki tus mī-jō
sinner became, and now I this-worthy (am-)not that you me-to

mōtṭhū zōth. Mī apṇē nōkaran-manzrā akī-rū zērḥū
 son may-say. Me your-own servants-from-among one-of as
 banāā.” Bhirī uṭṭā apṇē-bauē-kējō tsalō. Hōju tē
 make.” And having-arisen his-own-father-near he-went. Still he
 dūrē thīō ki tēs hērtā tēs-rē bauē dyayā
 in-distance was that him having-seen him-of to-the-father compassion
 āi, aur daurtā tē apṇē-galē-sēhī laō, aur barī phēmī
 came, and having-run he his-own-neck-on was-applied, and much kiss
 ditti. Mōtṭhē tēs-sēhī zaū ki, ‘hē bā-zī, tusan-kā
 was-given. By-the-son him-to it-was-said that, ‘O father-sir, you-near
 aur Pramēsurē-kā gunāhgār bhūō, aur huṇē aū is-lāik
 and God-near sinner (I-)became, and now I this-worthy
 nēh ki tus mī-jō mōtṭhū zōth.’ Bhirī tēs-rē bauē
 (am-)not that you me-to son may-say.’ And him-of by-the-father
 apṇē-nōkaran-jō zaū ki, ‘chhail barnā kaḍhī
 his-own-servants-to it-was-said that, ‘good garment having-brought-out
 ānā, aur is lōāth; aur ēsē-rē hatthē aūthī aur
 bring-ye, and this-one clothe-ye; and this-one-of on-hand ring and
 pāō jutō lōāth, aur ējā, as kham aur khuṣī kēram,
 (on-)feet shoe clothe-ye, and come-ye, we may-eat and rejoicing we-may-do,
 ki ih mērō mōtṭhū mōrī-jaū-thīō, bhirī zintū bhūī-jaū;
 because this my son dead-gone-was, and living became;
 harāī-jōrō thīō, bhirī malī-jaū.’ Phirī tēnā sarā khuṣī karnē
 lost-gone was, and was-got.’ Then they all rejoicing to-do
 lagē.
 began.

Aur tēs-rū baḍū mōtṭhū uḍārē-manz thīō. Zakhaṇ ghōrē-rē
 And his great son the-field-in was. When the-house-of
 nērē āū gitkī-rī aur natsnē-rī awāj sunī. Bhirī ak
 near he-came song-of and dancing-of sound was-heard. Then a
 nōkar kujā-tā puchchhū, ‘ēn kuṇ ai?’ Tainī tēs-jō
 servant. having-called it-was-asked, ‘these what is?’ By-him him-to
 zaū ki, ‘tuō bhrā ōrō ai ki tuē-bauē barī dham
 it-was-said that, ‘your brother come is so-that by-your-father great feast
 kī, ilhāl-rē ki tēs tē rāzī-bāzī malō.’ Tainī karōdhā
 was-made, because that to-him he safe-sound was-got.’ By-him anger
 bhuō, aur antōr gāhnū nā chāō. Phirī tēs-rē bauē
 became, and within to-go not he-wished. Then of-him of-the-father
 bēṛ ēttā tēs-jō zaū. Tainī apṇē-bauē-jō zōbāb
 outside having-come him-to it-was-spoken. By-him his-own-father-to answer

āittō ki, 'hēr, aitrē-bar aũ tērī tōhōl kartō
was-given that, 'behold, (for-)so-many-years I thy service doing
 rēhō, aur kadī tuṣē-hukumē-rē bahrō nā bhūō; kōdā tuseĩ
remained, and ever thy-order-of outside not became; ever by-you
 mī-jō ak chhēlē-rū chhērū bhī nā dittō, ki aũ
me-to a goat-of kid even not was-given, that I
 apṇē-yāran-sēhĩ khuṣī kartō; aur zakhaṇ tuṣū ēh
my-own-friends-with rejoicing might-have-made; and when your this
 mōṭṭhū āū, zainī tuṣī jaidād kañjran-patī gōāi, tuseĩ
son came, by-whom your property harlots-after was-wasted, by-you
 tēs-rē lai barī dham kī.' Aur tainī tēs-sēhĩ zaũ,
him-of for a-great feast was-made.' And by-him him-to it-was-said,
 'hē mōṭṭhā, tū sadā-i mī-satthī rēhtā, zēn-kichchh mērō ai,
'O son, thou ever-even me-with remainest, whatever mine is,
 tē tērū ai. Hunē khuṣī karnī munāsib thī, ki tērō
that thine is. Now rejoicing to-be-made proper was, because thy
 ḍḥlā marī-jōrō thīō, tē zintū bhūi-jaū; aur harōrō thīō,
brother dead-gone was, he living became; and lost was,
 tē malī-jaū.
he was-got.'

PĀḌARĪ.

As already stated, Padar lies to the extreme north of Pangi, between it and Kishtwar. The language of the latter tract is Kāshmirī. On the other hand, if we approach the Kāshmirī of Kishtwar from Pangi *via* Bhaḷēsī and Bhadrawāhī, we have to go first west, and then north. While Pāḍarī is on the direct route, Bhaḷēsī and Bhadrawāhī are, so to speak, on a loop-line. It thus follows that Pāḍarī agrees with Kāshmirī more closely than do the two others of the group.

The materials available are a version of the Parable of the Prodigal Son and the usual List of Words and Sentences, both received from the Kashmīr Darbār; and the account of the dialect contained in Mr. Grahame Bailey's book. Even with the aid of Mr. Bailey's excellent sketch of the language, the materials are quite insufficient for solving many doubtful points.

Moreover, the Specimen and List of Words were supplied written in the Ṭākri character, in which the vowels are very imperfectly indicated, and this was not remedied by the somewhat inconsistent transliteration by which they were accompanied. In preparing them for the press I have endeavoured to follow the system of spelling used in Mr. Bailey's grammar,¹ but I am not certain that I have always succeeded in doing this correctly. In fact, it will be impossible to describe Pāḍarī fully and accurately till we know much more about it, and have plenty of tested examples, written by trained scholars, from which we can frame the general rules that govern epenthesis in this interesting dialect.

The following account, therefore, should not be accepted as complete, and must be taken with considerable reserve.

Most of the peculiarities of Pāḍarī **Pronunciation** have been dealt with in the introduction to the group, and only a few will be mentioned here.

In the first place we must draw attention to the frequent occurrence of the very short vowels "e, i, u," referred to on p. 882. These are technically known as *mātrā* vowels, and will be so called in the following pages. As already stated they exercise an important influence in epenthesis.

Epenthesis is very common—almost as common as in Kāshmirī—, and the whole system of conjugation is full of it. Unfortunately we are not yet in a position to lay down any general rules for these changes, and all that we can do is to put down those that have been noted.

Tadbhava nouns in *ā* may probably also end in *ū* or *ō*, as in the other languages of the group. At any rate, there are a number of nouns ending in *ū* or *u*, such as *disū*, a day, *manhū*, a man, which are declined like nouns in *ā*. Mr. Bailey often writes nouns and participles as ending in *a* and *u*, not *ā* and *ū*. This probably merely indicates that the accent is on the preceding syllable. It is almost unknown in Indian languages for a noun to end in a short *a* or in a short *u*. They end either in a long vowel, or else the final vowel is further shortened and becomes a *mātrā* vowel, "e" or "i," or is dropped altogether. Mr. Bailey certainly does not, in these cases, intend to indicate *mātrā*

¹ There is one exception. Mr. Bailey's *eu*, I represent by *ū*.

vowels, and I shall, therefore, follow the custom of other Indian languages, and mark them as long throughout. So far as the specimens and List of Words can be trusted, such vowels are certainly long.

Pāḍarī has a marked tendency to drop final vowels of terminations. Thus the *rū* of the Bhadrawāhī genitive becomes a simple *r*, and *l*, the sign of the ablative, represents an original *lē*.

The following are tables of the **Declension** of *nouns* :—

	Sing.	Plur.
Nom.	<i>ghōṛā</i>	<i>ghōṛē</i> .
Ag.	<i>ghōṛē</i>	<i>ghōṛī</i> .
Dat.	<i>ghōṛas</i>	<i>ghōṛī</i> .
Abl.	<i>ghōṛēl</i>	<i>ghōṛī-kal</i> .
Gen.	<i>ghōṛar</i>	<i>ghōṛī-kar</i> .

The above is the declension given by Mr. Bailey. The specimens give some additional forms. Thus *dzē* (= Paṅgwālī *jē*) may be added to an oblique form in *ē* (which is identical with the case of the agent), to form a dative; thus, *ghōṛē-dzē*. In Bhadrawāhī, the oblique plural is formed by adding *an* (*ghōṛan*), and we have a similar ending, *an*, in the Pāḍarī *gānaṇ-bich*, among harlots. In Kāshmīrī, the corresponding word is *gān* (dat. plur. *gānan*), a procurer, and, here too, the word appears to be masculine. In one case, *dakh dīṛā pūittar*, after a few days, the specimen seems to make the oblique plural end in *ā*.

The dative singular termination *as* is pure Kāshmīrī.

With the genitive plural postposition *kar*, we may compare the Bhadrawāhī *kērū*. The ablative *kal* is probably a contraction of *kara-lē*, with the frequent elision of a medial *r*.

These genitives seem to form a feminine by changing the final *ar* to *ēr*, as in *ghōṛar*, fem. *ghōṛēr*, equivalent to the Hindi *ghōṛē-kā*, *ghōṛē-kī*. No form has been noted equivalent to the Hindi *ghōṛē-kē*.

Similarly is declined—*mauhṇu*, a man, dat. *mauhṇas*.

Badhēl, an ox, is thus declined :—

	Sing.	Plur.
Nom.	<i>badhēl</i>	<i>badhēl</i> .
Ag.	<i>badhēlē</i>	<i>badhēlē</i> .
Dat.	<i>badhēlas</i>	<i>badhēl</i> .
Abl.	<i>badhēlēl</i>	<i>badhēl-kal</i> .
Gen.	<i>badhēlar</i>	<i>badhēl-kar</i> .

As we see, Mr. Bailey gives no termination to the oblique plural. In the specimens we always have *ō*, as in *majūrō-bich-dzē*, to among the servants; *khurō-bich*, on the feet; *ampar sajnō-samēt*, with my own friends.

We see epenthesis occurring in *gēōbhur*, a son, plural *gōbhar*, just as Kāshmīrī has *wāndur*, a monkey, plural *wāndar*.

The word *bab* or *bāb*, a father, has its dative *bābbas* or *bābba-dzē*, and so on. Its vocative is *bābbā*.

Hāithi, an elephant, (note the epenthesis) is thus declined :—

	Sing.	Plur.
Nom.	<i>hāithi</i>	<i>hāthi</i>
Ag.	<i>hāithi</i>	<i>hāithi</i>
Gen.	<i>hāithiar</i>	<i>hāithi-kar</i>

and so on.

Kōi, a girl, a daughter, is thus declined :—

	Sing.	Plur.
Nom.	<i>kōi</i>	<i>kūi</i> .
Ag.	<i>kūi</i>	<i>kūi</i> .
Dat.	<i>kūyas</i>	<i>kūi</i> .
Abl.	<i>kūyal</i>	<i>kūi-kal</i> .
Gen.	<i>kūyar</i>	<i>kūi-kar</i> .

Here the *kūyas* is merely a contraction of *kūias*. So, with similar epenthetic change, we have *ghōrī*, a mare; dat. *ghūrēs*; gen. *ghūrēr*. *Bakrī*, a she-goat, has its nominative plural *būkēr*.

Bhēṇ, a sister, is thus declined :—

	Sing.	Plur.
Nom.	<i>bhēṇ</i>	<i>bhīṇ</i> .
Ag.	<i>bhēṇi</i>	<i>bhīṇi</i> .
Dat.	<i>bhēṇas</i>	<i>bhīṇi</i> .
Abl.	<i>bhēṇal</i>	<i>bhīṇi-kal</i> .
Gen.	<i>bhēṇar</i>	<i>bhīṇi-kar</i> .

Gā, a cow, has its nominative plural *gōi*.

The only trace of declension which I have observed in the case of **Adjectives** is that adjectives ending in *ar*, change the termination in the feminine to *ēr* or *ērī*. Thus *kattar*, how many, fem. *kattēr*, or *kattērī*. See, for instance, sentence 222, and compare the remarks made above about the genitive. For the genitive, we have *tasēr bhēṇi-samēt*, with his sister, in sentence 225. So, in the Parable, *gīlēr haur nātṣṇēr hāk*, the sound of singing and dancing.

Comparison is effected, as usual, with the ablative case.

The first two personal **Pronouns** are thus declined :—

	I	Thou
Sing.		
Nom.	<i>aū</i>	<i>tū</i> .
Ag.	<i>maĩ</i>	<i>taĩ</i> .
Dat.	<i>mūĩ, maĩ</i>	<i>tōū, tau</i> .
Abl.	<i>māl</i>	<i>tāl</i> .
Gen.	<i>miūṇ, mēṇ</i>	<i>tiūṇ, tēṇ</i> .
Plur.		
Nom.	<i>as</i>	<i>tus</i> .
Ag.	<i>āsē</i>	<i>tusē</i> .
Dat.	<i>āsē</i>	<i>tusē</i> .
Abl.	<i>as-kal</i>	<i>tus-kal</i> .
Gen.	<i>hiūṇ, hēṇ</i>	<i>tōhṇ, tuṇ</i> .

The Demonstrative Pronoun *ēh*, this, is thus declined :—

	Sing.	Plur.
Nom.	<i>ēh</i>	<i>ēh, ēūhṇ, ēūhṇṇṇṇ, aman.</i>
Ag.	<i>ēinī</i>	<i>aiṇhē, iṇhē.</i>
Dat.	<i>as</i>	<i>aiṇhē, iṇhē.</i>
Abl.	<i>asal</i>	<i>ai-kal.</i>
Gen.	<i>asar</i> (f. <i>asēr</i>)	<i>ai-kar</i> (f. <i>-kēr</i>).

Aman has only been noted in the Parable,—*aman bag*, these husks.

There is also a pronoun *ōh*; dat. sing. *us*; plur. nom. *ūhṇ* or *ūhṇṇṇṇ*; but no other forms have been noted, or are given by Mr. Bailey. *Ēr-dōstī* is 'for this reason', 'because'.

The Relative and Correlative Pronouns are thus declined. The Correlative is the usual pronoun employed to indicate 'that'.

	Who, which	that
Sing.		
Nom.	<i>dzē</i>	<i>sē.</i>
Ag.	<i>dzēinī</i>	<i>tēinī, tin.</i>
Dat.	<i>dzas, dzis</i>	<i>tas, tis</i> (neut. <i>tath</i>).
Abl.	<i>dzasal, dzisal</i>	<i>tasal, tisal.</i>
Gen.	<i>dzasar</i> (f. <i>dzasēr</i>)	<i>tasar</i> (f. <i>tasēr</i>).
Plur.		
Nom.	<i>dzē, dzāhṇṇṇṇ</i>	<i>sē, tāhṇṇṇṇ.</i>
Ag.	<i>dzaiṇhē</i>	<i>taiṇhē.</i>
Dat.	<i>dzaiṇhē</i>	<i>taiṇhē.</i>
Abl.	<i>dzai-kal</i>	<i>taī-kal.</i>
Gen.	<i>dzai-kar</i> (f. <i>-kēr</i>)	<i>taī-kar</i> (f. <i>-kēr</i>).

The neuter form *tath* also occurs in Kāshmirī. It is used when referring to inanimate objects, as in *tath kuṭhī andar*, in that house. The animate form *tas* also occurs in Kāshmirī.

The Interrogative Pronouns are *kāṇh*, who? and *kī*, what? The former has ag. *kēinī*; dat. *kas*; abl. *kasal*; gen. *kasar* (f. *kasēr*).

Mr. Bailey gives *kuṛēr* (? a feminine form) as the genitive of *kī*. In the Parable *ēh kayan hinṇ*, what are these? apparently indicates that its nominative plural is *kayan*.

Other Indefinite Pronominal forms are :—

har-kaṇē, anyone, someone.

kichh or *kijh*, anything, something.

dzē-kaṇē, whoever.

dzē-kichh, whatever.

The word for 'own', equivalent to the Hindi *apnā*, is *ampar*, fem. *ampēr*. *Ampar* occurs frequently in the Parable. For the feminine compare *ampēr bhēṇal bōrā*, bigger than his sister (sentence 231).

VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense is *han* or *hainā*, plural *hanṇ*, *hanṇṇṇṇ*, *hinṇ*, or *hainē*. This is masculine, the corresponding feminine form being *hinṇ* or *hainṇ* for both numbers. This

present tense does not change for person. We may compare with it the (Piśācha) *Shiṇā hanō*, he is.

The Past tense is—

	Sing.	Plur.
Masc.	<i>thē</i>	<i>thē</i> .
Fem.	<i>thī</i>	<i>thī</i> .

It does not change for person.

The **Active Verb** is thus conjugated:—

Infinitive—*kōṭaṇ*, to strike.

So *ḍzhāraṇ*, to fall; *bhōṇ*, to be, to become; *adzaṇ*, to come; *ghēṇ* or *gēṇ*, to go; *bēsaṇ*, to sit; *khāṇ*, to eat; *pīṇ*, to drink; *dēṇ* or *dīṇ* to give; *lēṇ*, to take; *bōlaṇ*, to speak; *karaṇ*, to do.

Present Participle—*kōṭna*, pl. *kōṭnē*; fem. sing. and plur. *kōṭnī*, striking.

So the fem. of *ḍzhārṇa*, falling, is *ḍzhairnī*, like *hainī*, above.

Irregular are:—

<i>bhōṇ</i> , to become,	pres. part.	<i>bhōnna</i> ; f. <i>bhūnī</i> .
<i>adzaṇ</i> , to come,	„	<i>azna</i> , pl. <i>aznē</i> ; f. <i>aiznī</i> .
<i>ghēṇ</i> , to go,	„	<i>ghēna</i> .
<i>dēṇ</i> , to give,	„	<i>dyēna</i> .
<i>bōlaṇ</i> , to speak,	„	<i>bōnna</i> .

The assimilation of *l* to *n* in the case of *bōlaṇ* has parallels in other dialects. Cf. pp. 800, 826, 848, 852.

Past Participle—*kōṭṭa*, beaten, pl. *kōṭṭē*; f. sing. and plur. *kōṭṭī*. Here the *t* has been doubled on account of the accent.

Irregular are:—

<i>bhōṇ</i> , to become,	past part.	<i>bhō</i> , pl. <i>bhōē</i> ; f. <i>bhūī</i> .
<i>adzaṇ</i> , to come,	„	<i>ā</i> , pl. <i>āē</i> ; f. sg. <i>āē</i> , pl. <i>ēī</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	„	<i>gā</i> , pl. <i>gāē</i> , f. sg. and pl. <i>gēī</i> .
<i>bēsaṇ</i> , to sit,	„	<i>bēṭhā</i> .
<i>khāṇ</i> , to eat,	„	<i>khā</i> ; f. <i>khaiī</i> .
<i>pīṇ</i> , to drink,	„	<i>pīā</i> ; f. <i>pī</i> .
<i>dēṇ</i> , to give,	„	<i>dyittā</i> ; f. <i>dittī</i> .
<i>lēṇ</i> , to take,	„	<i>lēa</i> .
<i>karaṇ</i> , to do,	„	<i>kēā</i> ; f. <i>kī</i> .

In the above, the feminine singular of *ā* is probably borrowed from Bhaḷēsī. Mr. Grahame Bailey marks the final *a* of *kōṭṭa* as short, but in the case of some other past participles, as shown above, he makes the final *ā* long. Probably it should be long throughout, and the short *a*, when shown by him, only indicates that the accent is on the preceding syllable.

Static Past Participle.—As in Chameālī, and other western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *ōr* or *aur*; thus, *kōṭōr*, in the state of having been struck.

Irregular are :—

<i>āḍaṇ</i> , to come,	static part.	<i>ōr</i> or <i>aur</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	„	<i>gōr</i> .
<i>beśaṇ</i> , to sit,	„	<i>biṭhōr</i> .
<i>lēṇ</i> , to take,	„	<i>lēaur</i> , <i>lēōr</i> .
<i>bōlaṇ</i> , to speak,	„	<i>bōlōr</i> .
<i>karaṇ</i> , to do,	„	<i>kēōr</i> .

It will be observed that there is a tendency to shorten the vowel before the *ōr*.

The **Conjunctive Participle**—*kōiṭi-kar*, having struck.

When used in compound verbs, the *kar* is dropped, and *kōiṭi* becomes *kōiṭ*, or *kōiṭi*. Thus from *rakkhaṇ*, to place, we have *raikkh tshar*, or *raikkh tshaṛ* (= Hindī *rakh chhōṛ*), put down. From *khōṇ*, to lose, we have, in the Parable, *khōi-ghēṇ*, to lose entirely.

The **Imperative** 2nd sing. is the same in form as the root, the plural adding *ai*; thus, *kōṭ*, strike thou; *kōṭai*, strike ye.

Irregular are :—

	Imperative.	
	Sing.	Plur.
<i>adzaṇ</i> , to come	<i>aiḥ</i>	<i>adzai</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go	<i>gaḥ</i>	<i>ghē</i> .
<i>beśaṇ</i> , to sit	<i>běś</i>	<i>běśai</i> .
<i>dēṇ</i> , to give	<i>dēi</i> , <i>dē</i>	...

No instance of the **Old Present** and **Present Subjunctive** has been noted.

The **Future** has the 2nd and 3rd persons identical and changes for gender. It is conjugated as follows :—

‘I shall strike,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>kōṭul</i> , <i>kūṭal</i>	<i>kūṭal</i>	<i>kōṭul</i> , <i>kūṭal</i>	<i>kūṭal</i>
2 and 3	<i>kōṭal</i>	<i>kōṭēl</i>	<i>kōṭnal</i>	<i>kūṭnēl</i>

Where the root of the verb ends in a consonant, the first person is generally based on the form *kōṭul*, with various epenthetic changes, as will be seen below.

If the root ends in a vowel, the first person usually, but not always, ends in a nasal *ū*.

The second and third persons always end in *l*. The following examples will show the important part that epenthesis plays in this tense :—

ḍzhāraṇ, to fall.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ḍzhāraḷ</i>	<i>ḍzhairēl</i>	<i>ḍzhurul</i>	<i>ḍzhurēl</i>
2 and 3	<i>ḍzhāraḷ</i>	<i>ḍzhairēl</i>	<i>ḍzhārṇal</i>	<i>ḍzhairṇēⁱlⁱ</i>

bhōṇ, to become.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bhōl</i>	<i>bhōⁱl</i>	<i>bhōl</i>	<i>bhōⁱl</i>
2 and 3	<i>bhōl</i>	<i>bhōⁱl</i>	<i>bhōṇal</i>	<i>bhūnēⁱlⁱ</i>

aḍṇaṇ, to come.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>oṣul, oṣal</i>	<i>azil</i>	<i>oṣul</i>	<i>azil</i>
2 and 3	<i>oṣul, oṣal</i>	<i>azil</i>	<i>azṇal</i>	<i>ēṣṇil</i>

ghēṇ or *gēṇ*, to go.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ghaṇ</i>	<i>ghaṇ</i>	<i>ghaṇ</i>	<i>ghaṇ</i>
2 and 3	<i>ghēl</i>	<i>ghēⁱl (?)</i>	<i>ghēṇal</i>	<i>ghēṇēⁱlⁱ (?)</i>

bēśaṇ, to sit.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bīśul</i>	<i>bēśēl</i>	<i>bīśul</i>	<i>bēśēl</i>
2 and 3	<i>bēśal</i>	<i>bēśēl</i>	<i>bēśṇal</i>	<i>bēśṇēⁱlⁱ</i>

dēṇ, to give, makes *daũ*, *dēal*, etc. ; *lēṇ*, to take, makes *lēũ*, *lēal*, etc. ; *karaṇ*, to do, makes *kōrul*, etc.

All the above are taken from Mr. Bailey's book.

The **Present** tense, which is also used as a **Past Conditional**, is simply the present participle, changing for gender and number, but not for person. Thus *aũ kōṭna*, I (masc.) strike, (if) I had struck, I should have struck (if). The masc. plur. is *kōṭnē*, and the fem. sing. and plur. *kōṭnē*.

The irregular forms follow the irregular present participles.

The **Imperfect** either adds the past tense of the verb substantive to the present participle, as in *aũ kōṭna thē*, I (masc.) was striking, or else has the following contracted forms, which do not change for person :—

Masc. sing. *kōṭnath*, plur. *kōṭnēth* ;

Fem. sing. and plur. *kōṭnēth*.

The **Past Tense** is simply the Past Participle.

In the **Perfect** and **Pluperfect** the static past participle is generally employed.

Transitive verbs, as usual, are construed passively.

Thus :—

aũ dzhāra, I fell.

maĩ kōṭṭa, I struck him.

aũ dzhārōr han, I have fallen.

maĩ kōṭōr han, I have struck him.

aũ dzhārōr thē, I had fallen.

maĩ kōṭōr thē, I had struck him.

So, with a feminine object, we have *tiũ bābbē matā dhām kēōr hin*, thy father has made a great feast.

Sometimes the past participle is used in the perfect, instead of the static participle. Thus we have *maĩ pāp kēũ hainā*, I have done sin, and also *maĩ pāp kēā*, I did sin, both in the Parable.

No information is available regarding the formation of the **Passive**.

Mr. Bailey gives the following examples of **Causal** verbs :—

khāṇ, to eat

khalaṇ, to cause to eat.

pīṇ, to drink

piāṇ, to cause to drink.

khunāṇ, to hear

khunāṇ, to cause to hear (Compare Gādi).

tsaraṇ, to graze

tsāraṇ, to cause to graze.

As regards **Compound Verbs**, **Intensive** compounds have been already dealt with under the head of the conjunctive participle. The following are examples of **Inceptive** Compounds :—

sē lachār bhōṇ lagā, he began to be helpless.

sē khushī karaṇ lagē, they began to do rejoicing.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWĀH GROUP.

PĀPARĪ.

(KASHMIR DARBĀR.)

Yak-mauṇhas dūī kōḥ the^a. Tin-bichal māṭharē
To-a-man two sons were. Them-from-among by-the-younger

bābba-dzē bōlā ki, 'bah bābbā, mālar baṇḍ dzē
the-father-to it-was-said that, 'O father, of-the-property share which

maī-dzē ōzal-hī maī-dzē dē.' Taū tin māl inhē-dzē
me-to will-come me-to give.' Then by-him the-property them-to

baṇḍ-dyittā. Haur dakh dīrā pūittar māṭhar-kuē sōbh-kijh
was-divided-out. And a-few days afterwards by-the-younger-son everything

jama-kairⁱ-kar yak-dūr-mulkhār sail kēā, haur taṭ ampar
collected-made-having of-a-far-country journey was-made, and there his-own

māl laṇḍpana-sāthī urāⁱ-dyittā. Haur dzapal sōbh kharch
property debauchery-with was-caused-to-fly-away. And when all expenditure

kēōr-gā, tis-mulkh-bich matā kāl pēā, haur sē lachār bhōṇ
was-made, that-country-in a-great famine fell, and he helpless to-become

lagā. Taū tis-mulkhār yak baṇ-mauṇhū-karā taṭ gā. Tin
began. Then of-that-country a great-man-near there he-went. By-him

tis ampar-bagrī-bich sūr tsāran laṅgā. Haur tas manshā
as-for-him his-own-field-in swine to-feed he-was-sent. And to-him desire

thē^a ki 'amar bag dzē sūr khānnē ampar yaḍ bhara,' ki
was that 'those barks which the-swine eat my-own belly I-may-fill,' because

har-kaṇē tas-dzē nā dīna-thē^a. Taū hōsh-bich didzⁱ-kar bōlā,
anyone him-to not giving-was. Then sense-in come-having it-was-said,

'miūṇ-bābbas kattar majūr lōṛī, haur aū drukkhar maran lagōr.
'to-my-father how-many servants are (?), and I (of-) hunger to-die (am-) begun.

Aū khara-bōⁱ ampar-bābbas-lakh gēna, haur tas-dzē bōlul ki,
I erect-becoming my-own-father-near am-going, and him-to I-will-say that,

'bah bābbā, maī dharṃar haur tiūṇ-hajūr pāp kēā-hainā, haur
"O father, by-me of-religion and (in-) thy-presence sin done-is, and

ab is-jōgar nōī ki bhiri tiūṇ kuā bōlōr. Maī-dzē
now this-worthy I-am-not that again thy son (I-may-be-) called. Me (acc.)

ampar majūrō-bich-dzē yakar rēn bujh.” Taū khara bōi-kar
thine-own servants-among-to of-one like consider.” Then erect become-having
 ampar-bābbas-lakh nis-gā. Haur sē hazab dūr thē^a ki tas
his-own-father-near he-went-away. And he yet far was that him
 hīrⁱ-kar tasar-bābbas dayā jāgī, haur dauirⁱ-kar tas hīro-pūr
seen-having to-his-father compassion awoke, and run-having his neck-on
 rakkhā, haur matā phachī lēi. Kuē tas-dzē bōlā
he-was-placed, and much kiss was-taken. By-the-son him-to it-was-said
 ki, ‘bah bābbā, māi dharmar haur tiūṇ agrāṇ pāp kēā, haur ab
that, ‘O father, by-me of-religion and of-thee before sin was-done, and now
 is-jōgar nōi ki bhirī tiūṇ kuā bōlōr.’ Bābbē
this-worthy I-am-not that again thy son (I-may-be-) called.’ By-the-father
 ampar-naukar-dzē bōlā, ‘chhair chhair liōkar kaḍāi dē, haur
his-own-servants-to it-was-said, ‘good good garment bringing-out give, and
 tis ḍaban-dē; haur tasar-hatē aṅgūthī, haur khurō-bich paḍiōr lan-dē;
to-him put-on; and on-his-hand a-ring, and the-feet-on shoes put-on;
 haur as khaū haur khushī kōrūl, sē-kis mēṇ ēh kuā marōr-thē^a,
and we may-eat and rejoicing will-make, because my this son dead-was,
 ab zina han^a; khōi-gōr-thē^a, ab miōr-han^a.’ Taū sē khushī karaṇ
now living is; lost-gone-was, now got-is.’ Then they rejoicing to-do
 lagē.
began.

Haur tasar mōṭā kuā bag-bich thē^a. Dzāpal gī-dzē nēṛē
And his big son the-field-in was. When the-house-to near
 ā, gīlēr haur nāṭsnēr hak kḥuṇi. Taū yakas-naukras
he-came, of-singing and of-dancing the-sound was-heard. Then to-one-servant
 bayāⁱ-kar puchchhā ki, ‘ēh kayan hin[?]’ Tin tas-dzē bōlā
called-having it-was-asked that, ‘these what are?’ By-him him-to it-was-said
 ki, ‘tiūṇ bhāē aur han^a, haur tiūṇ-bābbē matā dhām kēōr hinⁱ,
that, ‘thy brother come is, and by-thy-father a-great feast made is,
 ēr-dōstī ki tas kharā-chhair kā.’ Tin karōd-sē
this-because that him safe (-and)-sound (?) he-was-found.’ By-him anger-with
 nahī mā ki andar gēē. Taū tasar bāb bahar
not (?) it-was-wished that within he-may-go. Then his father outside
 āidzⁱ-kar tas-dzē manāwan lagā. Tin bābbā-dzē juwāb-bich
come-having him (acc.) to-propitiate began. By-him the-father-to answer-in
 bōlā, ‘hīr, ittar-baraṇ aū (for māi) tiūṇ ṭahl kēōr-hinⁱ, haur
it-was-said, ‘see, for-so-many-years by-me thy service done-is, and
 kapal tiūṇ hukm baḍaṇ nā haṇḍā. Bhirī taī kadī yak bakrir
ever thy order against not (I-) walked. But by-thee ever a of-goat

tshaur maĩ-dzē nā dyittā ki ampaṛ-sajnō-samēt khushī kōrul.
a-kid me-to not was-given that my-own-friends-with rejoicing I-shall-make.
 Haur dzapal tiūṇ ēh kuā ā, dzis tiūṇ māl gānaṇ-bich
And when thy this son came, for-whom thy property harlots-among
 urāi-dyittā, taĩ us-dōstī matā dhām kī.' Tin tas-dzē
was-caused-to-fly-away, by-thee him-for a-great feast was-made.' By-him him-to
 bōlā, 'bah kuā, tū sadā mēṇ-lakh han^a, haur dzē-kichh miūṇ
it-was-said, 'O son, thou always of-me-with art, and whatever mine
 hainā, sē tiūṇ hainā. Bhirī khushī mīṇ, haur khushī bhōṇ
is, that thine is. But rejoicing (?) to-make, and rejoicing to-become
 laizaṇ thē^a, sē-kis tiūṇ ēh bhāē marōr-thē^a, sē zīna han^a; khōi-gōr-thē^a,
proper was, because thy this brother dead-was, he alive is; lost-gone-was,
 ab miōr-han^a.
now got-is.'

**STANDARD LIST OF WORDS AND PHRASES
FOR THE BHADRAWĀH GROUP.**

English.	Bhadrawāhī.	Paḍari.
1. One	Ak	Yak.
2. Two	Dāi	Dāi.
3. Three	Tlāi, trāi	Tlāe.
4. Four	Tsūūr, tsōūr	Tsōur.
5. Five	Pants	Pānz.
6. Six	Śāh	Tshai.
7. Seven	Satt	Satt.
8. Eight	Atṭh	Atṭh.
9. Nine	Naū	Nau.
10. Ten	Daś, dōś	Daś.
11. Twenty	Bih	Bih.
12. Fifty	Pōñjāh	Pañjāh.
13. Hundred	Śauū, sōū	Sau.
14. I	Aū	Aū.
15. Of me	Mērō, mērū	Miūp, mēp.
16. Mine	Mērō, mērū	Miūp, mēp.
17. We	As	As.
18. Of us	Isū	Hiūp.
19. Our	Isū	Hiūp.
20. Thou	Tā	Tā.
21. Of thee	Tērū, tērō	Tiūp, tēp, tau.
22. Thine	Tērū, tērō	Tiūp, tēp, tau.
23. You	Tus	Tus.
24. Of you	Tisū, tuśū	Tohp, tup.
25. Your	Tisū, tuśū	Tohp, tup.

English.	Bhadrawāhī.	Pāḍarī.
26. He	Ōh, tai	Sē, oh.
27. Of him	Usērū, tisērū	Tasar.
28. His	Usērū, tisērū	Tasar.
29. They	Ūphā, ōphā, taṇā	Tāhṇ ^a , ūhṇ ^a .
30. Of them	Uṇkarū, taṇkarū	Taī-kar.
31. Their	Uṇkarū, taṇkarū	Taī-kar.
32. Hand	Hatth	Hat.
33. Foot	Pāṇ	Khur.
34. Nose	Nakk	Nakk.
35. Eye	Āśhi, atśh	Ṭir.
36. Mouth	Āś, aśi	Tōtar.
37. Tooth	Dant	Dann, dand.
38. Ear	Kann	Kann.
39. Hair	Śirāḷ	Rōṭṭh.
40. Head	Dōg	Magir.
41. Tongue	Zibbh	Dzēbh.
42. Belly	Paṭṭ	Pēt.
43. Back	Piṭṭh, ṭhliggō	Pyiṭṭh.
44. Iron	Lahū, laū	Lōh.
45. Gold	Sunnō	Sōnna.
46. Silver	Chāndi	Chāndi.
47. Father	Bau, bābō	Bab, bāb.
48. Mother	Āmmā, hāj	Ij, yij.
49. Brother	Dhā, bhra	Bhās.
50. Sister	Baiṇ, baiṇ	Bhēp.
51. Man	Manū, maṇḍ	Mauhṇū, mōhaṇ.
52. Woman	Ṭhī	Khihōn, ghiōṇ ^a .

English.	Bhadrawāhī.	Pāḍarī.
53. Wife	Thli	Dzail, zōlī.
54. Child	Māṭṭhū, mōṭṭhū	Kuā.
55. Son	Kō, māṭṭhū, mōṭṭhū	Kuā.
56. Daughter	Kōi, kūi	Kōi.
57. Slave	Kāmi	Kām ^a .
58. Cultivator	Zimidār	Jim ^a dār.
59. Shepherd	Puhāl	Pahāl.
60. God	Pōrōmshōr	Nārān.
61. Devil	Sāitān	Harṃān.
62. Sun	Sūraj, dihārō	Dīns.
63. Moon	Chānaṇī	Tsainnō.
64. Star	Tārō	Tār ^a .
65. Fire	Agg	Ag.
66. Water	Pāṇī	Pāiṇī.
67. House	Ghar, ghōr	Gih, ghar.
68. Horse	Ghōrō	Ghōr ^a .
69. Cow	Baṭshī	Gā.
70. Dog	Kutar	Kōtar, (fem.) kōtēr.
71. Cat	Bīlī (f.), balāi (f.)	Balā, (fem.) balai.
72. Cock	Kukkur	Kōkkar, (fem.) kōkair.
73. Duck	Batak	Ār.
74. Ass	Khōthō, khantāu . . . .	.....
75. Camel	Ūṭ	Ūṭh.
76. Bird	Tsirī, tsarōlli	Pōkkhar.
77. Go	Gāh	Gah.
78. Eat	Khā	Khā.
79. Sit	Bis	Bēs.

English.	Bhadrawāhī.	Pāḍarī.
80. Come . . .	Ēi (<i>root</i> ěj) . . .	Aih.
81. Beat . . .	Kuṭ . . .	Kōṭ.
82. Stand . . .	Uṭh . . .	Khaṭ bhō.
83. Die . . .	Mar . . .	Mar.
84. Give . . .	Dē, dāh . . .	Dēi.
85. Run . . .	Naś, daṇṭ . . .	Naś.
86. Up . . .	Bāh . . .	Bīh, bahyur ^a .
87. Near . . .	Nērē . . .	Nērē.
88. Down . . .	Bunh . . .	Naiṇḍ, wōnd ^c .
89. Far . . .	Dār . . .	Dār.
90. Before . . .	Aggar, agri . . .	Agar.
91. Behind . . .	Pattar, pattri, patti . . .	Paṭṭar, pōṭr, pūṭtar.
92. Who . . .	Kaṇ . . .	Kāph.
93. What . . .	Kuṇ . . .	Ki.
94. Why . . .	Kujō, ki . . .	Kyēs.
95. And . . .	Phirī, bhirī, aur . . .	Tē.
96. But . . .	Magar . . .	Tē.
97. If . . .	Agar . . .	Dzai.
98. Yes . . .	Ā, hā . . .	Ā.
99. No . . .	Nahī, nēih . . .	Na, nahī.
100. Alas . . .	Apsōs . . .	Hai hai.
101. A father . . .	Bau . . .	Bāb.
102. Of a father . . .	Bauē-rū . . .	Bābbar.
103. To a father . . .	Bauē-jō . . .	Bābbas.
104. From a father . . .	Bauē-sī . . .	Bābbal.
105. Two fathers . . .	Dūi bau . . .	Dūi bāb.
106. Fathers . . .	Bau . . .	Bāb.

English.	Bhadrawāhī.	Pādarī.
107. Of fathers . . .	Bauē-kēru . . .	Bāb-kar.
108. To fathers . . .	Bauan-jō . . .	Bāb.
109. From fathers . . .	Bauan-sī . . .	Bāb-kal.
110. A daughter . . .	Kūi . . .	Kōi.
111. Of a daughter . . .	Kūiē-rū . . .	Kūiar.
112. To a daughter . . .	Kūiē-jō . . .	Kūias.
113. From a daughter . . .	Kūiē-sī . . .	Kūial.
114. Two daughters . . .	Dūi kūiā . . .	Dūi kūi.
115. Daughters . . .	Kūiā . . .	Kūi.
116. Of daughters . . .	Kūiā-kēru . . .	Kūi-kar.
117. To daughters . . .	Kūiā-jō . . .	Kūi.
118. From daughters . . .	Kūiā-sī . . .	Kūi-kal.
119. A good man . . .	Ak kharō mēnū . . .	Yak kharā mōhap.
120. Of a good man . . .	Aki kharā mēnē-rū . . .	Yak kharā mōhapar.
121. To a good man . . .	Aki kharā mēnē-jō . . .	Yak kharā mōhapas.
122. From a good man . . .	Aki kharā mēnē-sī . . .	Yak kharā mōhapal.
123. Two good men . . .	Dui kharē mēnū . . .	Dūi kharā mōhap.
124. Good men . . .	Kharē mēnū . . .	Kharā mōhap.
125. Of good men . . .	Kharē mēnē-kēru . . .	Kharā mōhap-kar.
126. To good men . . .	Kharē mēnē-jō . . .	Kharā mōhap.
127. From good men . . .	Kharē mēnē-sī . . .	Kharā mōhap-kal.
128. A good woman . . .	Ak kharī ṭhli . . .	Kharī ghiōṇ.
129. A bad boy . . .	Ak burō māṭṭhū . . .	Yatsar kuā.
130. Good women . . .	Kharī ṭhliā . . .	Kharī ghiōṇ.
131. A bad girl . . .	Ak buri kūi . . .	Yatsar kōi.
132. Good . . .	Kharī, kharō, kharau . . .	Kharā.
133. Better . . .	(Is-kara) kharō . . .	(Tasal) kharā.

English.	Bhadrawāhī.	Pāḍarī.
134. Best . . .	Sēbbhan-kara kharō . . .	Sōbh-kal kharā.
135. High . . .	Uchchū . . .	Adhām ^a .
136. Higher . . .	(Is-kara) uchchū . . .	(Tasal) adhām ^a .
137. Highest . . .	Sēbbhan-kara uchchū . . .	Sōbh-kal adhām ^a .
138. A horse . . .	Ghōrō . . .	Ghōrā.
139. A mare . . .	Ghōrī . . .	Ghōrī.
140. Horses . . .	Ghōrē . . .	Ghōrē.
141. Mares . . .	Ghōrīā . . .	Ghōrī.
142. A bull . . .	Dānt . . .	Badhēl.
143. A cow . . .	Bātshī . . .	Gā.
144. Bulls . . .	Dānt . . .	Badhēl.
145. Cows . . .	Bātshīā . . .	Gōi.
146. A dog . . .	Kutar . . .	Kōtar.
147. A bitch . . .	Kutri . . .	Kōtēr.
148. Dogs . . .	Kutar . . .	Kōtar.
149. Bitches . . .	Kutriā . . .	Kōtēr.
150. A he goat . . .	Tshērō . . .	Bakrā.
151. A female goat . . .	Tshailī . . .	Bakrī.
152. Goats . . .	Tshērō . . .	Bakrō (<i>fem.</i> bū ^h kēr).
153. A male deer . . .	Harin . . .	.....
154. A female deer . . .	Harnī . . .	.....
155. Deer . . .	Harin . . .	.....
156. I am . . .	Aū āī . . .	Aū han ^a , <i>fem.</i> hin ⁱ .
157. Thou art . . .	Tū ās, as . . .	Tū han ^a , <i>fem.</i> hin ⁱ .
158. He is . . .	Ōh āhē, ai . . .	Sē han ^a , <i>fem.</i> hin ⁱ .
159. We are . . .	As āhm . . .	As han ^a , hin ^ē , han ^ē , <i>fem.</i> hin ⁱ .
160. You are . . .	Tus āhth, āth . . .	Tus han ^a , hin ^ē , han ^ē , <i>fem.</i> hin ⁱ .

English.	Bhadrawāhī.	Paḍari.
161. They are . . .	Ūphā āhṇ, ān . . .	Tāhṇ ^a han ^a , hin ^a , han ^a , <i>fem.</i> hin ⁱ .
162. I was . . .	Añ thīō (<i>fem. thī</i>) . . .	Añ thē ^a , <i>fem. thī</i> .
163. Thou wast . . .	Tū thīō . . .	Tū thē ^a , <i>fem. thī</i> .
164. He was . . .	Ōh thīō . . .	Sē thē ^a , <i>fem. thī</i> .
165. We were . . .	As thīō (<i>fem. thī</i>) . . .	As thē ^a , <i>fem. thī</i> .
166. You were . . .	Tus thīō . . .	Tus thē ^a , <i>fem. thī</i> .
167. They were . . .	Ūnhā thīō . . .	Tāhṇ ^a thē ^a , <i>fem. thī</i> .
168. Be . . .	Bhō . . .	Bhō.
169. To be . . .	Bhōṇā . . .	Bhōṇ.
170. Being . . .	Bhautō . . .	Bhōnna.
171. Having been . . .	Bhautā . . .	Bhūi-kar.
172. I may be . . .	.....	Añ.
173. I shall be . . .	Añ bhōlo . . .	Añ.
174. I should be . . .	.....	... ..
175. Beat . . .	Kuṭ . . .	Kōṭ.
176. To beat . . .	Kuṭṇā . . .	Kōṭaṇ.
177. Beating . . .	Kuṭṭō . . .	Kōṭna.
178. Having beaten . . .	Kuṭtā . . .	Kōṭi-kar.
179. I beat . . .	Añ kuṭtā . . .	Añ }
180. Thou beatest . . .	Tū kuṭtā . . .	Tū } kōṭna, <i>fem. kōṭiṇi</i> .
181. He beats . . .	Ōh kuṭtō . . .	Sē }
182. We beat . . .	As kuṭtam . . .	As }
183. You beat . . .	Tus kuṭtath, kuṭtat . . .	Tus } kōṭnō, <i>fem. kōṭiṇi</i> .
184. They beat . . .	Ūphā kuṭtaṇ . . .	Tāhṇ ^a }
185. I beat (<i>Past Tense</i>) . . .	Mī kuṭtū, kuṭṭō . . .	Māi }
186. Thou beatest (<i>Past Tense</i>). . .	Tāi kuṭtū, kuṭṭō . . .	Tāi } kōṭa, <i>fem. kōṭiṇi</i> .
187. He beat (<i>Past Tense</i>) . . .	Uṇi kuṭtō . . .	Tēni }

English.	Bhadrawāhi.	Pādarī.
188. We beat (<i>Past Tense</i>) .	Asēi kuṭṭō	Āsē }
189. You beat (<i>Past Tense</i>)	Tusēi kuṭṭō	Tusē } kōṭa, fem. kōṭi.
190. They beat (<i>Past Tense</i>)	Uṇēi kuṭṭō	Taiṇhē }
191. I am beating	Aū kuṭṇē lagōrō (or larō) āi	Aū kōṭna.
192. I was beating	Aū kuṭṭō thio	Aū kōṭnath, fem. kōṭnēthi.
193. I had beaten	Mī kuṭṭō thio . . . .	.....
194. I may beat	Aū kuṭṭau . . . .	.....
195. I shall beat	Aū kuṭalō, kuṭlō	Aū kūṭal, fem. kūṭal.
196. Thou wilt beat	Tū kuṭalō, kuṭlō	Tū kōṭal, fem. kōṭēl.
197. He will beat	Ōh kuṭalō, kuṭlō	Sē kōṭal, fem. kōṭēl.
198. We shall beat	As kuṭmē, kuṭmalē	As kūṭal, fem. kūṭal.
199. You will beat	Tus kuṭalē, kuṭlē	Tus kōṭnal, fem. kuṭnēli.
200. They will beat	Ūṇhā kuṭalē, kuṭlē	Tāṇhā kōṭnal, fem. kuṭnēli.
201. I should beat . . . .	.....	.....
202. I am beaten	Aū kuṭṭō . . . .	.....
203. I was beaten	Aū kuṭṭō thio . . . .	.....
204. I shall be beaten	Aū kuṭēlō . . . .	.....
205. I go	Aū gāhtā	Aū }
206. Thou goest	Tū gāhtā	Tū } ghēna, fem. ghēni.
207. He goes	Ōh gāhtē	Sē }
208. We go	As gāhtam	As }
209. You go	Tus gāhtath	Tus } ghēnē, fem. ghēni.
210. They go	Ūṇhā gāhtan	Tāṇhā }
211. I went	Aū jāū	Aū }
212. Thou wentest	Tū jāū	Tū } gā, fem. gēi.
213. He went	Ōh jāū	Sē }
214. We went	As jē	As, gāē, fem. gēi.

English.	Bhadrawāhi.	Paḍarī.
215. You went . . .	Tus jē . . .	Tus } gāē, fem. gēi.
216. They went . . .	Ūphā jē . . .	Tāhpā }
217. Go . . .	Gāh . . .	Gah.
218. Going . . .	Gāhtō . . .	Ghēna.
219. Gone . . .	Jōrō . . .	Gā.
220. What is your name ?	Tērō naū kup ai ?	Tau nā ki han ^a ?
221. How old is this horse ?	Ēs ghōrē-ri kētrī (or kētlī) umr ai ?	Ēh ghōrār kat barh han ^a ?
222. How far is it from here to Kashmir ?	Kāsmīr iṭṭhā kētrū (or kētlā) dūr ai ?	Īrī Kāsmīr kattērī dūr hainī ?
223. How many sons are there in your father's house ?	Tērē bauē-rē ghōrē kētrē māṭṭhē an ?	Tiūp bābbar kat göbhar hin ^ē ?
224. I have walked a long way to-day.	Az aū dūr dūr hainṭtā ān.	Ādz aū barā dūral aur han ^a .
225. The son of my uncle is married to his sister.	Mērē chāchē-rē māṭṭhē-rō biā usērī baihpī-sēhī bhūō.	Miūp māṭṭhar bābbar gēō- bhur tasēr bhēpī samēt bēāh kōōr han ^a .
226. In the house is the sad- dle of the white horse.	Chittē ghōrē-ri kāṭhī ghōrē āhē.	Gih chhēta ghōrār kāṭhī hin ⁱ .
227. Put the saddle upon his back.	Tisērē ṭhliggē pur kāṭhī lāth.	Tasēr piṭṭh pūr kāṭhī tsharē.
228. I have beaten his son with many stripes.	Mī usērū mōṭṭhū mast kuṭṭū.	Māi tatar kōā matā kōṭā.
229. He is grazing cattle on the top of the hill.	Ōh gōrū phōṭṭī us ṭibbi pur tsārnē lagōrō āhē.	Sē phāṭ pūr gōi tē bū'kēr tsārna.
230. He is sitting on a horse under that tree.	Us bātē hēṭh ōh ghōrē pur biōrō ai.	Sē tas bōṭṭē paḍ ghōrē pūr biṭhōr han ^a .
231. His brother is taller than his sister.	Usērō ḍhlā appī baihpī-kara lōmmō āhē.	Tasar bhāē ampēr bhōṇal bōrā han ^a .
232. The price of that is two rupees and a half.	Usērō mul ḍhāi rupayyē an.	Tasar mul tīāē (three) ruṇaē han ^ē .
233. My father lives in that small house.	Mērō bau us nikrē ghōrē mā rēhtē.	Miūp bāb tath māṭṭhar kuṭhī āndar han ^a .
234. Give this rupee to him.	Īh rupayyō us-jō dē . . .	Tas ēh rupayā dēi tsharē.
235. Take those rupees from him.	Ūphā rupayyē tēs-kara ṭhlā.	Tasal ruṇaē lēi ādzai.
236. Beat him well and bind him with ropes.	Us mast kuṭ, aur sēli-sī banhd.	Tas maihn kōiṭ-kar radzūṭī ki dlaiṇḍhe.
237. Draw water from the well.	Khūhō pāpī kaḍḍh . . .	Khūhal pāaiṇ kaḍḍh.
238. Walk before me . . .	Mī agri tsal . . .	Māl agar agar hanḍ.
239. Whose boy comes be- hind you ?	Kisērū mōṭṭhū tūi patṭi ēttē ?	Tiūp pūittar kasar kōā azna ?
240. From whom did you buy that ?	Tāi kas-kara mullē ghinōrū thiū ?	Sē kasal mullē āna ?
241. From a shopkeeper of the village.	Ḍjaūē-rē hēṭṭī-bālē-kara . . .	Ṭhāwar haṭi ēttah āna.

GUJURĪ.

The general question of the Gūjars and their language has been dealt with at length in the General Introduction to the Pahārī languages (ante, pp. 8 ff.) and it is unnecessary to repeat the remarks then made.

Suffice it to say here that while the Gūjars of the Panjab plains have lost their language and adopted that of their neighbours, those of the hills north of the Panjab, who are called Gujurs—not Gūjars—speak a language closely allied to Rājasthānī.

Specimens of Gujurī have been received from Hazara, Swat, and Kashmir and are given below. The usual List of Words and Sentences will be found on pp. 964 ff. I have also given short specimens of the mongrel language spoken by the Gūjars of the sub-montane Districts of the Panjab, where they have not entirely adopted the local language of their neighbours.

On former occasions I have drawn attention to the fact that Gujurī is little more than a dialect of Rājasthānī, and I have more than once stated that its closest relation was the Mēwārī dialect of that language. Further research has induced me somewhat to modify this opinion. One of two things is quite certain:—either Gujurī is a form of Rājasthānī, or, conversely, Rājasthānī is a form of Gujurī, and the resemblance of Gujurī to Mēwārī is very striking. But still closer is the resemblance of Gujurī to the Mēwātī dialect of Rājasthānī, spoken in Alwar, some distance to the north of Mewar, and separated from that state by the territory of Jaipur.¹

It is curious that Gujurī agrees with both Mēwātī and with Mēwārī much more closely than with the intervening Jaipuri.² On the whole, it follows Mēwātī very systematically, only differing from it, and agreeing with Mēwārī in regard to one or two points of detail.

As compared with Mēwātī it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwātī.

Mēwātī is the language of the Mēōs, a tribe the origin of which has been much discussed by ethnologists, without coming to any satisfactory result. Possibly, the close connexion between their language and Gujurī may offer a clue that has hitherto been neglected.

Putting the linguistic position of Gujurī in its broadest terms, we may say that it is related to the dialects of East Central Rajputana, and that its closest relative is Mēwātī. This will be evident from the following more detailed analysis.

As regards Vocabulary, it must be remembered that the speakers of Mēwātī and the speakers of Gujurī have been separated for centuries, and that each has freely borrowed words from its respective neighbours. But, allowing for this borrowing, a reference to the List of Words and Sentences will show a surprising number of words identical in form.

¹ Mewar is called 'Guzarat,' or the country of Gujars, by Al-Birūnī (Sachau's translation, I, 202).

² For instance, Gujurī has nothing resembling the Jaipuri verb substantive *chhū*, I am.

It will further be noted that in many cases, when a word is common to the two languages, Gujurī always preserves it in a form more archaic than that found in Mēwātī. Thus :—

GUJURĪ.	MĒWĀTĪ.
<i>trē</i> , three	<i>tīn</i>
<i>satt</i> , seven	<i>sāt</i>
<i>aṭṭh</i> , eight	<i>āṭh</i>
<i>hū</i> , I	<i>maĩ</i> (oblique form used for nominative).
<i>hatth</i> , a hand	<i>hāt</i>
<i>nakk</i> , the nose	<i>nāk</i>
<i>akkh</i> , the eye	<i>ākhya</i>
<i>kann</i> , the ear	<i>kāñ</i>
<i>agg</i> , fire	<i>āg</i>

In all these the Gujurī forms are more archaic than those of Mēwātī.

The Mēwātī *sāt*, *āṭh*, *hāt*, etc., must have passed through the forms *satt*, *aṭṭh*, *hatth*, etc., before becoming fixed as we have them now. In the Gujurī *trē*, an *r* has been preserved which has been lost in Mēwātī, and in the case of the word for 'I', Mēwātī has lost the old nominative, preserved by Gujurī, and has substituted the oblique form exactly as has occurred in Standard Hindōstānī.

In the declension of nouns, the two languages closely resemble each other, as will be seen from the following examples. It is only in the feminine plurals that there are any differences, and even these are slight :—

	GUJURĪ.	MĒWĀTĪ.
Sing. Nom.	<i>ghar</i> , a house	<i>ghar</i>
Obl.	<i>ghar</i>	<i>ghar</i>
Plur. Nom.	<i>ghar</i>	<i>ghar</i>
Obl.	<i>gharā</i>	<i>gharā</i>
Sing. Nom.	<i>ghōrō</i> , a horse	<i>ghōrō</i>
Obl.	<i>ghōrā</i>	<i>ghōrā</i>
Plur. Nom.	<i>ghōrā</i>	<i>ghōrā</i>
Obl.	<i>ghōrā</i>	<i>ghōrā</i>
Sing. Nom.	<i>bēhn</i> , a sister	<i>bāhāñ</i>
Obl.	<i>bēhn</i>	<i>bāhāñ</i>
Plur. Nom.	<i>bēhñē</i>	<i>bāhāñā</i>
Obl.	<i>bēhñā</i>	<i>bāhāñā</i>
Sing. Nom.	<i>ghōrī</i> , a mare	<i>ghōrī</i>
Obl.	<i>ghōrī</i>	<i>ghōrī</i>
Plur. Nom.	<i>ghōrī</i>	<i>ghōrīyā</i>
Obl.	<i>ghōrīā</i>	<i>ghōrīyā</i>

The postpositions used to form cases are practically identical. Thus :—

	GUJURĪ.	MĒWĀTĪ.
Agent	<i>nē</i>	<i>naī</i>
Dat.-Acc.	<i>na</i>	<i>naī</i>
Abl.	<i>tē</i>	<i>taī</i>
Gen.	<i>kō</i>	<i>kō</i>
Loc.	<i>mā</i>	<i>maī</i>

In both dialects the genitive postposition is an adjectival *kō*, obl. masc. *kā*; fem. *kī*. In both, when agreeing with a postposition or noun in the locative masculine it becomes *kē*. In Gujurī, perhaps under the influence of Pañjābī, the feminine *kī* becomes *kī̃* when agreeing with a plural feminine noun. This is not the case in Mēwātī.

The Personal Pronouns closely resemble each other. Note the form *tam*, not *tum*, for you. In the oblique singular of both persons and in the nominative singular of the first person, it will be seen that the Gujurī forms are preserved better by Mēwārī than by Mēwātī.

Personal Pronouns.

		GUJURĪ.	MĒWĀTĪ.
I.	Nom.	<i>hū</i>	<i>maī</i> (Mēwārī, <i>hū</i>)
	Ag.	<i>mē</i>	<i>maī</i>
	Obl.	<i>ma</i>	<i>mū</i> (Mēwārī, <i>ma</i>)
	Gen.	<i>mērō</i>	<i>mērō</i>
We.		<i>ham</i>	<i>ham</i>
	Ag.	<i>ham-nē</i>	<i>ham</i>
	Obl.	<i>ham</i>	<i>ham</i>
	Gen.	<i>mhārō</i>	<i>mhārō</i>
Thou.		<i>tō</i>	<i>tū</i>
	Ag.	<i>tē</i>	<i>taī</i>
	Obl.	<i>ta</i>	<i>tū</i> (Mēwārī, <i>ta</i>).
	Gen.	<i>tērō</i>	<i>tērō</i>
You.		<i>tam</i>	<i>tam</i>
	Ag.	<i>tam-nē</i>	<i>tam</i>
	Obl.	<i>tam</i>	<i>tam</i>
	Gen.	<i>thārō</i>	<i>thārō</i>

The remaining pronouns are identical in the plural, but exhibit divergencies in the singular oblique forms. Possibly, the Gujurī singular oblique forms have been borrowed from the neighbouring dialects of the Indus Kōhistān¹ or from Pañjābī. At the same time, note how, in the nominative singular, both Gujurī and Mēwātī have feminine forms for the demonstrative pronouns.

		GUJURĪ.	MĒWĀTĪ.
This.		<i>yō</i> (f. <i>yā</i>)	<i>yō</i> (f. <i>yā</i>)
	Obl.	<i>is</i>	<i>aī, aīh</i>
These.		<i>yē</i>	<i>yē</i>
	Obl.	<i>in</i>	<i>in</i>

¹ Cf. Maiyā *tasī*, the oblique form of *sōh*, he.

	GUJURĪ.	MĒWĀTĪ.
That.	ō, ōh (f. wā)	wō, wōh (f. wā).
Obl.	us	waĩ, waĩh
Those.	wē	wē
Obl.	un	un
Who. (sg.)	jō	jō
Obl.	jis	jaĩh
Who? (sg.)	kōn	kaun
Obl.	kis	kaĩh
Anyone.	kōi	kōi
Obl.	kisē	kah

The agreement in regard to the Verb Substantive is very striking :—

	GUJURĪ.	MĒWĀTĪ.
I am	hũ, hōũ	hũ
Thou art	ai, hai	hai
He is	ai, hai	hai
We are	hã	hã
You are	ō, hō	hō
They are	ai, hai, hẽ	hai
Was (m. sg.)	thō	thō, hō
Was (f. sg.)	thĩ	thĩ, hĩ
Were (m. pl.)	thā	thā, hā
Were (f. pl.)	thĩ	thĩ, hĩ

Active Verb.

As regards the active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *gō*. In most Rājasthānī dialects as well as in Western Pahārī, the typical sign of the future is usually *lō*, or some related form, not *gō*. The latter, moreover, does not occur in the Western Pañjāb, though Standard Pañjābī has *gā*.

	GUJURĪ.	MĒWĀTĪ.
Strike thou	mār	mār
Strike ye	mārō	mārō
I strike	mārũ	mārũ
Thou strikest	mārē	mārai
He strikes	mārē	mārai
We strike	mārã	mārã
You strike	mārō	mārō
They strike	mārẽ	māraĩ

These two tenses are much the same in all Indo-Aryan languages, but in both the above we have the typical Rājasthānī first person plural in *ã*.

In both Gujurī and Mēwātī the future is formed as in Hindi by suffixing *gō* (pl. *gā*, f. *gī*) to the present. Thus, *mārũgō*, I shall strike.

The other parts of the verb are similarly parallel. Thus :—

	GUJURĪ.	MĒWĀTĪ.
Infinitive	<i>mārñō</i>	<i>mārⁿñū</i>
Present Part.	<i>mārtō</i>	<i>mārⁿtō</i>
Past Participle	<i>mārēō</i>	<i>māryō</i>
Conjunctive Part.	<i>mār</i>	<i>mār</i>

The Definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus *mārñū-hñū*, I am striking.

The Past tenses are as usual formed from the Past Participle, which, in the case of transitive verbs, is construed passively.

From the above it will be seen that Gujurī Grammar is practically the same as that of Mēwātī. In order to afford an opportunity for comparing the vocabularies, in the usual List of Gujurī Words and Sentences given below on pp. 964 ff. the corresponding Mēwātī words are given in the first column.

We now proceed to consider the Grammar of Gujurī alone, in greater detail.

GUJURĪ OF HAZARA.

The following are specimens of the Gujurī spoken in Hazara and in the Galis of the Murree Hills. I am indebted for them to the Rev. T. Grahame Bailey, and it is hardly necessary to say that coming from such a source their accuracy may be fully accepted.

The accompanying grammatical sketch is based partly on the specimens and partly on the Gujurī Grammar published by Mr. Bailey in his *Studies in Northern Himalayan Dialects* (Calcutta, 1903), subsequently re-issued by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London) 1908.

DECLENSION.—The following table shows the declension of the various classes of nouns :—

SING.		PLUR.	
Nom.	Obl.	Nom.	Obl.
<i>ghōṛō</i> , a horse	<i>ghōṛā</i>	<i>ghōṛā</i>	<i>ghōṛā̃</i>
<i>bāpp</i> , a father	<i>bāpp</i>	<i>bāpp</i>	<i>bāppā̃</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīā̃</i>
<i>bakrī</i> , a goat	<i>bakrī</i>	<i>bakrī</i>	<i>bakrīā̃</i>
<i>trīmt</i> , a woman	<i>trīmt</i>	<i>trīmtē</i>	<i>trīmtā̃</i>

Irregular are—*dhī*, a daughter, nom. plur. *dhīē̃*; and *gā*, a cow, nom. plur. *gā̃*.

The postpositions are :—

Agent	<i>nē</i>
Acc. dat.	<i>na</i> , <i>kē</i>
Abl.	<i>tē</i> , <i>tā̃</i> , <i>tō̃</i>
Gen.	<i>kō</i>
Loc.	<i>mā̃</i> , in; <i>bichch</i> , in; <i>tārū̃</i> , up to

There does not seem to be any locative or agent case formed by adding *ē*, such as we find in Western Pahārī, but on the other hand, an ablative is formed by adding *ō̃*, as in *dūrō̃*, from far.

The genitive postposition *kō* (*kā*, *kā̃*; *kī*, *kī̃*) is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes *kā*, when it agrees with a masculine noun in the oblique plural it becomes *kā̃*, when agreeing with a singular feminine noun it becomes *kī*, and when agreeing with a feminine plural noun it becomes *kī̃*. When, however, it is governed by certain postpositions, it becomes *kē*, as in *ghōṛā-kē nāl*, with the horse; *ghōṛā-kē wāstē*, for the horse; *ghōṛā-kē uppur*, above the horse. *Kē* is also used as a postposition of the dative.

Adjectives in *ō* follow in their declension the model of the genitive. Thus, *chaṅgō*, good, becomes *chaṅgā*, *chaṅgā̃*, *chaṅgī*, *chaṅgī̃*; as *kō* becomes *kā*, *kā̃*, *kī* and *kī̃*.

Comparison is made with the ablative, as usual. Thus, *bēhṇ-tē barō*, taller than the sister; *sārā-tē chaṅgō*, best of all, best. We have also *much chaṅgō*, very good, i.e. more good, and *chaṅgā-tē chaṅgō*, better than good, the best.

The first ten numerals are given in the List of Words. The word *ēk*, one, when used as an indefinite article has an oblique form *ēkun*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined :—

	I	Thou
Sing.		
Nom.	<i>hū</i>	<i>tō</i>
Agent	<i>mē</i>	<i>tē</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

The **Demonstrative Pronouns** are thus declined :—

	This	That
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i>)	<i>ō, ōh</i> (fem. <i>wā</i>)
Ag.	<i>is-nē</i>	<i>us-nē</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yē</i>	<i>wē</i>
Ag.	<i>inhē</i>	<i>unhē</i>
Obl.	<i>inhā</i>	<i>unhā</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The only form of the **Reflexive Pronoun** which has been noted is the genitive *apṇō*, as in *mana apṇā mazūrā jēhā baṇā*, make me like one of thy servants.

The **Relative Pronoun** is *jō*, who, obl. sing. *jis*. No instance of the **Correlative** *sō* (obl. *tis*) has been noted.

Another form of the relative pronoun, used principally as an adjective, is *jēhrō*. It is borrowed from Lahndā.

The **Interrogative Pronouns** are *kōn* or *kaun*, who? and (neuter) *kē*, what? The oblique singular of *kōn* is *kis*. Corresponding to *jēhrō*, there is also the adjectival *kēhrō*.

'Anyone', 'someone', is *kōz*, obl. *kisē*. No form for 'anything', 'something' has been noted.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The Present is :—

Sing.	Plur.
1. <i>hōñ, hñ, hẽ</i>	<i>hōñ, hñ</i>
2. <i>hōē, hai, ai</i>	<i>hōō, hō, ō</i>
3. <i>hōē, hai, ai</i>	<i>hōẽ, haĩ, aĩ, hẽ</i>

The Past is *thō*, plur. *thā*; fem. *thī*, plur. *thĩ*. It does not change for person.

B.—Active Verb.

The **Infinitive** is formed by adding *ñō* to the root, as in *hōññō*, to become. If the root ends in *r* then *nō* is used instead of *ñō*, as in *mārñnō*, to strike.

An oblique infinitive is formed by changing *ñō* (*nō*) to *añ* (*an*), *uñ* (*un*), or *ōñ* (*on*). Thus *chārun dē-chalāyō*, he sent him to feed (swine); *pūt kēhōñ jōgō*, worthy to be called a son; *nachchan-kō wāz*, the sound of dancing; *pakrun-kē wāstē*, for seizing (Specimen III). If the root ends in a vowel, there are slight irregularities, as in *hīl-gēō khaun-na*, he was accustomed to eat (Specimen III). This oblique form is common in inceptive compounds, as in *hōñ laggō*, he began to be (in want); *kēhōñ laggō*, he began to say; *karun laggā*, they began to make (rejoicing).

The **Present Participle** is formed by adding *tō* to the root, as in *mārtō*, striking. *Jāunō*, to go, makes *jātō*.

The **Past Participle** is formed by adding *ēō* to the root, as in *mārēō*, fem. *mārī*, struck. Roots ending in *ā*, add *yō*, as in *khāyō*, eaten; *uḍāyō*, caused to fly. Irregular are :—

<i>āunñō</i> , to come	Past Part. <i>āyō</i>
<i>hōññō</i> , to become	„ <i>hūō</i> or <i>hō</i>
<i>lēñō</i> , to take	„ <i>līyō</i>
<i>karnñō</i> , to do	„ <i>kīyō</i>
<i>dēññō</i> , to give	„ <i>dittō</i>
<i>jāunñō</i> , to go	„ <i>gēō, gẽō</i>
<i>paunñō</i> , to fall	„ <i>pēō</i>
<i>kahññō</i> , to say	„ <i>kēhō</i>
<i>rēhññō</i> , to remain	„ <i>rēhō</i>

Note that *kēhō* is for *kahiō*. The *i* has been transferred to the preceding syllable and *kaihō* has become *kēhō*. This is an instance of the epenthesis common in the Piśācha languages spoken in the country north of Hazara.

The termination *ēō* of this participle is often contracted to *ē*, so that we have *mārē* instead of *mārēō*.

Also, *mārēō* is often written *māryō*.

The **Conjunctive Participle** is formed by adding *kē* to the root, as in *mār-kē*, having struck but the *kē* is dropped in Intensive compounds, as in :—

- kar chhurēō*, he did completely
- kōh chhurēō*, he slaughtered
- dē chhurēō*, he gave

khā chhurē̃, he devoured (a goat, fem.) (Sp. III).

baṇḍ dittō, he divided.

nas gēō, he ran away. (Sp. II).

The verb *chhurē̃* means to let go, as in *us-nē na chhurē̃*, he did not let it go (Sp. II), but in these compounds, it gives a slightly intensive force.

Some verbs make their conjunctive participles irregularly. Thus from *paṇḍō*, to fall, we have *pai gēō*, (a famine) fell.

The **Noun of Agency** is formed by adding *hālā* to the oblique infinitive as in *rēhōn-hālā*, an inhabitant.

The **Imperative** has its 2nd person singular the same in form as the root, while the plural adds *ō*. Thus *mār*, strike thou; *mārō*, strike ye.

The **Old Present and Present Subjunctive** is conjugated as follows :—

I strike, I may strike, etc.

Sing.	Plur.
1. <i>mārē̃</i>	<i>mārē̃</i>
2. <i>mārē</i>	<i>mārō</i>
3. <i>mārē</i>	<i>mārē̃</i>

Verbs whose roots end in long *ā*, drop the *ā* in the first person plural, as in *khā̃* (for *khāā̃*), let us eat; so from *jāṇḍō*, to go, we have *jā̃*.

The **Future** is formed by adding *gō* to the Old Present. Thus :—

I shall strike, etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārē̃gō</i>	<i>mārē̃gī</i>	<i>mārē̃gā</i>	<i>mārē̃gī</i>
2. <i>mārēgō</i>	<i>mārēgī</i>	<i>mārōgā</i>	<i>mārōgī</i>
3. <i>mārēgō</i>	<i>mārēgī</i>	<i>mārē̃gā</i>	<i>mārē̃gī</i>

It will be seen that the *gō* changes for gender and number.

The **Present Definite** is formed by conjugating the present tense of the verb Substantive with the Old Present. Thus *hū mārē̃ hō̃*, I am striking.

Similarly the **Imperfect** is formed by conjugating the Old Present with the past tense of the Verb Substantive, as in *hū mārē̃ thō*, I (masc.) was striking; so, *ōh chāhē thō*, he was wishing (to eat husks); *kōi us-na nēh dēē thō*, no one was giving to him; *jēhīrī śīlīrī zanaur khāē thā*, the husks which the swine were eating.

The **Past Conditional**, as usual, is simply the present participle, as in *hū mārē̃tō*, (if) I had struck, I should have struck (if).

The tenses formed from the Past Participle are as usual, except that intransitive verbs nasalize the final *ō* of the participle in the first person singular only. Thus:—

hũ gēō̃, I went; *ōh gēō̃*, he went.

mē mārēō̃, I struck him.

hũ gēō̃ hōũ̃, I have gone; *ōh gēō̃ ai*, he has gone.

mē mārēō̃ (or, contracted, *mārē̃*) *ai*, I have struck him.

hũ gēō̃ thō̃, I had gone; *ōh gēō̃ thō̃*, he had gone.

mē mārēō̃ (or *mārē̃*) *thō̃*, I had struck him.

The **Passive Voice** is formed with *jāunō̃*, to go, and the past participle as usual, as in *hũ mārēō̃* (or *mārē̃*) *jāunō̃*, I shall be beaten.

Causal Verbs are made much as usual. We can quote instances such as *chalānō̃*, to cause to go, and *chārñō̃*, to graze (animals).

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN I.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Ēkun-ādmī-kā dō pūt thā. Tē nikkā-nē apnā-bāpp-na kēhō,
One-man-of two sons were. And little-by his-father-to it-was-said,
 'ai bājī, tērā-māl-kō mērō hissō ōh mana dē.' Tē us-nē
 'O father, thy-property-of my share that to-me give.' And him-by
 apnō māl unhā-bichch baṇḍ-dittō. Tē thōṛā-dihārā-pichchhē nikkā-
his property them-among was-divided. And few-days-after little-
 pūt-ne sab kaṭṭhō kar-dittō, tē dūr-milkh-bichch chalē-gēō, tē
son-by all together was-made, and far-country-in he-went-away, and
 us-jā us-nē apnō māl luchpuṇā-mā kharāb kar-chhurēō.
(in-) that-place him-by his property debaucheries-in bad was-made-completely.
 Jis-bēlē sārō kharch kar-chhurēō, us-milkh-bichch dāhdō kaht
At-what-time all spent was-made-completely, that-country-in hard famine
 pai-gēō, tē ōh taṅg hōṇ laggō, tē us-milkh-kā kisē-rēhōṇhālā-
fell, and he straitened to-be began, and that-country-of some-dweller-
 kōl rah-gēō. Us-nē us-na apnī zimī zanaur chārūn dē-chalāyō.
near he-stayed. Him-by him-as-for his land pigs to-graze he-was-sent.
 Jēhrī śilrī zanaur khāē-thā, ōh chāhē-thō kī, 'inhā-nāl hū
What husks the-pigs eating-were, he wishing-was that, 'these-with I
 apnō dhiḍḍh bharū,' tē kōi us-na nīh dēē-thō. Jis-bēlē
my-own belly may-fill,' and anyone him-to not giving-was. At-what-time
 hōs-bichch āyō apnā-dil-na kēhōṇ laggō, 'mērā-bāpp-kā kitnā
sense-in he-came, his-heart-to to-say he-began, 'my-father-of how-many
 mazūr hē jēhrā raj-kē rōṭī khāē, tē hū pēō
labourers are who become-satisfied-having bread eat, and I fallen
 is-jā bhukkhō marū-hē. Hū uṭh-kē apnā-bāpp-kōlē chalūgō,
(in-) this-place hungry dying-am. I risen-having my-father-near will-go,
 tē us-na kahūgō, "bājī, mē ghunāh kiō Khudā-kō tē
and him-to I-will-say, "O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōṇ jōgō nīh rēhō; mana apnā-mazūrā
of-thee; thy son to-say worthy not I-remained; me thy-labourers
 jēhā baṇā." Tē chalēō, tē apnā-bāpp-kōl āyō. Ichchur ōh dūr
like make." And he-went, and his-father-near came. While he far

thō, us-kā bāpp-nē us-na hērēō, tē us-na rēhm āyō, tē
was, his father-by him-as-for he-was-seen, and him-to pity came, and
 daur-kē galh-nāl lā-lyō, tē piyār dittō. Pūt-nē
run-having neck-to he-was-pressed, and love was-given. The-son-by
 bāpp-na kēhō, 'bāji, mē ghunāh kiō Khudā-kō tē
the-father-to it-was-said, 'O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōṇ jōgō nīh rēhō.' Bāpp-nē nōkarā-
of-thee; thy son to-say worthy not I-remained.' The-father-by the-servants-
 nā kēhō, 'bēlō chaṅgā tē chaṅgō kaprō lē-āō, tē
to it-was-said, 'quickly good than good garment bring, and
 us-kā galh luāō; tē us-kī aṅgī-nāl aṅgūṭhī luāō, tē us-kā
his (on-) neck put; and his finger-on ring put, and his
 pair-nāl chhittur luāō, tē palēō-hō bachchhō lēā-kē kōhō, tē
foot-on shoe put, and the-kept calf brought-having kill, and
 khā tē khushī karā, ki mērō yō pūt mar-gēō-thō,
we-may-eat and happiness we-may-make, for my this son died-had,
 huṇ jī-gēō; tē gum-gēō-thō, huṇ thā-gēō.' Tē wē khushī
now lived; and lost-was, now found-is.' And they happiness
 karun laggā.
to-make began.

Us-kō barō pūt zimī-bichch thō. Jis-bēlē ghar-kē nērē āyō
His big son land-in was. At-what-time house-of near he-came
 bājā-kō tē nachchan-kō wāz sunēō. Fir ēkuṇ-nōkar-
musical-instrument-of and dancing-of voice was-heard. Then one-servant
 na bulā-kē puchchhēō, 'yē kē gal hōē?' Tē
(acc.) called-having it-was-asked, 'these what things are?' And
 us-nē us-na kēhō, 'tērō bhāī ā-gēō, tē tērā bāpp-nē
him-by him-to it-was-said, 'thy brother came, and thy father-by
 bachchhō palēō-hō kōh-chhurēō, ki us-na chaṅgō-bhalō
calf kept killed-completely, because him (acc.) well
 thā-gēō.' Tē ōh khafē huō, tē andar nīh jāē-thō. Tē
was-found.' And he angry became, and in not going-was. And
 us-kō bāpp birē gēō, tē us-kā barā tarlā kiā. Us-nē
his father out went, and his great petitions were-made. Him-by
 apnā-bāpp-na zawāb dē-chhurēō, 'itnā-samā mē tērī khizamt
his-own-father-to answer was-given-completely, 'so-long-time by-me thy service
 kī tē kadē tērī gal nī mōrī, tē tē kadē mana
was-done and ever thy word not was-turned, and by-thee ever to-me
 bakrō nīh dittō, yū apnā-dōstā-yārā-nāl khushī
a-goat not was-given, that my-own-friends-companions-with happiness

karũ. Jis-bělē tērō yō pūt āyō jis-nē tērō sārō
I-may-make. At-what-time thy this son came, whom-by thy all
 māḷ kanjriā bichch udāyō, tē is-kē-wāstē paḷēō-hō bachchhō
property harlots among was-squandered, by-thee him-of-for the-kept calf
 kōh-dittō.' Tē us-nē us-na kēhō, 'pūtā tō hamēsh mērē
was-killed.' And him-by him-to it-was-said, 'O-son thou always me
 nāl rahē; jitnō mērō māḷ hai, tērō hai. Khushī
near remainest; what-much my property is, thine is. Happiness
 hōṇī tē khush hōṇō chaṅgī gal thī; tērō yō bhāī
to-be and happy to-be good matter was; thy this brother
 mar-gēō-thō, huṇ jī-gēō; tē gum-gēō-thō, huṇ thā-gēō.'
died-had, now lived; and lost-was, now found-is.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN II.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hũ ajjur-kē-nāl thō; nikrā būṭā-kē uppur charhēō khalō thō;
I flock-of-near was; little tree-of on climbed standing was;
 bakrō dānkēō. Hũ daur-kē latthō; richchh taṇṇa baṇ-bichch
a-goat cried-in-pain. I run-having descended; a-bear down forest-in
lēi-chalēō-thō. Hũ pauchēō, kaṇḍh-bichch gattī māri; us-nē na
taken-away-had. I arrived, back-in stone was-struck; him-by not
chhurēō. Bhī dūjī gattī māri gāṭā-bichch, fir chhōr-kē
was-left. Then another stone was-struck neck-in, then left-having
nas-gēō. Jit saṭṭēō bakrō us-jā hũ jā-kē
he-ran-away. Where was-thrown the-goat (to-) that-place I gone-having
khalō-hūō, tē mērē-dar daur-kē bhī richchh ā-gēō. Mē
stood, and in-my-direction run-having again the-bear came. By-me
nikrī-jēhī kuhārī māri us-kē. Pattō nīh laggō jē kuhārī us-kē
a-littleish axe was-struck him-to. Trace not was if axe him-to
laggī-hai yā nīh laggī. Fir bakrō chā-kē nas-gēō, fir
hit-is or not was-hit. Then goat lifted-having I-ran-away, then
kōhēō us-na. Kōh rēhō tē bhī ā-gēō mērē-dar.
it-was-killed it-as-for. Killing I-remained and again he-came in-my-direction.
Mērō dūjō saṇjī pauch-āyō. Fir ham-nē dōṇ-nē gattī māri,
My other companion arrived. Then us-by two-by stone was-struck,
tē ōh nas-gēō.
and he ran-away.

FREE TRANSLATION OF THE FOREGOING.

I had climbed up a little tree near my flock, when a goat cried out. I ran down. A bear had taken it away down the forest. As I came up I struck him on the back with a stone, but he did not let go the goat. Then I struck him on the neck with another stone, and he dropped the goat, and ran away. I went to where he had dropped the goat, and was standing there when the bear came back and ran at me. I hit at him

with a little axe I had by me, but I do not know whether the axe actually touched him or not. I then lifted up the goat and ran off with it; and then I slaughtered it (for food). While I was engaged in slaughtering it, the bear again came running towards me. My fellow-shepherd then came, and we both stoned him till he ran away.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN III.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hũ nikrō thō, s̃h hil-gēō bakrī khaun-na. Satt bakrī us-nē
I little was, a-leopard used-was goat eat-to. Seven goats him-by
 khā-chhurī. Ēkun-zimīdār-kī lūhā-kī baṇī-hūi khurakkī thī. Wā
eaten-were. One-landowner-of iron-of made trap was. It
 maṅ-kē āṇī s̃h-kā pakṛuṅ-kē-wāstē. Wā rāh-mā
asked-having it-was-brought leopard-of catching-for. It way-in
 chhal-dittī, inā bakrō bannh-dittō. S̃h āyō, jaṅg us-kī
was-placed, on-one-side goat was-tied. Leopard came, leg its
 hichch phās-gēi laggō dāṅkun. Ōsē-bēlē ham rāt
in stuck he-began to-cry-in-pain. At-that-very-time we at-night
 gēā girā-na. Kēhō, 's̃h pakṛē-gēō-ai.' Ghaṇā jaṇā āyā.
went village-to. It-was-said, 'leopard has-been-caught.' Many men came.
 Ēkun-lambardār-nē bandūk mārī, s̃h mar-gēō. Dō adāi
One-headman-by gun fired-was, leopard died. Two two-and-a-half
 maṅ-kō thō bhārō. Atṭh jaṇā chā-kē lē-gēā-thā. Khalṛī
maunds-of was heavy. Eight men lifted-having took-away. Skin
 ēkun-jagīrdār-nē chā-lei, tē ham-na trī rupayyā bakhshish
one-property-holder-by taken-was, and us-to thirty rupees reward
 dittī.
given-was.

FREE TRANSLATION OF THE FOREGOING.

When I was a boy, a leopard used to eat our goats. Seven goats were devoured by him. A farmer had an iron trap. We borrowed it, and took it away to catch the leopard. We set it on his path, and tied a goat alongside it. The leopard came, and it was caught by the leg, so that he began to roar in pain. We went at once, that very night, to the village, and gave news that the leopard had been caught. A great crowd assembled. One village head-man shot the leopard dead with a gun. It weighed 160 or 200 pounds, and it took eight men to lift him and carry him off. A landlord took the skin, and gave us thirty rupees as a reward.

GUJURĪ OF SWAT.

The Gujurī of Swat has two sub-dialects, Gujurī and Ajrī. Ajrī is the language of the Ajaṛs, a tribe closely allied to the Gujurs, and inhabiting some six hundred hamlets in the Swat Valley. Both Gujurs and Ajaṛs are here Musalmans. The main difference between them is that Gujurs tend cows, and Ajaṛs sheep. They are all bilingual, speaking Gujurī or Ajrī amongst themselves, but Puṣṭō to their neighbours, Hindū or Paṭhān. It is an interesting fact that one of the septs both with the Gujurs and with the Ajaṛs is called Chauhān which is the name of the Rājput tribe which speaks Mēwārī.

We shall first deal with Gujurī proper, the dialect of the Gujurs. These cowherds wander through the Yūsufzai country on the North-West Frontier south of Swat, and their language is often differentiated as 'Yūsufzai Gujurī.' As may be expected, these Gujurs frequently make use of Puṣṭō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwātī and Mēwārī.

The following grammatical sketch illustrates the grammar used by these Gujurs in its pure form; but many deflections from rule will be noticed in the specimens, due to the influence of the neighbouring Puṣṭō and Western Pañjābī languages. These I shall notice subsequently.

The following points may be noted in regard to the grammar of the specimens:—

I.—NOUNS.

The Agent case is generally the same as the Nominative. Indeed the use of the Agent with the Past tense of a Transitive verb seems to have almost disappeared.

In the case of nouns in *ō*, the oblique form singular usually ends in *ā*, but sometimes, probably owing to careless speaking, the direct form is used; thus, *ghōṛō-kō*, of a horse, instead of the more correct *ghōṛā-kō*; *mandō* (for *mandā*) *kam-mā*; *mairō bāp-kā*, for *mairā bāp-kā*. Sometimes, under the influence of Pañjābī, the oblique form ends in *ē*. Thus, when the younger son speaks to his father, the narrative says, correctly, *apnā bāp-tah kahiō*; but when the elder son answers his father, the Pañjābī idiom, *apnē bāp-tah*, is incorrectly used.

On the other hand, the influence of Pañjābī sometimes makes these nouns form the direct form in *ā* instead of in *ō*. Thus, *us-kā* (for *us-kō*) *barō pūt paṭṭi mā thō*.

Amongst the postpositions may be mentioned *mā*, in; *kanah*, with. The postpositions *tah* and *nah* are borrowed from Puṣhtō. They are used indiscriminately to mean both 'to' and 'from.' Thus, *iṭhār-tah ā-jā*, come to this place, and *iṭhār-tah jā*, go from this place.

The following are examples of the correct use of the direct and oblique forms: *mairō pūt mōyō thō* (Hindī, *mērā pūt muā thā*), my son was dead; *apnā mā-tah* (Hindī, *apnē māl-sē*), from his own share; *chaṅgā admī* (Hindī, *chaṅgē ādmī*), good men; *is-kā pairā-mā* (Hindī, *is-kē pairō-mē*), on his feet; *apnā dōstā-kanah* (Hindī, *apnē dōstō-sāth*), with (my) own friends; *chaṅgī trīmat* (Hindī, *chaṅgī strī*), a good woman; *is-kī aṅgī-mā* (Hindī, *is-kī angulī-mē*), on his finger.

The use of the word *yakō*, one, a, appears to be irregular. I have noted:—

Yakō bāp, a father; *yakō bāp-kō*, of a father; but *yakē ṭhār*, in a certain place.

Yakā dhī, a daughter; *yakā chaṅgī trīmat*, a good woman; *yakē dhī-kō*, of a daughter.

II.—PRONOUNS.

The proper form of the Agent of *hū* is *mañ*. Thus: *mañ tairo khazmat kiō hai* (Hindī, *mañ-nē tērī khidmat kī*), by me thy service has been done. But *hū* is sometimes substituted for it.

An example of the Agent of the second person is *tañ-nī ditō hai* (Hindī, *tū-nē nahī diyā hai*), by thee has not been given.

So for the third person *usā baṇḍiō* (Hindī, *us-nē bāṇḍā*), by him was divided; *us kahiō* (Hindī, *us-nē kahā*), by him it was said; but *ōh* (not *us* or *usā*) *uṭhiō* (Hindī, *wah uṭhā*), he rose.

The Relative Pronoun *chi* is borrowed from Puṣhtō.

III.—VERBS.

In the conjugation of verbs, the method of forming the Present Definite and Imperfect should be noted. Here the verb exactly follows the Mēwātī custom. To form these tenses, the auxiliary verb is added, not to the Present Participle, but to the various persons of the simple Present Tense. Thus: *mārū*, I beat; *mārū hai* (not *mārtō hai*),

I am beating; *mārũ thō* (not *mārtō thō*), I was beating. Other examples are *karũ hai*, I am making, used as a present subjunctive, (that) I may make (merriment with my friends); *karũ thō*, I was making. Irregularly influenced by Pañjābī are *diyā nā thā*, (anyone) was not giving; *chalā nā thō*, he was not going; *charā thō*, he was grazing.

The Present Participle is used to form a Habitual Past. Thus: *khaitō*, he used to eat; Plural Masculine, *khaitā*, they (the swine) used to eat.

In the Simple Present, which is also used as a present subjunctive, there are some irregularities observable in the specimens. In *ham khushālī karũ*, *khushāl hũ*, the first person singular is used for the first person plural. Pañjābī is responsible for *khā-laĩ*, and *hō jāyāĩ*, and also for *khāi* (they eat), in which last the singular is used for the plural.

As already observed, the use of the Passive construction of the Past Tense of Transitive verbs appears to be dying out. The Agent form of the personal pronouns is still usually employed before these tenses, but all traces of the Agent case have disappeared from the noun. The feeling for gender, too, is very weak. Thus we have *maĩ tairō* (instead of *tairī*) *khazmat kiō* (instead of *kī*) *hai*, I have done thy service; so we have *jilī kiō*, instead of *jilī kī*, he shouted.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō admī-kā dō pūt thā. Naṇḍō pūt apṇā bāp-tah
One man-of two sons were. By-the-young son his-own father-to
 kahiō chi, 'ai bāp, manā apṇā mā tah bandō dai-lai.' Usā
it-was-said that, 'O father, to-me thy-own property from share give.' By-him
 dwanyam-pah apṇā mā baṇḍiō. Kāi dī pachhā naṇḍō pūt
both-on his-own property was-divided. Some days after young son
 harkuj yakē-thār kar-kē dūr dēs-tah giō. Ut isā
everything (in) one-place having-made far country-to went. There by-him
 apṇā mā mandō kam-mā udā-liō. Chi habbā mā wajhēr-liō,
his-own property bad works-in was-wasted. When all (his) property was-finished,
 ōh dēs-pah yakō baṛō qāhat āyō, ōh sauṛō hō-giō. Ōh giō,
that country-on one great famine came, he straitened became. He went,
 ōh dēs-mā yakō khān kanah naukar hō-giō. Usā apṇī paṭṭi-
that country-in one chief with servant became. By-him his-own field-
 tah dai-gāliō, chi 'mandah zīnāwar chār-lai.' Ōh apṇā minah-pah
to he-was-sent, that '(you) unclean animal graze.' He his-own desire-on
 ōh bhō khādō, chi zīnāwar khaita, haḍō kauṇē diyā na thā. Chi
that straw would-eat, which animals eat, but any-one giving not was. When
 sūl-mā hō-giō, isā kahiō chi, 'mairō bāp-kā katnā naukar
senses-in became, by-him it-was-said that, 'my father-of how-many servants
 chaṅgō ṭūk khai, hū bhakō marū. Hū uṭhūgō, apṇā bāp-tah jāwūgō,
good food eat, I hungry am-dying. I will-arise, my-own father-to will-go,
 us-tah kahūgō chi, "ai bāp, hū tairō bhī gunāhgār hai, Khudāē-
him-to will-say that, "O father, I thy also sinner am, God-
 kā bhī gunāhgār hai. Is-kō lāyiq nī, chi tairō pūt hō-jāwū;
of also sinner am. Of-this worthy not-I(-am), that thy son I-may-become;
 kho apṇā naukarā-mā manā ghal-lai." Ōh uṭhiō, apṇā bāp-tah āyō.
but thy-own servants-among me put." He arose, his-own father-to came.
 Yō lā dūr thō, chi apṇā bāp isā ḍaṭhō, tars isā kiō,
He yet far was, that by-his-own father to-him it-was-seen, pity on-him was-made,
 isā bhajiō, ghāra-gharai hō-giō, isā chōmiō. Pūt is-tah
to-him he-ran, embracing took-place, him it-was-kissed. By-son him-to

kahiō chi, 'ai bāp, hū Khudāe-kā bhī gunāhgār hai, tairō bhī
it-was-said that, 'O father, I God-of also sinner am, thine also
 gunāhgār hai. Is-kō lāyiq nī chi tairō pūt hō-jāwū.' Us-kā bāp
sinner am. This-of worth not-I(-am) that thy son I-may-become.' By-his father
 apnā naukarā-tah kahiō chi, 'chaṅgō chirrō lai-āō, is-tah ghal-lēō
his-own servants-to it-was-said that, 'good dress bring, him-to put-on
 yakā aṅgri is-kī aṅgri-mā kar-lēō, paṇē is-kā pairā-mā kar-lēō.
one ring him-of finger-on put, shoes him-of feet-on put.

Aō chi tūk khā-laī, khushāl hō-jāyāī, is sawab-tah chi, yō mairō
Come that food we-eat, merry become, this reason-for that, this my
 pūt mōyō thō, jīmtō hōyō hai; gum giō thō, lab-liō hai.' Wē
son dead was, living become is; lost become was, recovered is.' They
khushāl hō-giō.
merry became.

Huṇ us-kā barō pūt paṭṭi-mā thō. Chi ōh āyō, ghar-tah
Now him-of elder son field-in was. When he came, house-to
 nairō hō-giō, gīt nachaṇ-kā awāz suṇiō. Yakō naukar-tah bōliō,
near became, songs dancing-of sound heard. One servant-to (he)called,
 usā pachhiō, 'yō kī chhā hai?' Us kahiō, chi, 'tairō
to-him (by-him) it-was-asked, 'this what matter is?' By-him it-was-said, that, 'thy
 bhāi āyō hai, tairō bāp khairāt kiō hai, chi usā rōgh-jōr
brother come is, (by)thy father feast made is, as him sound-and-well
 lādō-hai.'

Ōh rus-giō; andar chalā na thō. Bāp is-kā
(by-him)it-has-been-found.' He sulked; within going not was. Father him-of
 nakriō, isā minnat kiō. Is apnē bāp-tah zawāb-mā
came-out, him-to entreaty was-made-by-him. By-him his-own father-to answer-in
 kahiō chi, 'daikh, hitnā machh mūdah mā tairō khaznat kiō hai;
it-was-said that, 'see, so-much long time by-me thy service been-done is;
 hēcharē tairō bē-amri nī kiō hai. Bhī tāī manā yakō lailō nī
ever thy disobedience not-by-me done is. Still by-thee to-me one kid not
 ditō hai, chi hū apnā dostā kanah khushālī karū-hai. Har-kadē hi
given is, that I my-own friends with merriment might-make. As-soon-as when
 tairō yō pūt āyō, chi tairō mā kachnī-pah udāyō-hai, tāī
thy this son came, by-whom thy property harlots-on wasted-has-been, by-thee
 us-pah khairāt kiō.' Us kahiō, chi, 'pūt, tū nit mairō kōr
him-on feast made.' By-him it-was-said, that, 'son, thou always me with
 hai, ā mairō har-kuj tairō hai. Yō munāsib thō, chi ham khushālī
art, and my everything thine is. This proper was, that we merriment
 karū, khushāl hū, tā-chi yō tairō bhāi mōyō thō, jīmtō hōyō hai;
make, merry be, because this thy brother dead was, alive become is;
 gum giō thō, lādō hai.'
lost become was, recovered is.'

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō jākat har dī mhēsā gā chārā-thō, parbat-mā grā-tah
One boy every day buffaloes cows used-to-graze, mountain-in village-from
 dūr. Yakō dī chhā-pah jili-kiō chi, 'bagyār āyō hai.' Grā
far. One day joke-on it-was-shouted-by-him that, 'wolf come is.' Village
 kā lōk war-nakriō, chi bagyār khadēr-lai. Chi lōk apriā, bagyār
of people went-out, that wolf should-drive-off. When people arrive, wolf
 na thō. Jākat-tah inā pachhō kiō; us kahiō chi, 'hū chhā
not was. Boy-from by-them enquiry was-made; by-him it-was-said that, 'I joke
 karū thō.' Lōk ghar-tah pachhā giō. Dūjā dī yakō parō
making was.' People house-to back went. Second day one leopard
 āyō. Jākat jili-kiō chi, 'warhūrī-dēō; parō āyō hai.'
came. By-the-boy it-was-shouted that, 'come-running; leopard come is.'
 Lōk kahiō chi, 'yō kūr kahai,' kauṇē na giō.
By-the-people it-was-said that, 'this(-boy) lie tells,' any-one not went.
 Parō-nē jākat khā-liō. Chhā-mā kūrya jākat mar-giō.
By-the-leopard boy was-devoured. Joke-in lying boy died.

Numerals.

Ēk, yakō.	Dō.	Tin.	Chār.	Pañj.	Chhē.	Sat.	Aṭh.	Nau.	Dah.	Yārā.
1	2	3	4	5	6	7	8	9	10	11
Bārā.	Tērā.	Chaudahā.	Pandrahā.	Sōhā.	Satarā.	Aṭhāran.	Unī.	Bī.	Ēk tē bī.	
12	13	14	15	16	17	18	19	20	21	
Dō tē bī, etc.		Dah tē bī.		Yārā tē bī, etc.		Chawē.		Ēk tē chawē, etc.		
22		30		31		40		41		
Dah tē chawē or pañjāh.		Yārā tē chawē, etc.		Saṭh.		Ēk tē saṭh, etc.		Dah tē saṭh, etc.		
50		51		60		61		70		
Chār bī.	Ēk tē chār bī.	Dō tē chār bī.		Tin tē chār bī.		Chār tē chār bī, and so on.				
80	81	82		83		84				
Dah tē chār bī.	Yārā tē chār bī.	Bārā tē chār bī, and so on, up to Unī tē chār bī.		Sau.						
90		91		92		99		100.		

The two following specimens of Ajrī will show that, save for some variations of spelling, it is practically the same as Yūsufzai Gujurī. The only real difference is that it borrows more freely from Puṣṭō.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRĪ.

SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk jaṇā kā dō pūt thā. Un-māṇṇa naṇḍhō pūt-nē bāp-nah
One man of two sons were. Them-in the-younger son-by father-to
 kahiō, 'ai bāp, manā huṇ dē kitnā baṇḍā māṛ manā aprē.'
it-was-said, 'O father, me-to now give how-much share property me-to falls.'
 Us-nē apṇō bisāt un-nā baṇḍ ditti. Thōṛā dī pichhē ōh
Him-by his wealth them-to dividing was-given. A-few days after that
 luṛō habbō kuj ēk ṭhār kar-kē dūr dēs-tah
boy all whatever one place having-made far land-to
 chal giō. Ut apṇō māṛ bad-lamṇi-māṇṇa uḍā
having-gone went. There his-own property debauchery-in having-caused-to-fly
 chhōriō. Us ṭhār-māṇṇa har-kuj lag-giō. Mhī us dēs-māṇṇa
was-wasted. That place-in everything was-spent. Then that country-in
 barō qāhat pai-giō. Yō huṇ muhtāj hō-giō. Mhī us dēs-māṇṇa
great famine fell-went. He now poor became. Then that country-in
 ēk khān-kā kuṛē jā rahiō, is-nē apṇā paṭṭā-māṇṇa mūdhō
one chief-of in-vicinity going remained, him-by his-own field-in swine
 chāraṇ-kā bāstē chalāiō. Us-kō yō mīnō thō ōh bhō jō
grazing-of for was-sent. Him-of this craving was that straw which
 mūdhā khāē yō bhī khā-kē raj rahē. Khō¹ kōi kuj
swine eat this also having-eaten satisfied may-remain. But anyone anything
 na thō de. Mhī surt-māṇṇa āyō, tē kahiō, 'Mērā bāp-kā
not was giving. Then sense-in came, and it-was-said-by-him, 'My father-of
 muchh muchh mājhī hai, muchh-muchh ṭuk khāē, tē hū bhukh-tē
many many servants are, plentiful food eat, and I hunger-from
 marū hai. Hū uṭh-kē apṇā bāp-kā kuṛē jā rahūgō. Hū us-
dying am. I rising my-own father-of in-vicinity going will-remain. I him-
 tab kahūgō, "ai bāp, Rab-kē agē bhī, tērē agē bhī, gunāh kiō; huṇ us
to will-say, "O father, God-of before also, of-thee before also, sin done; now that
 lākat²-kō nahī jē tairō pūt hō-jāwū. Manā apṇā mājhī-kā
ability-to not(-am) that thy son should-become. Me-to thy-own servant-of

¹ Puṣṭō.² Corruption of *liyāqat*.

shān ēk mājhī jōr-lē.”” Mhī uth-kē apnā bāp-kā kurē giō.
like one servant make.”” Then rising his-own father-of in-vicinity went.
 Us bēre jē dūr thō āgā-dā¹ bāp-nē āgā dīthō, taras² kiō, jhab
That time when far was him-of father-by he was-seen, pity was-taken, haste
 kiō, āgā-dā garā-nār lālīō, atē muchh piār ditti. Pūt āgā-dā kahiō
was-made, him-of neck-with applied, and much love given. Son him-of said,
 ‘ai bāp, Rab-kē atē tērē agē yē gunāh kiō, hun us lākat-kā
 ‘O father, God-of and thee before this sin done, now that ability-of
 nahī, jē tairō pūt hōyō.’ Bāp apnā mājhīā-dā kahiō jē, ‘changā
 not (am), that thy son I-may-be.’ Father his-own servants-to said that, ‘good
 changā chīrā kaḍ-kē lē-āō, is-dā lawā-chhōrō, atē is-kā
 good robe taking-out bring, him-to clothe, and him-of
 hath mā angri, tē pairā-mā chhitar lawā-chhōrō, atē khāē tē khushāl
 hand in ring, and feet-in shoes put-on, and we-may-eat and festivity
 manāē; jē mairō yō pūt mar giyō thō, tē hun jītō hō-giō; gum giō
 celebrate; as my this son dead gone was, and now alive became; lost gone
 thō, hun labh-liō hai.’ Mhī khushālī karan-lagiā.
 was, now recovered is.’ Then merriment they-to-make-began.

Us-kō barō pūt pattā-mā thō, kērē bēre ghar-dā nērē āyō, git tē
His elder son field-in was, what time house-to near came, singing and
 nachan-kā āwāz sun-liō. Us bēre ēk ashnā jan-tah sadiō
dancing-of sound was-heard. That time one acquainted man-to it-was-called(-by-him)
 tē tapōs³ kiō jē, ‘yō kē chhar hai?’ Tē us-nē kahiō jē, ‘tairō
 and enquiry was-made that, ‘this what matter is?’ And him-by said that ‘thy
 bhāi āyō hai, tē tairō bāp-nē muchh rōṭī kiō hai, is matlab-kā
 brother come is, and thy father-by great feast made is, of this reason-of
 chi ōh rōgh-jōr⁴ ā-giō-hai.’ Khapā hō-giō, ghar-dā andar na bariō.
 that he safe(-and)-sound he-come-is.’ Angry he-became, house-of inside not entered.
 Mhī agā-dā bāp bāhar āyō, agā-dā pukhlā⁵ kiō. Us-nē bāp-tah
 Then his father out came, him pacified made. Him-by father-to
 jawāb-mā kahiō, ‘Dekh, itnā samā mā tērī khidmat kiō hai, kadē
 reply-in it-was-said, ‘See, (for) so-many years by-me thy service done is, ever
 bhī tērō hukam-tē bāhar nahī hōyō. Kadē bhī taī manā ēk lailō
 even thy order-from beyond not I-became. Ever even by-thee me-to one kid
 dittō nahī jē mā āpnā yār ashnā nār khushālī
 was-given not that by-me my-own friend (and) acquaintance with merriment
 kiō hōtī. Hun, jē yō tērō pūt āyō hai, chi tairō mā kachnī-pah
 made might-be. Now, that this thy son come is, by-whom thy property harlots-on

¹ Corruption of *da haghā*, Puṣhtō = of him, the position of the *dā* is probably the result of the influence of Pañjabī, which has *us-dā* for ‘of him.’

² Pure Puṣhtō word = pity.

³ Pure Puṣhtō word = enquiry.

⁴ *rōgh jōr* pure Puṣhtō = safe and sound.

⁵ *pukhlā* Puṣhtō word = reconciled.

gharak kiō-hai, taĩ us-pah kitnī muchh khair¹ kiō.
sunk has-been-made, by-thee him-on how-much large feast made.

Us-nē agā-dā² kahiō, 'ai pūt, hamēsh tū mairē kuṛē hai.
Him-by him-to it-was-said, 'O son, always thou me near are.

Jē-kuj mairō hai, ōh tairō hai; khushālī karan, tē khushāl
Whatever mine is, that thine is; merriment making, and merry
 hōṇ munāsib thō, kīō yō tairō bhāi mar-giō thō, jītō
being proper was, because this thy brother dead was, alive
 hō-giō; gum-giō thō, huṇ labh-liō-hai.
became; lost was, now recovered-is.

¹ Corruption of Pushtō khairāt, a feast.

² Agā-dā = hagha-ta = 'to him' in Pushtō.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk jaṇō dhākā-mā bakrī chārai thō. Ēk dī paṛ-mā
One man mountain-in goats grazing was. One day rock-in
 maikhū labh-liō. Us-nē kahiō chi, 'hū kap-liyūgō,' khō
honey(-comb) was-found. By-him it-was-said that, 'I will-cut-it-off,' but
 hath us-kō nā apriō, kiō-jē thār saurō tē aukhō thō.
hand him-of not reached, because the-place narrow and difficult was.
 Mhī wuh grā-tah āyō, dārū liō, tē paṛ-tah
Then he village-to came, gunpowder was-taken-by-him, and rock-to
 giō; us-kō hēt dab-chhōriō, chi ag lā-kē paṛ
went; it-of beneath it-was-buried(-by-him) that fire applying rock
 udā-chhōriōgō, tē maikhū habbā kaḍ-liyūgō. Mhī palitah-nah ag
I-will-blow-up, and honey all will-extract. Then fuse-to fire
 lā-kē bais-rahiō. Mhī daz hōyō, paṛ phuṭ-giō, jaṇō
applying he-sat-down. Then explosion became, rock burst, (the-)man
 udā-chhōriō. Ut maikhū-kō armān-mā mar-giō.
was-blown-up. There honey-of longing-in he-perished.

Numerals.

Ēk.	Dō.	Trai.	Chār.	Pañj.	Chhē.	Sat.	Aṭh.	Nō.	Dah.	Yārah.	Bārah.
1	2	3	4	5	6	7	8	9	10	11	12
Tērā.	Chaudā.	Pandrā.	Sōhrā.	Satārā.	Aṭhārā.	Unī.	Bi	Ēk tē bī			
13	14	15	16	17	18	19	20	21			
Dō tē bī, etc.	Dah tē bī.	Yārah tē bī, etc.	Chārī.	Ēk tē chārī, etc.	Dah tē chārī.						
22	30	31	40	41	50						
Yārah tē chārī, etc.	Trai bī.	Ēk tē trai bī, etc.	Dah tē trai bī.	Yārah tē trai bī, etc.							
51	60	61	70	71							
Chār-bī.	Ēk tē chār-bī, etc.	Dah tē chār-bī.	Yārah tē chār-bī, etc.	Sōh.							
80	81	90	91	100.							

GUJURĪ OF KASHMIR.

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus we have *nā* instead of *na*, the postposition of the dative, and *kihō* instead of *kēho* for 'said.'

The borrowed forms come from Kashmirī, and some of them are instructive. In the word *kihō* for *kahiō*, from *kahnō*, to say, we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhī*, a daughter, becomes first *dī*, and then *tī*; *ghōṛō*, a horse, becomes first *gōṛō*, and then *kōṛō*; *bharnō*, to fill, becomes first *barṇō*, and then *parṇō*; and *bhukkhō*, hungry, becomes first *bukkhō*, and then *pukkhō*.

The declension of **Nouns** is nearly the same as in Hazara. The only differences are that masculine nouns in *ī*, like *ādmī*, a man, shorten the *ī* in the oblique plural, forming *ādmīā*, not *ādmīā*. So also feminines like *kōṛī*, a mare. *Tī*, a daughter, and *gā*, a cow, have their nominative plurals *tīā* and *gāwā*, respectively. We thus get the following forms:—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>kōṛō</i> , a horse	<i>kōṛā</i>	<i>kōṛā</i>	<i>kōṛā</i>
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīā</i>
<i>kōṛī</i> , a mare	<i>kōṛī</i>	<i>kōṛī</i>	<i>kōṛīā</i>
<i>tī</i> , a daughter	<i>tī</i>	<i>tīā</i>	<i>tīā</i>
<i>gā</i> , a cow	<i>gā</i>	<i>gāwā</i>	<i>gāwā</i>

The postpositions are:—

Agent,	<i>nē</i> .
Acc.-Dat.	<i>nā</i> , sometimes <i>kē</i> .
Inst.	<i>nāl</i> .
Abl.	<i>thū</i> .
Gen.	<i>kō</i> , <i>gō</i> .
Loc.	<i>mā</i> , in, on; <i>par</i> , on; <i>kōlē</i> , near.

The usual postposition of the dative is *nā* (not *na*), but *kē* sometimes appears, as in phrases like *us-kē lāō*, put (the garment) on him.

The usual genitive is *kō*, but we sometimes find *gō*, especially after a vowel, as in *tīā-gō*, of the daughters; *admī-gō*, of the man; *ādmīā-gō*, of the men; *tākā-gī chōṭī-par*, on the top of the hill (sentence 229). On the other hand we have *tī-kō*, of a daughter (No. 111). *Gō* occurs also in the Bāgrī dialect of Mārwarī, and related forms are *gai*, the sign of the dative in the Maiyā of the Indus Kōhistān, and *gō*, the sign of the dative, in the Gādi dialect of Chamēālī.

Kō and *gō* change for gender and number as usual, but I have not noted an oblique plural form corresponding to the Hazara *kā̃*.

As regards **Adjectives**, the only thing to note is that the oblique form of *ēk*, one, when used as an indefinite article, is *ēkan*.

The **Pronouns** exhibit a few variations from the Hazara standard. Thus:—

	I.	Thou.
Sing.		
Nom.	<i>hū̃</i>	<i>tū̃</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Dat.	<i>minā</i>	<i>tinā</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Ag.	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mahārō</i>	<i>thārō</i>

The Demonstrative pronouns are:—

	This.	That.
Sing.		
Nom.	<i>yū̃</i>	<i>wū̃</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yī</i>	<i>vī</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-ko</i>

No instances of the nominative feminine have been noted, but they doubtless exist as in Hazara.

For the Relative and Correlative we have *jō* (obl. *jis*) or *jērō*, who, and *sō* (obl. *tis*), that. So, *kōn* (obl. *kis*), who? and *kē*, what? *kōī*, anyone, some one, and *kuchh*, anything, something; *jō-kuchh*, whatever.

The **Verb Substantive** is thus conjugated in the present:—

	Sing.	Plur.
1.	<i>hō̃</i>	<i>hā̃</i>
2.	<i>hai</i>	<i>hē̃</i>
3.	<i>hai</i>	<i>hē̃</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *nai*, is not, used for all persons of both numbers, as in *is-lāik kō nai*, I am not at all worthy; *badal nai kariō*, (I) did not disobey. Note the use of the Rājasthānī *kō*, at all with the negative. This is almost universal in Rājasthānī.

The ordinary negative is not *nai*, but *na*.

The following are the main points of the conjugation of the **Active Verb** :—

The Infinitive ends in *ṇō* (*nō*) as in *hōṇō*, *mārṇō*. The oblique form ends in *aṇ* (*an*), the *a* being dropped if the root ends in a vowel. Thus, *hōṇ lagō*, he began to be; *karan lagō*, they began to make; *chāran chalāyō*, sent (him) to feed (swine); *gāṇ-kō*, of singing; *nachchan-kō*, of dancing.

The Present Participle ends in *tō*, thus *hōtō*, *mārtō*. In *khātō*, eating, the root, ending in a long vowel, has been nasalized.

The Past Participle ends in *iō* as in *māriō*. This, like the Swāt *ēō*, is liable to be contracted to *ē*, as in *marē*, dead.

Irregular are :—

<i>jāṇō</i> , to go	Past Part.	<i>giō</i>
<i>āṇō</i> , to come	”	<i>āyō</i>
<i>lēṇō</i> , to take	”	<i>liō</i>
<i>dēṇō</i> , to give	”	<i>dittō</i>
<i>baisṇō</i> , to sit	”	<i>baiṭhō</i>
<i>kahṇō</i> , to say	”	<i>kihō</i>
<i>lagṇō</i> , to begin	”	<i>lagō</i>
<i>karnō</i> , to do, is regular, making <i>kariō</i> .		

In this form of Gujuri, the past participle frequently takes the suffix *vī*, without changing its meaning, as in *māriō-vī*, *lagō-vī*. So we have *baiṭhō-vī hai*, he is seated (sentence 230); *liō-vī hai*, you have taken (240); *marē-vī* (or *māriō-vī*) *thō*, he was dead; *gum giō-vī thō*, he was lost; *āyō-vī hai*, (thy brother) has come; *rūtī karī-vī hai*, he has made a feast. Perhaps this suffix means ‘gone,’ and we may in this way compare it with the Sindhī word *viō* having this meaning.

The Conjunctive Participle is formed as usual. Thus, *mār-kē*, having struck; *hō-kē*, having become.

The Imperative singular is, as usual, the same in form as the root. Thus, *mār*, strike; *dē*, give (sentence 234). *Lē-la*, take (sentence 235), seems to be irregular.

The Old Present is thus conjugated :—

Singular	Plural
1. <i>mārũ</i> , <i>mārō</i>	<i>mārã</i>
2. <i>mārē</i>	<i>mārē</i>
3. <i>mārē</i> , <i>mārā</i>	<i>mārē</i>

Lagōvī (pl. *lagāvī*; fem. *lagivī*), the past participle of *lagṇō*, may be added to any of these forms. Thus, *gadrō āvē lagōvī*, the boy comes (sentence 239).

The Present Definite is *mār rahiō-hō*, I am striking = Hindi *mār rahā hū*.

The Imperfect is *mār rahiō*, I was striking = Hindi *mār rahā*.

The Future is formed by adding *gō* (*gā*, *gī*) to the old present. Thus, *mārũgō* or *mārōgō*, I shall strike.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalized as in Hazara. Thus, *hũ giō*, not *hũ giō*, I went.

The usual negative is *na*, the negative verb substantive being *nai*. Note the curious use of *tā*, to mean ‘when.’

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

KASHMIR.

Ēkaṇ-janā-nā dō pūt thā. Un-bichchū nikṛā-nē
One-person-to two sons were. Them-from-among the-younger-by
 abā-nā kihō, ' Ō abā, māl-kō hisō, jō minā
the-father-to it-was-said, ' O father, the-property-of share, which to-me
 āwē, minā dē.' Phir us-nē māl un-nā baṇḍ-dittō.
may-come, to-me give.' Then him-by the-property them-to was-divided-out.
 Thōṛā-diyāṛā pichhē nikṛā-gadrā-nē sārō-kuchh baṭlō kar-kē
A-few-days afterwards the-younger-son-by everything collected made-having
 ēkaṇ-dūr-kā-mulḱ-mā jāṇ lagō, hōr ūgā apṇō māl
a-distance-of-country-in to-go began, and there his-own property
 pairā-kammā-nāl uṛāyō. Phir tā sārō-kuchh kharch
bad-work-in was-caused-to-fly-away. Then when everything expended
 kar-chhōṛiō, us-mulḱ-mā baṛō kāl piō, hōr wū kaṅgāl
was-made-completely, that-country-in a-great famine fell, and he poor
 hōṇ lagō. Phir us-mulḱ-kā ēkaṇ-baṛā-sardār-kōlē jā-lagō.
to-be began. Then that-country-of a-great-chief-near he-went-(and-)stuck.
 Us-nē us-nā apṇā-dōgiā-mā bankutā chāran chalāyō, hōr us-nā
Him-by him-as-for his-own-fields-in swine to-feed he-was-sent, and him-to
 armān thō ki, ' un-sakkā-nāl, jēṛā bankutā khāē, apṇō pēṭ
longing was that, ' those-husks-with, which the-swine eat, my-own belly
 parū,' ki us-nā kōi nai dē-thō. Hōr hōsh-mā āyō,
I-may-fill,' because him-to anyone not giving-was. And sense-in he-came,
 kihō, ' mēṛā-abā-kā kitnā mānjīā-nā jōr rūṭi hai, hōr hū
it-was-said, ' my-father-of how-many servants-to much bread is, and I
 pukkhō marū. Hū uṭh-kē apṇā-abā-kōlē jāōgō, phir us-nā
hungry die. I arisen-having my-own-father-near will-go, again him-to
 kahōgō ki, ' Ō abā, māi āsmān-kā hōtā hōr tēṛā
I-will-say that, ' O father, by-me heaven-of in-the-presence and of-thee
 hōtā gunāh kariā, hōr hū is-lāik kō nai ki
in-the-presence sins were-done, and I this-worthy at-all am-not that
 phir tēṛō pūt kahāō; minā apṇā-mānjīā bichchū ēkaṇ-kē
again thy son I-may-be-called; me thine-own-servants from-among one-to
 brābar banā." Phir uṭh-kē apṇā-abā-kōlē giō, hōr wū
like make." Then arisen-having his-own-father-near he-went, and he

ajjā dūr thō, ki us-nā dēkh-kē us-kā abā-nā tars
yet far was, that him (acc.) seen-having him-of, the-father-to compassion
 āyō; phir dōr-kē gal lā-liō, hōr much muni
came; then run-having (on-the-)neck he-was-applied, and much kiss
 ditti. Gadrā-nē us-nā kihō ki, 'ō abā, māi āsmān-kā
was-given. The-son-by him-to it-was-said that, 'O father, by-me heaven-of
 hōtā hōr tērā hōtā gunāh kariā, phir is-lāik
in-the-presence and of-thee in-the-presence sins were-done, and this-worthy
 nai ki phir tērō pūt kahāō.' Bāp-nē
I-am-not that again thy son I-may-be-called.' The-father-by
 apnā-mānjā-nā kihō, 'chāngi-thū chāngi pōshāk kar-lē-āō, phir
his-own-servants-to it-was-said, 'good-than good garment bring-forth, and
 us-kē lāō; hōr us-kā hatth-mā chhāp, hōr pairā-mā jōrō
him-to put-on; and him-of hand-on a-ring, and feet-on pair(-of-shoes)
 lāō; hōr ham khātā khōshī karā; kyūki mērō yū gadrō
put-on; and we eating rejoicing may-make; because my this son
 marē-vī thō, huṇ jīviō hai; gum giō-vī thō, huṇ thāyō.' Hōr
dead was, again alive is; lost gone was, again was-found.' And
 vī khōshī karan lagā.
they rejoicing to-make began.

Hōr us-kō barō gadrō dōgi-mā thō. Tā ghar-kē nērē
And him-of the-big son the-field-in was. When the-house-of near
 āyō, gāṇ-kō hōr nachchān-kō āwāz suniō. Phir ēkaṇ-mānjā-nā
he-came, singing-of and dancing-of sound was-heard. Then one-servant-to
 kūk-kē puchchhō ki, 'yū kē hai?' Us-nē us-nā
called-having it-was-asked that, 'this what is?' Him-by him-to
 kihō ki, 'tērō bhāi āyō-vī hai, hōr tērā-abā-nē barī
it-was-said that, 'thy brother come is, and thy-father-by a-great
 rūṭi karī-vī hai, is-wāstē ki wū chāngō-bhalō āyō.' Wū
bread (i.e. feast) made is, this-for that he good-well came.' He
 khafā hō-kē na mānī ki, 'andar jāō.' Phir
angry become-having not it-was-wished that, 'within I-may-go.' Then
 us-kā abā-nē bahar ā-kē wū manāyō. Us-nē
him-of the-father-by outside came-having he was-entreated. Him-by
 abā-nā jāwāb-mā kihō, 'dēkh, itnā-barsā-thū hū tērī
the-father-to answer-in it-was-said, 'see, so-many-years-from I thy
 khidmat kartō rahiō-hō, hōr kadī tērā-hukm-thū badal nai
service doing remained-am, and ever thy-command-from against not-is
 kariō, par tē kadī ēk bakrī-kō bachchō minā na ditti, ki
done, but by-thee ever one goat-of young-one to-me not was-given, that

apṇā-dōstā-nāl khōshī karũ; hōr tã tērō yū gadrō āyō,
my-own-friends-with rejoicing I-may-make; and when thy this son came,
 jis-nē tērō māl pairā-kammā-mā uṛāyō, tẽ us-kē
whom-by thy property bad-work-in was-caused-to-fly-away, by-thee him-of
 wāstē barī rūṭī karī.' Us-nē us-nā kihō, 'Ō bachchā,
for a-great feast was-made.' Him-by him-to it-was-said, 'O child,
 tũ hamēsh mērē-kōlē hai, hōr jō-kuchh mērō hai, sō tērō hai;
thou always me-near art, and whatever mine is, that thine is;
 magar khōshī manānī hōr khōsh hōṇō lāzam thō, is-wāstē
but rejoicing to-be-celebrated and happy to-become proper was, this-for
 ki tērō yū bhāi mariō-vī thō, sō jīviō hai; hōr gum giō-vī thō,
that thy this brother dead was, he alive is; and lost gone was,
 sō ajj thāyō-hai.'
he now found-is.'

GUJARĪ OF THE SUB-MONTANE PANJAB.

It has been stated above, as a broad generalization, that while the Gujurs of the hill country speak Gujuri, the Gujars of the Panjab plains have abandoned their own language and adopted the ordinary Pañjābī of their neighbours. We have also stated that while the hill people of this tribe are called Gujurs, and their language Gujuri, those of the Panjab plains are called Gujars.

Although the Gujars of the plains, as a rule, speak ordinary Pañjābī, a language called Gujarī has been reported from the sub-montane districts of Gujrat, Gurdaspur, Kangra, and Hoshiarpur. The number of speakers is reported to be as follows : --

District.											Number of speakers.
Gujrat	.	.	.	.	.	.	.	.	.	.	111,000
Gurdaspur	.	.	.	.	.	.	.	.	.	.	60,000
Kangra	.	.	.	.	.	.	.	.	.	.	8,460
Hoshiarpur	.	.	.	.	.	.	.	.	.	.	47,489
											<hr/>
TOTAL											226,949
											<hr/>

An examination of the specimens forwarded shows that there is some foundation for the statement that the Gujars of these districts have a language of their own. The specimens are all written in a form of speech that is a mechanical mixture of a language closely resembling the true Gujuri spoken in Hazara, and of the local Pañjābī. Gujuri and Pañjābī forms are mixed together and used at random. It would be waste of time to give a grammar of this mongrel dialect. It will suffice to give a short specimen of each. We commence with the so-called Gujarī of Gujrat.

GUJARĪ OF GUJRAT.

Ikk-jaṇā-kē dō puttar thā. Un-vichchō nikkō puttar-nē
One-man-of two sons were. Them-from-among the-younger son-by
 pēū-nū ākhēō, 'bāp, ham-nū apnā hissō-bārī, jō-kuchh-āwē,
father-to it-was-said, 'father, me-to my-own share, whatever-comes,
 dē.' Us-nē un-kō apnī jāydāt-kē hissō-bārī waṇḍ-dittō.
give.' Him-by them-to his-own property share was-divided.
 Thōṛā-dinō-kē bād nikkō-puttar-nē apnā māl-aṣbāb lai-kē
A-few-days-of after the-younger-son-by his-own property taken-having
 dūr-kē mulk ṭur-giō. Mārā kammō vichch ōdhar apnā
a-distance-of country went-away. Wicked deeds in there his-own
 māl gāwā-dittō. Jis-wakt ō sārō māl kharch
property was-wasted. When he all property expenditure
 kar-chukō, phēr us-mulk-vichch kāl pai-giō. Phēr ō garib
made-completely, then that-country-in a-famine fell. Then he poor
 hō-giō. Phēr ō us-mulk-dē raīs kōl kāmō jā-reō.
became. Then he that-country-of chief near as-servant went-(and-)stayed.

It is hardly necessary to point out that the foregoing is an ungrammatical mixture of Gujarī, Pañjābī and even Hindōstānī. To Hindōstānī belong forms such as *un-kō* (Gujarī *un-na*), to them; *thōṛā dinō-kē bād* (Gujarī *thōṛā dinā-kā bād*); *jaṇā-kē* (Gujarī *jaṇā-kā*), and so on. To Hindōstānī or Pañjābī belong phrases such as *apnā māl* (Gujarī *apnō māl*); and the mixed *apnā hissō* (Gujarī *apnō hissō*), and so on.

The Grammar, or un-grammar, of phrases such as *nikkō puttar-nē*, or *jāydāt-kē hissō-bārī waṇḍ-dittō*, defies analysis. Pure Pañjābī in their form are *pēū-nū*, to the father, and *mulk-dē raīs kōl*, near a chief of the country. On the other hand, *thā*, they were, is good Gujarī.

GUJARĪ OF GURDASPUR.

The Gujarī of Gurdaspur is a mere mixture of Pañjābī and Hindōstānī. The following specimen shows hardly a trace of real Gujarī.

Ikk-ādmī-kē dō puttar thē. Chhōṭē-nē apnē-bāp-nū
One-man-of two sons were. The-younger-by his-own-father-to
kihā ki, 'hē bāp, mārā hēsā dē-kar mērē-kō wakh
it-was-said that, 'O father, my share given-having me-to separate
kar-dē.' Bāp-nē dōhā-puttrā-nū hēsā wand-kē dē-diā.
make.' The-father-by the-two-sons-to share divided-having was-given.
Thōrē-dinō-pichehē chhōṭā puttar sārī jāidād lai-kē
A-few-days-after the-younger son all property taken-having
pardēs-nū giō. Utthī sārī jāidād gāwā-dī. Us-balait-mē
a-foreign-land-to went. There all property was-lost. That-foreign-country-in
baṛā kāl hō-giā. Ōhō laṛkā baṛā mārā hō-giā. Pardēs-mē
a-great famine became. That boy very thin became. The-foreign-land-in
kisī-grā-dē-ikk-ādmī-dē pās ōhō kāmā rihā.
a-certain-village-of-a-man-of near he as-servant remained.

GUJARĪ OF KANGRA.

The Gujarī of Kangra is an ungrammatical mixture of Gujarī and the local Pañjābī. In the very first line we have two bad grammatical mistakes, viz. *ādmī-kō* for *ādmī-kā* and *lōhkō-nē* for *lōhkā-nē*.

On the whole, in this dialect, the Gujarī element predominates, but every now and then the Pañjābī influence comes to the front, as in the dative termination *nō*, a corruption of the Pañjābī *nū*.

Kisī-ādmī-kō	dō	pūt	thā.	Un-mā-tē	lōhkō-nē	
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>	
bāp-nō	kahyō,	‘ai	bāp,	laṭō-paṭō-mā-tē	jō	mērō hissō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>property-in-from</i>	<i>what</i>	<i>my share</i>
niklē,	sō min-nō!	dē-dē.’	Tā	un-nē	un-nō	apnō laṭō-paṭō
<i>comes-out,</i>	<i>that me-to</i>	<i>give.’</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>his-own property</i>
baṇḍ-dinnō.	Matā	dhiārō	nahī	bitō	kē	lōhkō pūt
<i>was-divided-out.</i>	<i>Many</i>	<i>day</i>	<i>not</i>	<i>passed</i>	<i>that the-younger</i>	<i>son</i>
sab-kuchh	kaṭṭhā	kar-kē	dūr-dēs-nō	chalō-gēo,	hōr	utthē
<i>everything</i>	<i>together</i>	<i>made-having</i>	<i>a-far-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>
luchpan-mā	dhiārō	guwāē	apnō	laṭō-paṭō	urā-dinnō.	
<i>debauchery-in</i>	<i>the-day</i>	<i>a-spending</i>	<i>his-own</i>	<i>property</i>	<i>was-caused-to-fly-away.</i>	
Jō	ōh sab-kuchh	guwā-chukō,	tā	us-dēs-mā	barā	kāl
<i>When</i>	<i>he everything</i>	<i>spent-completely,</i>	<i>then</i>	<i>that-country-in</i>	<i>a-great</i>	<i>famine</i>
pēo,	hōr	ōh kaṅkāl	hō-gēo.	Hōr	ōh	jā-kē
<i>fell,</i>	<i>and he</i>	<i>indigent</i>	<i>became.</i>	<i>And</i>	<i>he</i>	<i>gone-having</i>
						<i>that-country-of</i>
raihnēwālō-mā-tē	ikkaṇ-kē	ghar	raihn	lagō.		
<i>the-dwellers-in-from</i>	<i>one-of</i>	<i>(in-)house</i>	<i>to-dwell</i>	<i>began.</i>		

GUJARĪ OF HOSHIARPUR.

The following specimen shows that the Gujarī of Hoshiarpur closely resembles that of Kangra. The Pañjābī influence is, perhaps, a little stronger, and the whole is more grammatical,—but that is all.

Ēk-ādmī-kā dō putt thā. Dōhā-mē-sē chhōṭā-nē bāp-nū
One-man-of two sons were. The-two-in-from the-younger-by the-father-to
 kihō, 'sun, bāp, jō mērā-māl-kō hissa hai, sō min-nū
it-was-said, 'hear, father, what my-property-of share is, that me-to
 dē-dē.' Phir bāp-nē māl band-dinhā. Thōrā-dinā-magrō
give.' Then the-father-by the-property was-divided-out. A-few-days-after
 chhōṭā-putt-nē sabh-kuchh kaṭṭhō kar-kē kitē dūr-nū
the-younger-son-by everything together made-having some-whither distance-to
 chalō-giō. Ūghā jā-kē apnō māl uchakpunā-bich khō-dinhā.
went-away. There gone-having his-own property debauchery-in was-wasted.
 Jab sabh-kuchh muk-giō, us-dēs-bich kāl pai-giō, aur ōh
When everything was-expended, that-country-in a-famine fell, and he
 garīb hō-giō. Tā us-dēs-kā ikk-amīr-kō kāmō hō-giō.
poor became. Then that-country-of a-prince-of servant he-became.

STANDARD WORDS AND PHRASES

English.	Mōwātī.	Gujarī (Hazara).	Yūsufzai Gujarī.
1. One . . .	Ēk . . .	Ēk . . .	Yakō . . .
2. Two . . .	Dō . . .	Dō . . .	Dō . . .
3. Three . . .	Tin . . .	Trē . . .	Tin . . .
4. Four . . .	Chyār . . .	Chār . . .	Chār . . .
5. Five . . .	Pāch . . .	Pāñj . . .	Pañj . . .
6. Six . . .	Chhai . . .	Chhē . . .	Chhē . . .
7. Seven . . .	Sāt . . .	Satt . . .	Sat . . .
8. Eight . . .	Āṭh . . .	Aṭṭh . . .	Aṭh . . .
9. Nine . . .	Nau . . .	Nō . . .	Naū . . .
10. Ten . . .	Das . . .	Das . . .	Dāh . . .
11. Twenty . . .	Bis . . .	Bi . . .	Bi . . .
12. Fifty . . .	Pāchās . . .	Das-tō-chāli . . .	Pañjāh . . .
13. Hundred . . .	Sau . . .	Sau . . .	Sau . . .
14. I . . .	Maĩ . . .	Hũ . . .	Hũ . . .
15. Of me . . .	Mērō . . .	Mērō . . .	Mairō, mairī (fem.) . . .
16. Mine . . .	Mērō . . .	Mērō . . .	Mairō, mairī (fem.) . . .
17. We . . .	Ham . . .	Ham . . .	Ham . . .
18. Of us . . .	Mhārō . . .	Mhārō . . .	Mahārō, mahārī (fem.) . . .
19. Our . . .	Mhārō . . .	Mhārō . . .	Mahārō, mahārī (fem.) . . .
20. Thou . . .	Tū . . .	Tō . . .	Tū, tō . . .
21. Of thee . . .	Tērō . . .	Tērō . . .	Tairō, tairī (fem.) . . .
22. Thine . . .	Tērō . . .	Tērō . . .	Tairō, tairī (fem.) . . .
23. You . . .	Tam . . .	Tam . . .	Tam . . .
24. Of you . . .	Thārō . . .	Thārō . . .	Thārō, thārī (fem.) . . .
25. Your . . .	Thārō . . .	Thārō . . .	Thārō, thārī (fem.) . . .

IN THE VARIOUS FORMS OF GUJURĪ.

Yūsufzai Ajri.	Gujurī (Kashmir).	English.
Ēk	Ēk	1. One.
Dō	Dō	2. Two.
Trai	Tra	3. Three.
Chār	Chār	4. Four.
Pañj	Pañj	5. Five.
Chhē	Chha	6. Six.
Sat	Satt	7. Seven.
Aṭh	Aṭṭh	8. Eight.
Nō	Nau	9. Nine.
Dah	Das	10. Ten.
Bi	Bi	11. Twenty.
Dah tē ch'ri	Pañjē	12. Fifty.
Soh	Sō	13. Hundred.
Hū	Hū	14. I.
Mairō	Mērō	15. Of me.
Mairō	Mērō	16. Mine.
Ham	Ham	17. We.
Mahārō	Mahārō	18. Of us.
Mahārō	Mahārō	19. Our.
To	Tū	20. Thou.
Tairō	Tērō	21. Of thee.
Tairō	Tērō	22. Thine.
Tam	Tam	23. You.
Thārō	Thārō	24. Of you.
Thārō	Thārō	25. Your.

English.	Mōwātī.	Gujarī (Hazara).	Yūsufzai Gujarī.
26. He	Wō (<i>fem. wā</i>)	Ō (<i>fem. wā</i>)	Ōh, wuh
27. Of him	Wāī-kō	Us-kō	Us-kō, us-kī (<i>fem.</i>)
28. His	Wāī-kō	Us-kō	Us-kō
29. They	Wē	Wē	Wē
30. Of them	Un-kō	Un-kō	Un-kō, un-kā (<i>obl.</i>)
31. Their	Un-kō	Un-kō	Un-kō, unkā (<i>obl.</i>)
32. Hand	Hāt	Hatth	Hath
33. Foot	Pāg	Pair	Pair
34. Nose	Nāk	Nakk	Nakh
35. Eye	Akhyā	Akhh	Akh
36. Mouth	Mōh	Mōh	Mō
37. Tooth	Dāt	Dand	Dand
38. Ear	Kān	Kann	Kan
39. Hair	Bāl	Bāl	Bāh
40. Head	Sir	Sir	Sar
41. Tongue	Jib	Jibh	Jibh
42. Belly	Pēt	Ḍhiḍḍh	Ḍhaḍḍh
43. Back	Maṅgar	Mār	Lāṇḍō
44. Iron	Lōh	Lūhō	Lōhō
45. Gold	Sōnū	Sōṇō	Ratō zar
46. Silver	Rāpō	Ruppō	Chitō zar
47. Father	Bāp	Bāpp	Bāp
48. Mother	Mā	Mā	Mā
49. Brother	Bhāī	Bhāī	Bhāī
50. Sister	Bāhāp	Bhēp	Bāp
51. Man	Ād*mi	Ādmi	Admi
52. Woman	Lugāī	Trīmt	Trīmat

Yūsufzai Ajri.	Gujari (Kashmir).	English.
Oh, wuh	Wū	26. He.
Us-kō	Us-kō	27. Of him.
Us-kō	Us-kō	28. His.
Wō	Vi	29. They.
Un-kō	Un-gō	30. Of them.
Un-kō	Un-gō	31. Their.
Hath	Hatth	32. Hand.
Pair	Pair	33. Foot.
Nak	Nakk	34. Nose.
Akh	Akkh	35. Eye.
Mūh	Mūh	36. Mouth.
Dand	Dand	37. Tooth.
Kan	Kann	38. Ear.
Bār	Bāl	39. Hair.
Sir	Sir	40. Head.
Jibh	Jib	41. Tongue.
Dhiḍ	Pēt	42. Belly.
Maṅgār	Mōṛā	43. Back.
Lohō	Lahō	44. Iron.
Rattō zar	Sōnō	45. Gold.
Chittō zar	Chāndi	46. Silver.
Bāp	Abā (<i>one's own father</i>), bāp (<i>another's father</i>).	47. Father.
Mā	Amā	48. Mother.
Bhāi	Bhāi	49. Brother.
Baiṇ	Bahaiṇ, bahaiṇ	50. Sister.
Jaṇō	Ādmi	51. Man.
Trēmt	Zanānā	52. Woman.

English.	Mōwāl.	Gujarī (Hazara).	Yūsufzai Gujarī.
53. Wife	Lugāī	Trīmt	Trīmat
54. Child	Bālak	Bachchō	Nāqō, māstīm
55. Son	Bēṭō	Pāt	Pāt
56. Daughter	Bēṭī	Dhī	Dhī
57. Slave	Bādō	Ghulām	Mrayō
58. Cultivator	Jimīdār	Zimīdār	Zamīdār, haṛī
59. Shepherd . . . .	.....	Ājī	Ajī
60. God	Īsur	Khudā	Khudā
61. Devil	Bhūt	Shatān	Shaitān
62. Sun	Sūraj	Dīh	Dī (<i>also means 'day'</i>)
63. Moon	Chāḍ	Chann	Chan
64. Star	Tārō	Tārō	Tārō
65. Fire	Āg	Agg	Ag
66. Water	Pāṇī	Pāṇī	Pāṇī
67. House	Ghar	Ghar	Ghar
68. Horse	Ghōṛō	Ghōṛō	Ghōṛō
69. Cow	Gāy	Gā	Gā
70. Dog	Kuttō	Kuttō	Kutō
71. Cat	Bilāī (<i>fem.</i>)	Billō (<i>masc.</i>)	Bilī
72. Cock	Kukarō	Kukkar	Kākar
73. Duck	Batak	Badk	Batakē
74. Ass	Gadhō	Khōtō	Gadhō
75. Camel	Ūṭh	Ūṭh	Ūkh (<i>Pushṭō</i>), ūṭh
76. Bird	Pakhērū	Pakhērū	Chīṛī
77. Go	Jā	Jā	Chal, (<i>infinitive</i>) chalan
78. Eat	Khā	Khā	Khā, khāwan
79. Sit	Bais	Bais	Bais, baisan

Yūsufzai Ajṛī.	Gujarī (Kashmir).	English.
Trēmt	Ran	53. Wife.
Nikkō, māsūm . .	Bachā	54. Child.
Pāt	Pāt (<i>one's own son</i>), gadrō (<i>another's son</i>).	55. Son.
Dhi	Ti	56. Daughter.
Golo	Gulām	57. Slave.
Haṛī	Hālī	58. Cultivator.
Ajṛī	Pahālō	59. Shepherd.
Khudā	Khudā	60. God.
Shaitān or Shatān . .	Shitān	61. Devil.
Dī	Dīh	62. Sun.
Chan	Chānn	63. Moon.
Tārō	Tārā	64. Star.
Ag	Agg	65. Fire.
Pāpī	Pāpī	66. Water.
Ghar	Ghar	67. House.
Ghōṛō	Kōṛō	68. Horse.
Gā	Gā	69. Cow.
Kuttō	Kutō	70. Dog.
Billi	Billi	71. Cat.
Kukur	Kukur	72. Cock.
Īlai (<i>Pushkō</i>)	Batak	73. Duck.
Gaddō	Khōtō	74. Ass.
Ūṭh	Ūṭ	75. Camel.
Chirī . . . .	.....	76. Bird.
Chal	Jā	77. Go.
Khā	Khā	78. Eat.
Bais	Bais	79. Sit.

English.	Mēwātī.	Gujarī (Hazara).	Yūsufzai Gujarī.
80. Come . . .	Āw . . .	Āu . . .	Ā, ā-jā, āwan . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār, māran . . .
82. Stand . . .	Uṭh . . .	Khaḷ . . .	Khaṛō hō, khaṛō hōn . . .
83. Die . . .	Mar . . .	Mar . . .	Mar-jā, maran . . .
84. Give . . .	Dē . . .	Dē . . .	Dai, daiwan . . .
85. Run . . .	Daur . . .	Nas . . .	Bhaj, bhajan . . .
86. Up . . .	Ūpar . . .	Ufrā . . .	Ophrā . . .
87. Near . . .	Nirō . . .	Nērai . . .	Nairē . . .
88. Down . . .	Nīchai . . .	Talā . . .	Tārā . . .
89. Far . . .	Dūr . . .	Dūr . . .	Dūr . . .
90. Before . . .	Āgai . . .	Aggē . . .	Agē . . .
91. Behind . . .	Pichhai . . .	Pichchhō . . .	Ohhēkar, pachhā . . .
92. Who . . .	Kaun . . .	Kūn . . .	Kōn . . .
93. What . . .	Kē . . .	Kē . . .	Ki . . .
94. Why . . .	Kyū . . .	Kīū . . .	Kaū . . .
95. And . . .	Ar . . .	Tē . . .	Ā . . .
96. But . . .	Par . . .	.....	Anḍō . . .
97. If . . .	Jai . . .	Jē . . .	K* (Puṣhṭō) . . .
98. Yes . . .	Hā . . .	Ahā . . .	Hō . . .
99. No . . .	Nāh . . .	Nīh . . .	Ni . . .
100. Alas . . .	Hāy . . .	Hāē hāē . . .	Armān dai (pity is) (Puṣhṭō). . .
101. A father . . .	Bāp . . .	Bāpp . . .	Yakō bāp . . .
102. Of a father . . .	Bāp-kō . . .	Bāpp-kō . . .	Yakō bāp-kō or (obl.) -kā . . .
103. To a father . . .	Bāp-nai . . .	Bāpp-na . . .	Yakō bāp-tah (Puṣhṭō) . . .
104. From a father . . .	Bāp-tāi . . .	Bāpp-tē, (dūr-ō, from far) . . .	Yakō bāp-nah (ditto) . . .
105. Two fathers . . .	Dō bāp . . .	Dō bāpp . . .	Dō bāp . . .
106. Fathers . . .	Bāp . . .	Bāpp . . .	Bāp . . .

Yūsufzai Ajrī.	Gujarī (Kashmir).	English.
Ā-jā	Āu	80. Come.
Mār	Mār	81. Beat.
Kharō hō	Khalō hō	82. Stand.
Mar-jā	Mar	83. Die.
Dai	Dē	84. Give.
Bhaj, nas	Dōṛ	85. Run.
Upar, ūchat (<i>Pushṭō</i>)	Ūpar	86. Up.
Naiṛē, kuṛē	Nēṛē	87. Near.
Tarē hēt, taṇā	Bunh	88. Down.
Dūr	Dūr	89. Far.
Agē, sāmpē	Agē	90. Before.
Pichhē, kāḍ	Pichhē	91. Behind.
Kōṇ	Kōṇ	92. Who.
Kē	Kē	93. What.
Kiō	Kiyō	94. Why.
Tē, atē	Hōr	95. And.
Khō (<i>Pushṭō</i>)	Magar	96. But.
Ka (<i>ditto</i>)	Agar	97. If.
Haā	Hā	98. Yes.
Nī	Nai	99. No.
Armān	Hāē	100. Alas.
Ēk bāp	Bāp	101. A father.
Ēk bāp-kō	Bāp-kō	102. Of a father.
Ēk bāp-tah	Bāp-nā	103. To a father.
Ēk bāp-tē	Bāp-thū	104. From a father.
Dō bāp	Dō bāp	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Mēwātī.	Gujarī (Hazara).	Yāsufzai Gujarī.
107. Of fathers . . .	Bāpā-kō . . .	Bāppā-kō . . .	Bāpā-kō or (obl.) -kā .
108. To fathers . . .	Bāpā-nai . . .	Bāppā-na . . .	Bāpā-tah or -nah . .
109. From fathers . . .	Bāpā-taī . . .	Bāppā-tē . . .	Bāpā-tah . . .
110. A daughter . . .	Bēṭī . . .	Dhī . . .	Yakā dhī . . .
111. Of a daughter . . .	Bēṭī-kō . . .	Dhī-kō . . .	Yakē dhī-kō, (obl.) -kā .
112. To a daughter . . .	Bēṭī-nai . . .	Dhī-na . . .	Yakē dhī-tah . . .
113. From a daughter . . .	Bēṭī-taī . . .	Dhī-tē . . .	Yakē dhī-tah . . .
114. Two daughters . . .	Dō bēṭyā . . .	Dō dhīē . . .	Dō dhī . . .
115. Daughters . . .	Bēṭyā . . .	Dhīē . . .	Dhī . . .
116. Of daughters . . .	Bēṭyā-kō . . .	Dhīā-kō . . .	Dhīā-kō, (obl.) -kā .
117. To daughters . . .	Bēṭyā-nai . . .	Dhīā-na . . .	Dhīā-tah . . .
118. From daughters . . .	Bēṭyā-taī . . .	Dhīā-tē . . .	Dhīā-tah . . .
119. A good man . . .	Ēk bhalō ād'mī . . .	Ēk chaṅgō ādmī . . .	Yakō chaṅgō admī . . .
120. Of a good man . . .	Ēk bhalā ād'mī-kō . . .	Ēkūṇ chaṅgā ādmī-kō . . .	Yakō chaṅgō admī-kō .
121. To a good man . . .	Ēk bhalā ād'mī-nai . . .	Ēkūṇ chaṅgā ādmī-na . . .	Yakō chaṅgō admī-tah .
122. From a good man . . .	Ēk bhalā ād'mī-taī . . .	Ēkūṇ chaṅgā ādmī-tē . . .	Yakō chaṅgō admī-tah .
123. Two good men . . .	Dō bhalā ād'mī . . .	Dōy chaṅgā ādmī . . .	Dō chaṅgā admī . . .
124. Good men . . .	Bhalā ād'mī . . .	Chaṅgā ādmī . . .	Chaṅgā admī . . .
125. Of good men . . .	Bhalā ād'myā-kō . . .	Chaṅgā ādmīā-kō . . .	Chaṅgā admīā-kō . . .
126. To good men . . .	Bhalā ād'myā-nai . . .	Chaṅgā ādmīā-na . . .	Chaṅgā admīā-tah . . .
127. From good men . . .	Bhalā ād'myā-taī . . .	Chaṅgā ādmīā-tē . . .	Chaṅgā admīā-tah . . .
128. A good woman . . .	Ēk bhalī lūgāī . . .	Ēk chaṅgī trīmt . . .	Yakā chaṅgī trīmat . . .
129. A bad boy . . .	Ēk burō chhōrō . . .	Ēk mandō lohṛō . . .	Yakō nākār (<i>Puṣhṭō</i>) jākat .
130. Good women . . .	Bhalī lūgāīyā . . .	Chaṅgī trīmtē . . .	Chaṅgī trīmat . . .
131. A bad girl . . .	Ēk burī chhōrī . . .	Ēk mandī bēṭkī . . .	Yakā nākār (<i>Puṣhṭō</i>) bēṭkī .
132. Good . . .	Bhalō . . .	Chaṅgō . . .	Chaṅgō . . .
133. Better . . .	(Wai-taī) bhalō . . .	(Us-tē) chaṅgō, much chaṅgō.	Chaṅgō . . .

Yūsufzai Ajrī.	Gujarī (Kashmir).	English.
Bāpā-kō	Bāpā-kō	107. Of fathers.
Bāpā-tah	Bāpā-nā	108. To fathers.
Bāpā-tē	Bāpā-thū	109. From fathers.
Ēk dhī	Tī	110. A daughter.
Ēk dhī-kō	Tī-kō	111. Of a daughter.
Ēk dhī-tah	Tī-nā	112. To a daughter.
Ēk dhī-tē	Tī-thū	113. From a daughter.
Dō dhī	Dō tī	114. Two daughters.
Dhī	Tīā	115. Daughters.
Dhīā-kō	Tīā-gō	116. Of daughters.
Dhīā-tah	Tīā-nā	117. To daughters.
Dhīā-tē	Tīā-thū	118. From daughters.
Ēk chaṅgō jaṇō	Ēk chaṅgō ādmī	119. A good man.
Ēk chaṅgō jaṇā-kō	Ēkaṇ chaṅgā ādmī-gō	120. Of a good man.
Ēk chaṅgō jaṇā-tah	Ēkaṇ chaṅgā ādmī-nā	121. To a good man.
Ēk chaṅgō jaṇā-tē	Ēkaṇ chaṅgā ādmī-thū	122. From a good man.
Dō chaṅgō jaṇā	Dō chaṅgā ādmī	123. Two good men.
Chaṅgō jaṇā	Chaṅgā ādmī	124. Good men.
Chaṅgō jaṇā-kō	Chaṅgā ādmīā-gō	125. Of good men.
Chaṅgō jaṇā-tah	Chaṅgā ādmīā-nā	126. To good men.
Chaṅgō jaṇā-tē	Chaṅgā ādmīā-thū	127. From good men.
Ēk chaṅgī trēmt	Ēk chaṅgī zanānā	128. A good woman.
Ēk nakār luṇō	Ēk paīrō gadrō	129. A bad boy.
Chaṅgī trēmt	Chaṅgī zanānā	130. Good women.
Ēk nakār betkī	Ēk paīrī gadrī	131. A bad girl.
Chaṅgō	Chaṅgō	132. Good.
Chaṅgō	Much chaṅgō	133. Better.

English.	Māwātī.	Gujarī (Hazara).	Yūsufzai Gujarī.
134. Best . . .	Sab-taī bhalō . . .	Sārā-tē chāngō . . .	Habbā-mā chāngō (<i>all-among good</i>).
135. High . . .	Ūchō . . .	.....	Ūchat (<i>Pushō</i>), ūchō .
136. Higher . . .	(Wai-taī) ūchō . . .	.. ...	Ūchō . . .
137. Highest . . .	Sab-taī ūchō . . .	.....	Habbā-mā ūchō .
138. A horse . . .	Ghōṛō . . .	Ghōṛō . . .	Yakō ghōṛō . . .
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .	Yakā ghōṛī . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛyā . . .	Ghōṛī . . .	Ghōṛiā . . .
142. A bull . . .	Bijār . . .	Dānd . . .	Yakō dānd . . .
143. A cow . . .	Gāy . . .	Gā . . .	Yakā gā . . .
144. Bulls . . .	Bijār . . .	Dānd . . .	Dānd . . .
145. Cows . . .	Gāyā . . .	Gā . . .	Gā . . .
146. A dog . . .	Kuttō . . .	Kuttō . . .	Yakō kutō . . .
147. A bitch . . .	Kutti . . .	Kutti . . .	Yakā kuti . . .
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kutā . . .
149. Bitches . . .	Kuttiyā . . .	Kutti . . .	Kuti . . .
150. A he-goat . . .	Bak ^a rō . . .	Bakrō . . .	Yakō bākro . . .
151. A female goat . . .	Bak ^a rī . . .	Bakrī . . .	Yakā bakrī . . .
152. Goats . . .	Bak ^a rā . . .	Bakrā . . .	Bakrī . . .
153. A male deer . . .	Hirṇ . . .	Harn . . .	Yakō ūsai (<i>Pushō</i>) .
154. A female deer . . .	Hir ^a ṇī . . .	Harnī . . .	Yakā ūsae (<i>ditto</i>) .
155. Deer . . .	Hirṇ . . .	Harn . . .	Ūsae . . .
156. I am . . .	Maī hū . . .	Hū hū, hōā . . .	Hū hai . . .
157. Thou art . . .	Tū hai . . .	Tō ai hai . . .	Tū hai . . .
158. He is . . .	Wō hai . . .	Ō ai, hai . . .	Wuh hai . . .
159. We are . . .	Ham hā . . .	Ham hā . . .	Ham hai . . .
160. You are . . .	Tam hō . . .	Tam ō, hō . . .	Tam hai . . .

Yūsufzai Ajri.	Gujuri (Kashmir).	English.
Habbā-mā̃ chaṅḡō . . .	Sārā-thū̃ chaṅḡō . . .	134. Best.
Ūchō, ūchat . . .	Uchchō . . .	135. High.
Ūchō, ūchat . . .	Much uchcho . . .	136. Higher.
Habbā-mā̃ ūchō . . .	Sārā-thū̃ uchchō . . .	137. Highest.
Ēk ghōṛō . . .	Kōṛō . . .	138. A horse.
Ēk ghōṛī . . .	Kōṛī . . .	139. A mare.
Ghōṛā . . .	Kōṛā . . .	140. Horses.
Ghōṛī . . .	Kōṛī . . .	141. Mares.
Ēk dānd . . .	Dānd . . .	142. A bull.
Ēk gā̃ . . .	Gā̃ . . .	143. A cow.
Dānd . . .	Dānd . . .	144. Bulls.
Gā̃ . . .	Gāwā̃ . . .	145. Cows.
Ēk kuttō . . .	Kuttō . . .	146. A dog.
Ēk kuttī . . .	Kuttī . . .	147. A bitch.
Kuttā . . .	Kuttā . . .	148. Dogs.
Kuttī . . .	Kuttī . . .	149. Bitches.
Ēk bakrō . . .	Bakrō . . .	150. A he-goat.
Ēk bakrī . . .	Bakrī . . .	151. A female goat.
Bakrī . . .	Bakrā . . .	152. Goats.
Ēk ūsai . . .	Rōsō . . .	153. A male deer.
Ēk ūsae . . .	Rōsi . . .	154. A female deer.
Ūsae . . .	Rōsā . . .	155. Deer.
Hū hai . . .	Hū hō̃ . . .	156. I am.
Tō hai . . .	Tū̃ hai . . .	157. Thou art.
Wuh hai . . .	Wū hai . . .	158. He is.
Ham hai . . .	Ham hā̃ . . .	159. We are
Tam hai . . .	Tam hē̃ . . .	160. You are.

English.	Mēwātī.	Gujarī (Hazara).	Yūsufzai Gujarī.
161. They are . . .	Wē haĩ . . .	Wē aĩ, haĩ, hē . . .	Wē hai . . .
162. I was . . .	Maĩ thō . . .	Hũ thō . . .	Hũ thō . . .
163. Thou wast . . .	Tū thō . . .	Tō thō . . .	Tū thō . . .
164. He was . . .	Wō thō . . .	Ō thō . . .	Wuh thō . . .
165. We were . . .	Ham thā . . .	Ham thā . . .	Ham thā . . .
166. You were . . .	Tam thā . . .	Tam thā . . .	Tam thā . . .
167. They were . . .	Wē thā . . .	Wē thā . . .	Wē thā . . .
168. Be . . .	Whā . . .	Hō . . .	Hō . . .
169. To be . . .	Hōqū . . .	Hōqō . . .	Hōq . . .
170. Being . . .	Hōtō . . .	Hōtō . . .	Hō-kē . . .
171. Having been . . .	Hō-kar . . .	Hōs . . .	Hō-giō . . .
172. I may be . . .	Maĩ hōĩ . . .	Maĩ hōĩ . . .	Hũ hūgō . . .
173. I shall be . . .	Maĩ hūgō . . .	Maĩ hōĩgō . . .	Hũ hūgō . . .
174. I should be . . .	.....	.....	Hũ hōĩ hai . . .
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār ^a qū . . .	Mār ⁿ ō . . .	Māraq . . .
177. Beating . . .	Mār ^t ō . . .	Mār ^t ō . . .	Mārē . . .
178. Having beaten . . .	Mār-kar . . .	Mārē . . .	Mār liō . . .
179. I beat . . .	Maĩ mārũ . . .	Hũ mārũ . . .	Hũ mārũ . . .
180. Thou beatest . . .	Tū mārā . . .	Tō mārē . . .	Tū mārāi . . .
181. He beats . . .	Wō mārā . . .	Ō mārē . . .	Wuh mārāi . . .
182. We beat . . .	Ham mārā . . .	Ham mārā . . .	Ham mārā . . .
183. You beat . . .	Tam mārō . . .	Tam mārō . . .	Tam mārō . . .
184. They beat . . .	Wē mārāĩ . . .	Wē mārē . . .	Wē mārāĩ . . .
185. I beat (<i>Past Tense</i>) . . .	Maĩ mārō . . .	Mē mārēō . . .	Maĩ mārō . . .
186. Thou beatest (<i>Past Tense</i>). . .	Taĩ mārō . . .	Tē mārēō . . .	Taĩ mārō . . .
187. He beat (<i>Past Tense</i>). . .	Waĩ mārō . . .	Us-nē mārēō . . .	Us (<i>or</i> us-nē) mārō . . .

Yūsufzai Ajrī.	Gujarī (Kashmir).	English.
Wē hai	Vi hē	161. They are.
Hū thō	Hū thō	162. I was.
Tō thō	Tū thō	163. Thou wast.
Wuh thō	Wū thō	164. He was.
Ham thā	Ham thā	165. We were.
Tam thā	Tam thā	166. You were.
Wē thā	Vi thā	167. They were.
Hō	Hō	168. Be.
Hōṇ	Hūṇō	169. To be.
Hō-kē	Hōtō	170. Being.
Hō-giō	Hō-kē	171. Having been.
Hū hū-gō	Hū hō	172. I may be.
Hū hū-gō	Hū hōgō	173. I shall be.
Hū hū-hai . . . .	.....	174. I should be.
Mār	Mār	175. Beat.
Māraṇ	Mārṇō	176. To beat.
Māraṇ (<i>verbal noun</i>)	Mārṇō	177. Beating.
Mār-kē	Mār-kē	178. Having beaten.
Hū mārū-hai	Hū mārū, hū mārū la- gōvi, hū mārō, hū mārō lagōvi.	179. I beat.
Tō mārū-hai	Tū mārē, tū mārē lagōvi	180. Thou beatest.
Wuh mārū-hai	Wū mārē, wū mārē lagōvi, māra, māra lagōvi.	181. He beats.
Ham mārū-hai	Ham mārē, ham mārē la- gāvi.	182. We beat.
Tam mārū-hai	Tam mārē, tam mārē lagāvi	183. You beat.
Wē mārū-hai	Vi mārē, vi mārē lagāvi	184. They beat.
Maī māriō	Maī māriō	185. I beat (<i>Past Tense</i>).
Taī māriō	Tē māriō	186. Thou beatest (<i>Past Tense</i>).
Us (<i>or us-nē</i>) māriō	Us-nē māriō	187. He beat (<i>Past Tense</i>).

English.	Mōwātī.	Gujurī (Hazara).	Yūsufzai Gujurī.
188. We beat (<i>Past Tense</i>).	Ham māryo	Ham-nē mārēō	Ham-nē mārīō
189. You beat (<i>Past Tense</i>)	Tam māryo	Tam-nē mārēō	Tam-nē mārīō
190. They beat (<i>Past Tense</i>)	Un māryo	Unhē mārēō	Un-nē mārīō
191. I am beating	Maĩ mārũ-hũ	Hũ mārũ-hũ	Hũ mārũ-hai
192. I was beating	Maĩ mārāi-thō	Hũ mārũ-thō	Hũ mārũ-thō
193. I had beaten	Maĩ māryō-thō	Mē māryō-thō	Hũ mārīō-hai
194. I may beat	Maĩ mārũ	Hũ mārũ	Hũ mārũgō
195. I shall beat	Maĩ mārũgō	Hũ mārũgō	Hũ mārũgō
196. Thou wilt beat	Tũ mārāigē	Tō mārēgō	Tũ mārāigō
197. He will beat	Wō mārāigō	Ō mārēgō	Wuh mārāigō
198. We shall beat	Ham mārāgā	Ham mārāgā	Ham mārāigā
199. You will beat	Tam mārāgā	Tam mārāgā	Tam mārāigā
200. They will beat	Wē mārāigā	Wē mārāigā	Wē mārāigā
201. I should beat . . . .	.....	.....	Hũ mārũ-hai
202. I am beaten	Maĩ māryō hũ	Hũ mārē jāũ	Hũ mārīō
203. I was beaten	Maĩ māryō thō	Hũ mārē gēō	Hũ mārīō-thō
204. I shall be beaten	Maĩ māryō jāũgō	Hũ mārē jāũgō	Hũ mārīō jāũgō
205. I go	Maĩ jāũ	Hũ jāũ	Hũ chalũ
206. Thou goest	Tũ jāy	Tō jāē	Tũ chalai
207. He goes	Wō jāy	Ō jāē	Wuh chalai
208. We go	Ham jāh	Ham jāā	Ham chalai (<i>colloquial</i>)
209. You go	Tam jāwō	Tam jāō	Tam chalai (<i>do.</i>)
210. They go	Wē jāyāh	Wē jāē	Wē chalai (<i>do.</i>)
211. I went	Maĩ gayō	Hũ gēō	Hũ giō
212. Thou wentest	Tũ gayō	Tō gēō	Tũ giō
213. He went	Wō gayō	Tō gēō	Wuh giō
214. We went	Ham gayā	Ham gēā	Ham giā

Yūsufzai Ajri.	Gujuri (Kashmir).	English.
Ham-nē mārīō . . .	Ham-nē mārīō . . .	188. We beat (<i>Past Tense</i>).
Tam-nē mārīō . . .	Tam-nē mārīō . . .	189. You beat (<i>Past Tense</i>).
Un-nē mārīō . . .	Un-nē mārīō . . .	190. They beat (<i>Past Tense</i>).
Hũ mārũ-hai . . .	Hũ mār rahīō-hō . . .	191. I am beating.
Hũ mārũ-thō . . .	Hũ mār rahīō . . .	192. I was beating.
Maĩ mārīō-hai . . .	Maĩ mārīō-thō . . .	193. I had beaten.
Hũ mārũ hai . . .	Hũ mārũ . . .	194. I may beat.
Hũ mārũgō . . .	Hũ mārũgō . . .	195. I shall beat.
Tō mārāigō . . .	Tũ mārēgō . . .	196. Thou wilt beat.
Wuh mārāigō . . .	Wũ mārēgō . . .	197. He will beat.
Ham mārāigā . . .	Ham mārēgā . . .	198. We shall beat.
Tam mārāigā . . .	Tam mārēgā . . .	199. You will beat.
Wē mārāigā . . .	Vi mārēgā . . .	200. They will beat.
Hũ mārũ-hai . . .	.....	201. I should beat.
Hũ mārīō-hai . . .	Hũ mārē giō . . .	202. I am beaten.
Hũ mārīō-thō . . .	Hũ mārē giō-thō . . .	203. I was beaten.
Hũ mārīō hũgō . . .	Hũ mārē jāũgō, jāōgō . . .	204. I shall be beaten.
Hũ chalũ-hai . . .	Hũ jāũ, jāō, jāō lagōvi . . .	205. I go.
Tō chalai . . .	Tũ jāē, jāē lagōvi . . .	206. Thou goest.
Wuh chalai . . .	Wũ jāē, jāē lagōvi . . .	207. He goes.
Ham chalai (<i>colloquial</i>) . . .	Ham jā, jā lagāvi . . .	208. We go.
Tam chalai (<i>do.</i>) . . .	Tam jāē, jāē lagāvi . . .	209. You go.
Wē chalai (<i>do.</i>) . . .	Vi jāē, jāē lagāvi . . .	210. They go.
Hũ giō . . .	Hũ giō . . .	211. I went.
Tō giō . . .	Tũ giō . . .	212. Thou wentest.
Wuh giō . . .	Wũ giō . . .	213. He went.
Ham giā . . .	Ham giyā . . .	214. We went.

English.	Mewāṭi.	Gujuri (Hazara).	Yūsufzai Gujuri.
215. You went . . .	Tam gayā . . .	Tam gēā . . .	Tam giā . . .
216. They went . . .	Wē gayā . . .	Wē gēā . . .	Wē giā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jātō . . .	Jātō . . .	Chalan . . .
219. Gone . . .	Gayō . . .	Gēō . . .	Gio . . .
220. What is your name ?	Tērō kē nāw hai ?	Tērō nā kē ai ?	Tairō ki nā hai ?
221. How old is this horse ?	Yō ghōrō kit'ni umar-māi hai ?	Is ghōrā-ki kitni ummar ai ?	Yō ghōrō ketnā sāmō-kō hai ?
222. How far is it from here to Kashmir ?	Kas'mir it-taī kit'ni-k dūr hai ?	Is jā-tē Kashmir tāfū kitnō dūr ai ?	Iṭhār-taī Kashmir katnā dūr hai ?
223. How many sons are there in your father's house ?	Tērā bāp-kā ghar-māi kit'nā-k betā hai ?	Tērā bāpp-kā ghar kitnā pūt hē ?	Tairō bap-kā ghar-mā katnā pūt hai ?
224. I have walked a long way to-day.	Āj māi bhaut dūr chalyō-hū.	Ajj hū barō dūrō turēō .	Hū aj machh phario .
225. The son of my uncle is married to his sister.	Mērā kākā-kā betā-kō byāh waī-ki bāhān-taī huyō-hai.	Mērā patriyā-kō pūt us-ki bēh nā biāyō hūō hai.	Mairō patyō-kō pūt us-ki baiṇ biyā hai.
226. In the house is the saddle of the white horse.	Sapēd ghōrā-ki jin ghar-māi hai.	Chittā ghōrā-ki kāṭhi ghar-mā hai.	Chitā ghōrā-kō zīn ghar hai.
227. Put the saddle upon his back.	Jin waī-ki piṭh-par dharō.	Us-ki kaṇḍh-pur kāṭhi ghallō.	Zin us-kā lāndō-pah ghal lai.
228. I have beaten his son with many stripes.	Māi waī-kō bēṭō bhaut kar'rā-taī māryō-hai.	Mē us-kā pūt-na barā kor'rā-nā māre-hōē.	Māi us-kō pūt karōrah-pah machh māriō.
229. He is grazing cattle on the top of the hill.	Wō pāhār-kai ūpar dhōr charā-rayō-hai.	Ōh dhākā-ki chōṭi uppar gā bakri chārē.	Wuh parbat-kā sar-pah mā chārai.
230. He is sitting on a horse under that tree.	Wō waī raūkh-kai nichai ghōrā-par baiṭhō-hai.	Ōh ghōrā uppar rukkh hēṭh baiṭhō hōē.	Wuh rukh-kā tāh (below) ghōrā-pah baiṭhō.
231. His brother is taller than his sister.	Waī-kō bhāi waī-ki bāhān-taī lambō hai.	Us-kō bhāi us-ki bēh-tē barō ai.	Ūs-kō bhāi appi baiṇ-tah ūchō hai.
232. The price of that is two rupees and a half.	Waī-kō mōl dhāi rapaiyā hai.	Is-kō mul aḍhāi rupayyā hai.	Is-kō mul sādā dō rūpayā hai.
233. My father lives in that small house.	Mērō bāp waī chhōṭā ghar-māi rahai-hai.	Mērō bāpp us nikrā ghar-bichh rahē.	Mairō bāp us naṇḍā ghar-mā hōwai.
234. Give this rupee to him	Yō rapaiyō waī-nai dyō .	Yō rupayyō us-na dē chhōrō.	Yō rūpay usā dai lai .
235. Take those rupees from him.	Wai rapaiyā waī-taī lyō .	Yō rupayyā us kōṭō chā lēo.	Wuh rūpai us-tah chā lai .
236. Beat him well and bind him with ropes.	Waī-nai khūb mārō ar jēw'rā-taī bādō.	Us-na much mārō tē sēliā-nā bannhō.	Usā chaṅgō mār lai, ā rassiā-pah bād lai.
237. Draw water from the well.	Kuwā-taī pāpi kāḍhō .	Is khāl bichchō pāpi kāḍhō.	Khōi-tah pāpi kaḍ lai .
238. Walk before me . . .	Mērai āgai chāl . . .	Mērō aggē chal . . .	Mairā agā-ma chal . . .
239. Whose boy comes behind you ?	Tērai pāchhai kaṭh-kō chhōrō āwai-hai ?	Tērē picchhē kis-kō lōhrō āē ?	Kas-kō jākat tairā pachhā āwai ?
240. From whom did you buy that ?	Tam wō kit-taī mōl liyō ?	Yō tē kis-tē mōl-kō liyō-hai ?	Yō chiṇ kas-tah layō ?
241. From a shopkeeper of the village.	Gāw-kā ek hāṭ-wālā-taī .	Girā-kā kisē dukānhālā-kōṭō.	Grā-kā dūkāndar-tah .

Yūsufzai Ajṛī.	Gujarī (Kashmir).	English.
Tam giā	Tam giyā	215. You went.
Wē giā	Vī giyā	216. They went.
Chal	Jā	217. Go.
Chalaṇa (verbal noun)	Jāto	218. Going.
Giō	Giō-vī	219. Gone.
Tairō kē nā hai ?	Tērō nā kē hai ?	220. What is your name ?
Yō ghōrō kitnā samā-kō hai ?	Yā kōrō kitnō-ēk barō hai ?	221. How old is this horse ?
Kashmīr iṭhār-tē kitnō dūr hai ?	Itū Kashmīr kitnō-ēk dūr hai ?	222. How far is it from here to Kashmir ?
Tairō bāp-kō ghar-mā kitnā pūt hai ?	Tērā bāp-kā ghar-mā ketnā pūt hē ?	223. How many sons are there in your father's house ?
Hū aj muchh phirō hai	Maī ajj much pēndō kapiō-hai.	224. I have walked a long way to-day.
Mairō pītō-kō pūt-nē is-ki baṇ biyāhi hai.	Mērā chāchā-kā pūt-kō biāh us-ki bahaṇ-nāl hō giō.	225. The son of my uncle is married to his sister.
Chittā ghōrā-ki kāṭhi ghar-ma hai.	Ghar-mā chittā kōrā-ki zin hai.	226. In the house is the saddle of the white horse.
Kāṭhi us-kā maṅgār-pah dhar.	Us-kā mōrā-par zin kar	227. Put the saddle upon his back.
Maī us-kō pūt muchh karō-rā-pah māriō hai.	Maī mārō us-kō gadrō apni kamchi nāl.	228. I have beaten his son with many stripes.
Wuh dhākā-kō sir-pah ḍangar chārai hai.	Wū us tākā-gi chōṭi-par apnā chōkharā-nā chāra lagōvi.	229. He is grazing cattle on the top of the hill.
Wuh rukh-kō hēt ghōrā-pah baiṭhō hai.	Wū us rukh-kō hēt kōrā-par baiṭhō-vi hai.	230. He is sitting on a horse under that tree.
Us-kō bhāi apni baṇ-tē ūchō hai.	Us-kō bhāi us-ki bahaṇ-thū lamuō hai.	231. His brother is taller than his sister.
Is-kō mulsāḍā dō rūpyā hai.	Us-kō mul dāi rupayā hē	232. The price of that is two rupees and a half.
Mairō bāp us naṇḍō ghar-mā hōwai.	Mērō bāp us nikkā ghar-mā raba.	233. My father lives in that small house.
Yō rūpyō us-nah dai	Yū rupayā us-nā dē	234. Give this rupee to him.
Wuh rūpyā us-tē lai	Vī rupayā us-thū lē-la	235. Take those rupees from him.
Us-nah chaṅḍō mār atrassi-pah badh chhō ṛ	Us-nā chaṅḍi tarah mārō, hōr rasā-nāl badō.	236. Beat him well and bind him with ropes.
Khōr-tē pāni kaḍ lē	Khū-thū pāni chāpō	237. Draw water from the well.
Mairā agē chal	Mērē aggē aggē chal	238. Walk before me.
Tairā kaḍ kis-ko luṇō āwē ?	Tērē picḥē kis-kō gadrō āwē lagōvi ?	239. Whose boy comes behind you ?
Yō tō kis-tē liō hai ?	Tē wū kis-thū mul liō-vi hai ?	240. From whom did you buy that ?
Grā-kā dūkāndār-tē	Grā-kā hāṭiālē-thū	241. From a shopkeeper of the village.

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